

Rufus C. Burleson

THE

LIFE AND WRITINGS

OF

RUFUS C. BURLESON,

D. D., LL. D.

CONTAINING A BIOGRAPHY OF DR. BURLESON BY

HON. HARRY HAYNES

FUNERAL OCCASION, WITH SERMON, ADDRESSES, RESOLUTIONS, ETC.

SELECTED "CHAPEL TALKS."

SELECTED ADDRESSES AND ARTICLES.

DR. BURLESON AS A PREACHER
WITH SELECTED SERMONS.

MANY OF "THE OLD GUARD" SERIES OF BIOGRAPHIES.

MANY ARTICLES ON TEXAS HISTORY.

COMPILED AND PUBLISHED BY

MRS. GEORGIA J. BURLESON.

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Dedication.

TO THE

Pioneer Teachers, Preachers and Laymen,

Who Struggled and Sacrificed to lay the
Foundation of the Present
Empire of Texas

AND

To the Ten Thousand Students of
Dr. Burleson

and the Thousands of Men and Women who have
Gained Inspiration from His Life of
Labor, this Book is

Affectionately Dedicated by his Wife.

PUBLISHER'S PREFACE.

For several years the students and friends of Dr. Burleson, as well as the public in general, have been expecting a Memoir in which would be crystalized in book form, from his own hand, what he deemed most worthy of preservation in his long and eventful career.

For many years he contemplated writing such a book. Hundreds of his friends have urged him not to put it off until—too late.

But Dr. Burleson was a busy man. His time, his energies, his life, were given to Baylor University, to the Baptists of Texas and to the whole country. These have received all of good his life could give. But the Memoir was never published.

Many of his sermons and addresses were published in newspapers and magazines but they were never carefully prepared so as to be available for book use. This was left, alas! to be done when he had leisure.

He wrote hundreds of articles on Texas History, which were published in newspapers. But whatever may be said of Dr. Burleson's qualifications, *penmanship* was one, for which he never received commendation. This, coupled with the mistakes incident to the rush and hurry of newspaper work,

together with the fact that the "proof" was never corrected by him, is sufficient explanation of the typographical errors his published articles contain.

This was the condition of his literary affairs when he was stricken of his last sad illness.

By his last will and testament the task was imposed upon me of collecting and publishing such of his writings as might be deemed of benefit to his students and their descendants—to Texas, which he loved so well.

The responsibility was accepted as a sacred duty to the living as well as to the dead.

The work is done, how well the reader will judge.

In this great work I have been fortunate in two particulars:

First: In securing the services of the Hon. Harry Haynes to write Part I—Biography of Dr. Burleson. Mr. Haynes was an early and devoted student of my late husband, as well as a warm personal friend. He possesses an extensive personal knowledge of Dr. Burleson's work in Texas. Mr. Haynes is a man of learning and a writer whose pen has made this section of the book one which will be of great interest to the reader, and one which needs no commendation at my hands.

Second: In the providence of God, I have had the services of my son, Mr. Richard A. Burleson, who has given his entire time to the work of preparing and publishing this volume. While I have been the nominal and responsible publisher, yet all the actual work and worry, both mental and financial have fallen upon him. He has left his business and given all his time and energy to the collecting of material, issuing circulars, making contracts, etc., etc., and has had entire charge of the work of getting the book in the hands of the agents and through them to the public. There are, of course, many mistakes which could not be avoided, yet what-

ever of credit may be due *the publisher* I hereby cheerfully award to him.

I desire to call attention to the frequent repetition of the same facts, circumstances and illustrations in different articles: Especially in Texas History, in the "Old Guard" Biographies and in the Anniversary Sermons. This condition would not exist had Dr. Burleson lived to write his own Memoirs. As the matter was left to me it was absolutely impossible to correct this without rewriting the entire work. This would have destroyed the individuality of Dr. Burleson simply to gain unity in the work. A favorite quotation with the Doctor was "Paint me as I am." So you have it as he wrote it. "Judge it as ye may."

In conclusion, I value criticism. Any suggestions any one may see fit to make will be thankfully received and duly appreciated.

Affectionately yours,

GEORGIA J. BURLESON.

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(Condensed and Interesting Sketch of Texas History, discussed under the "Seven Eras," with many articles, throwing light on Texas History, gathered by Dr. Burleson during 54 years of study and association with Texas Pioneers and Patriots).

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PART I.

BIOGRAPHY OF DR. BURLESON

BY

HARRY HAYNES.

EXORDIUM.

A long life has passed under view, the story of which is recited in the following pages. It was not a life of idleness and ease, but one of ceaseless planning, and constant toiling.

To write the life of an idler would be an easy task, since Paul by one of his masterly strokes in a communication to Timothy, furnishes a matchless model for the biography of all the slothful who lived both before his day and in all succeeding ages. "Wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

To write the life of a busy man is a very different proposition, and the energy of the biographer can be no less than the hero of the narrative he faithfully relates.

The value of all history consists in its accuracy and reliability, and hence the task of the historian is by no means trifling, but both difficult and arduous. Oliver Wendell Holmes states this truth most forcefully when he says:

> "The age of mystery with its hoarded power,
> That girth the tyrant in his storied tower,
> Have past and faded like a dream of youth,
> And riper eras ask for history's truth."

As the whole mass of uncounted and countless stars that form the firmament is composed of single shining specks, so is the sum of a busy man's life made up of little events, which in their concrescence, form a mighty force. To recite every act, and reproduce every event is impossible, just as an effort would be to enumerate the stars. The work of the biographer

therefore, like the task of the portrait painter, is only an honest effort to reproduce the original as nearly as possible.

Too often the lives of men, who have won renown, are hurled before our vision like resplendent meteors. We are dazzled with the view, because he is enrobed with all his distinguishing perfections and eminence, we can not rightly appreciate his character or methods, because we do not see his previous footsteps. In the present case, we have commenced our story even beyond Dr. Burleson's birth, moved along in orderly procession, withholding nothing intentionally from the public, connecting his boyhood with his manhood, his child life on the frontier of Alabama, with his residence in Waco, at the head of a great institution of learning.

We have performed the service with some degree of enthusiasm, have been assiduous and diligent in our search for facts, painstaking and careful in our investigations, and loyal to our trust, but are aware that the work is imperfect.

Some will read this book, and recall incidents in Dr. Burleson's life not recorded, and wonder why they were omitted. Let all such critics bear in mind that the book would have been subject to the same criticism if they had been the author.

Others will say, the facts of Dr. Burleson's life have not been correctly recited; others will say his character has not been properly presented; still others will say our deductions are faulty and illogical.

Amid all this adverse comment, we will derive comfort and consolation from the reflection, that from Lord Macaulay down, critics are but men, frail and fallible men.

Harry Haynes.

CHAPTER I.

Genealogy—General Remarks—Importance Attached to the Subject by Royal Families—Leads to Ancestral Worship—Origin and Genealogy of the Burleson Family—Sir Edward Burleson—Aaron Burleson—Genl. Ed. Burleson—Dr. R. C. Burleson.

SINCE the shimmering shining sun arose from its bed of nothingness in the east, imparting light and warmth to a chilly cheerless earth, there has never been a time in the world's history, when the subject of genealogy was not considered of the highest importance.

Indeed it has its origin in the first chapter of all history, for God said after the work of creation had been finished and pronounced good, "Let us make man in our own image."

Closely following the execution of this purpose, He assumes the role of the genealogist and declares "These are the generations of the heavens and earth."

Following this example, nearly all the Old Testament writers evidently studied the subject most profoundly, and devote much time to giving the lineal descent of the ancient Patriarchs and Prophets.

Not only so, but the first sentence in the New Testament is, "The book of the generation of Jesus Christ," followed by the Savior's genealogy. These inspired writers, while devoting less space, and covering more circumscribed lines, attach even greater importance to the subject, for they fully appreciate the fact that the Divine authority for the New Dispensation, depends upon their ability to establish the truth

unmistakably, that Jesus Christ was the Son of God, since He was the Alpha and Omega of the Dispensation of Grace.

From the creation of Adam on down to the birth of Christ, prophets, priests, and apostles magnify the subject.

The early historians using the Bible as a model of narration, included nearly all history under the head of genealogy, making no distinction between current happenings, tribal events, and the ancestors of men.

Later on, as the generations increased, it became a distinct branch of learning, and was pursued with much assiduity. The ambition of the people to present unbroken lines of descent in primitive days, was carried to a most absurd extent, and gave rise to Totemism, a form of religion originating in Egypt, and handed down to the present, through successive generations of semi-savage people.

A man's Totem may be of the animal or vegetable world, but all have Totems, to which their descent is clearly traced with all collateral branches.

Among the Chinese, devotion to this science, and the awful sacredness with which genealogical connection was worked out and preserved, has evidently led to ancestral worship, to which they are wedded, and which they so successfully perpetuate.

In Greece and Athens, so much importance was attached to the subject, and so much stress laid upon the matter of family connection, both by the Aristocracy and Plebians, that a contestant in the athletic sports of these people, was required to present his pedigree.

From the sixth to the eleventh century, enthusiasm on this subject seems to have subsided to a large extent, but the days of Feudalism in Europe, created what the leaders thought to be a necessity for them to establish their superiority over the common vassal, so that the spoils might fall only to the better classes. Scholars were therefore, put to work by Feudal Lords, to trace ancestral lines. The disorder and darkness of the preceding centuries, presented difficulties which obstructed their path of sober research, and supplied an excuse for making their escape into the realm of imagination and conjecture.

Little trouble therefore was had in clearly connecting

these lords with some famous progenitor; when the property ruthlessly wrested from an inferior and weaker people, became theirs by divine right.

Coming on down to the effete despotisms of the East, and monarchical countries of Europe, the question of genealogy is not only a question of family pride, but one of much practical value and utility; at the same time, as was the case in the days of Feudalism, society is lead by those who are able to trace their lineage to a royal source. Political positions depend upon family connections; vast landed estates become the property of royal families exclusively; far-reaching transportation facilities are controlled by favorites of the Throne, and nearly all valuable franchises granted to those who have descended from royal stock.

In these countries title comes with birth, title means possessions, possessions mean position, and position means power, whether brains come with birth or not.

In Great Britain, less than 30,000 people out of a total population of 42,000,000 own the landed estate of the United Kingdom, and every officer of the government, from Edward VII, to his equerries, holds his position by right of royal descent.

What is affirmed of Great Britain may be said also of Germany, Russia, Austria and other countries of Europe, and in a much wider sense, is true also, of the centralized despotisms of the east, social, civil and financial, among these people, little men intellectually speaking, are made great by the favors of fortune, and great minds suppressed by the frowns of the same senseless potentate.

In these countries of slow development, and fettered brains, the answer to the question, "who am I?" is, "I am royal or nothing." So vital are the issues involved and so much depends upon descent, that genealogy is classed with astronomy, mathematics, and other sciences; is governed by rules and principles, and in many places pursued as a learned profession.

Here, where people have lived from the dawn of time, and generations have run far into the thousands, the line of descent, and ancestral connection, is so ramified, complicated

and intricate, the task of the genealogical expert or professor, involves endless work and research; and the result a matter of such moment, he is richly rewarded for his service. Then too, the intricacy of the proposition makes room for perpetrating frauds; these frauds bring to the front rival claimants for a throne or valuable property, which conditions have precipitated some of the bloodiest wars, in the annals of the world.

Such is the complexity of the question, and with so many difficulties is it beset, that an unbroken, and clearly established line covering more than a dozen generations, is very rare; although Victoria, late Queen of England, and Empress of India, claimed to have clearly traced her family connection to King David. Menelok, King of Abyssinia, claims to have established the fact that he was a consanguineous relative to the Queen of Sheba; and many of the Arabian Shieks have pedigrees, conclusively showing a direct and unbroken descent from Noah.

Family trees are planted, upon which branches spring by the creative touch of the unscrupulous, professional genealogist, in any desired direction, to which nutrition is furnished by any distinguished blood desired.

Missing, or broken links in lines of descent, are furnished for a stipulated fee on application as readily as a skillful attorney could write a legal contract. And since a family in Continental or Eastern countries amounts to little, in the social and poltical realm, without a coat of arms, ingenius artists furnish these *ancient* evidences of family distinction upon short notice for an interesting consideration.

It has been said, "the road to fame is royal." This is unquestionably true in some countries, but not the whole truth; it is sometimes a matter of cold-blooded business.

It is not asserted that the laws of primogeniture and heredity, in civil, social and business affairs, are either always disastrous and unsatisfactory; far from it; some thrones have been filled by hereditary monarchs that were towers of strength, who designed to promote the welfare of the country and weal of the people. Vast fortunes have been controlled by men who were moved in all enterprises by patriotic and philanthropic motives. The scepter in society has been

wielded by leaders whose lives were well ordered and whose purposes were pure; but the correctness of these systems is not justified by these exceptional instances. They are mere accidents. Nero, the demon, was made Emperor of Rome by the same rules and process that Bess the Good was made Queen of England.

In democratic America some attention is paid, some thought bestowed, and some study made of family history and genealogical descent, but for a very dissimilar purpose. Here commanders of our mighty armies rise from the ranks, tailors, tanners and woodchoppers become Presidents; mill boys our matchless orators; farm hands our greatest authors, and railroad laborers our college professors. In the struggle of life, progenitors, antecedents, and connections count for very little, and family history is merely a matter of family pride and satisfaction. True, there are castes and classes among the American people, and sharp distinctions in society, but these conditions are not the result of fortunate birth or kinship; they are due solely, and, we say with pride, exclusively to the excellence of our civil institutions, the cultivation of the mind, and proper use of opportunities.

Here, as in no other country on the globe, the fetters have been stricken from the soul, the shackles from the mind, and the standard of merit alone established. Every condition is favorable for the highest moral and intellectual development, and opportunities are open to all alike, regardless and irrespective of family antecedents and connections. Still there is both pleasure and profit in the study of family history, and satisfaction derived from a knowledge of our origin. For these reasons, and for this purpose, it is proposed to take a cursory glance at the lineage and history of the Burleson family.

"The history of a family is like that of a race. They stand apart by themselves. Their patronymic is their birthmark. They trace it along the line of generations. In retrospection and prospection it is with them a living string. The diverging lines and strains of other blood are lost to sight and forgotten when a few years have past, but the paternal name stands as a beacon. Those who bear it, ask what those

who have borne it before have been, and what those to bear it hereafter, shall be.

This is not a mere string of names and dates. The centuries come and go, and with them men live and die, but the soul of the father lives in the son who bears his name. Dr. S. S. Burleson, an eminent philologist, who devoted much study to the origin of the Burleson family and the etymology of the name says, "there is reason to conclude that the name is of Scandinavian origin. It may be fairly formed from the Danish word *'Burlare,'* and the common affix *son* or *sen*, which taken together, and used in a patronymic sense, plainly signify the children of the 'heavy timbered hills.' I have been assured by graduates of the universities of Upsala and Copenhagen that the name was clearly Scandinavian, and was in use in their countries at this time.

The Burlesons may be joined by the ties of blood with the fierce Norwegian vikings, whose ships ploughed all the western seas, or with the stern and strong Danish invaders of England, in the days of her early history. These men have left their mark upon the ages. It was no curse to England that Canute, Harold and Hardicanute ruled on her shores. They brought elements of great strength, and a descent from such ancestry is not inglorious."

While speaking thus positively, there was evidently some doubt in this great scholar's mind as to the correctness of his conclusions, for he goes on to remark, "we may be exiles from Erin, and find our place somewhere between Malin head and old Cape Clear, or, we may look in the land of Owen Glendower, and find our home between the Severn and the Dee. On the cliffs of Scotia we may plant our feet, and by loch and frith from Pentland to Solway, seek the glen where our fathers were nurtured. The chalk cliffs of eastern Albion may be the bound of our search, or we may pass onward

> Round the shores where runic Odin,
> Howls his war song to the gale,
> Round the land where rough Lafoden,
> Whirls to death the roaring whale.

Again, we may stand on The Skaw of Juttance, and

gazing across the waters of the Cattegal to Gattland say here, or there was our place, in the days of our fathers."

Another learned member of the family, who devoted much time to a study of its history says, "The family is of Welch origin, and the name comes from Burles or Burley, from which the English adjective is derived. Burles or Burley, originally meant a mountaineer, or thick, heavy strong man, and originated in the mountains of Wales. The name 400 years ago was spelled Burleyson, which is still retained by some members of the family."

However this may be, whether of Welch, Celtic or Scandinavian origin the Burlesons may be said to be of English descent for the reason we find them in England and Wales during the 14th, 15th and 16th centuries and by their courage, enterprise and loyalty, successfully assisting in repelling all invasions, placing an English ship on every sea, planting the British standard upon every continent, encircling the earth with its commerce, and aiding in making Great Britain the mightiest empire in strength and extent the world ever knew.

The American branch of the Burleson family are descendants of two brothers, Sir Edward Burleson, who emigrated from England in 1716, and settled in Connecticut, and Aaron who came from the same country eight years later in 1724, and settled in North Carolina. Dr. R. C. Burleson states that Sir Edward and Aaron were brothers. Dr. S. S. Burleson states that the exact relationship was not known. They spelled their names in the same way, and possessed some family characteristics in common, but it is by no means certain they were as closely related as Dr. R. C. Burleson believed. The continent at that time was very sparsely settled, and a congenial neighbor a thing not to be despised. Besides, tribes of savage Indians infested every part of the country, and they objected to the settlement of their territory by the Europeans, consequently settlements or colonies frequently suffered from their incursions unless strong enough to successfully resist their assaults. With these conditions in mind, it would seem, when Aaron decided to remain here in 1724, without personal predilection for any particular part of an

almost unknown wilderness, he would have preferred for many reasons Connecticut, where Sir Edward had settled eight years previous.

If they were brothers, they seemed to have entertained widely different views on many questions, as they drifted in opposite directions, and maintained separate family relations. Sir Edward and his descendants, being what is commonly termed northern people, while Aaron and his progeny were southern in sympathy and sentiment.

An incident is related of the war between the states, which furnishes some evidence that Edward and Aaron were brothers, though it is by no means conclusive.

After the battle of Petersburg, Virginia, April 2d, 1865, between the armies of the North and South, a Federal cavalry regiment captured a squad of hungry Confederates. A Confederate soldier called to a comrade and begged a crust of bread, saying he had tasted no food for twenty-four hours. The comrade replied that he had no bread and was in precisely the same fix. A gallant Federal officer pulled off his well-filled haversack and said, "here boys, divide this between you, for humanity's sake." The Confederate said, "please tell me your name that I may never forget your timely generosity." The Federal colonel replied, "My name is John Burleson, of Vermont."

"John Burleson of Vermont, John Burleson of Vermont," ejaculated the surprised Confederate, "Why my name is John Burleson, have you Burlesons in Vermont?"

"Oh, yes scores and hundreds of them. Have you Burlesons in the South?"

"Thousands and thousands," the hungry Confederate replied.

This incident led to a very extensive correspondence between the Northern and Southern branches of the family, after the close of the war, which brought out the fact already stated, that Sir Edward came from England in 1716, and settled in Jewett City, Connecticut, and Aaron came in 1724, and failing to locate his brother settled in Buncombe, now Mitchell county, North Carolina.

Some stress has been laid on the relationship of these two

colonists, and the evidence partially given, for the reason, it is important from a family point of view, and of interest to the student of history. It is fairly well established from reliable records, that Sir Edward and Aaron were the first Burlesons to come to America, and that from them, all the Burlesons are descended. If they were brothers, or more remotely related, there is established a connection between all branches of this numerous and distinguished family.

The Burlesons are not only great hosts in numbers, but they are widely diffused, and have been potent factors in the settlement and development of this mighty country.

They are found now in the states of New York, Vermont, Ohio, Michigan, Wisconsin, Iowa, Indiana, Illinois, California, Georgia, Alabama, Kentucky, Tennessee, Missouri, Mississippi, Minnesota, Louisiana, Arkansas, Texas, and some of the Territories.

Here they have lived since before the birth of the nation, during colonial days, and wherever found, they have filled with signal success positions in every sphere of life.

In educational affairs, they have been presidents, and college professors; in religion, pastors of strong churches; in mercantile pursuits, proprietors of prosperous business concerns. In industrial enterprises, they have been leaders and originators, and the success of some of the greatest business ventures in the country, such as the Armour Packing Company and the Willimantic Thread Company, is due to their business acumen.

Not only so, but the spirit of adventure has characterized certain members of the family, and we find them pushing out to the border, erecting log cabins, felling forests, opening farms, raising food stuffs, teaching old field schools, organizing and supplying weak churches, and discharging with matchless courage and heroism, all the arduous duties of the pioneer frontiersman and foundation builder. Patriotism, or a love of country has been a marked characteristic of the family, and a martial spirit always developed, when the country's exigencies required.

A Burleson was a member of George Washington's staff, there were Colonels, Captains and privates bearing that name

in the Revolutionary army, and the battlefields of Bunker Hill, Brandywine, and Saratoga, were stained with Burleson blood.

In the war of 1812 they come again in larger numbers, and greater force, to the defense of their country, displaying their usual gallantry and dash at Lundy's Lane, Sackett's Harbour, Osewego, and Queentown Heights. They were again in the saddle in the war between the United States and Mexico in 1846, shot, fought and mingled their shouts of victory with Taylor's army at Buena Vista, Monterey, Palo Alto and Reseca de la Palma.

When our own loved Texas was in the throes of a revolution with Mexico in 1836, the Burlesons were here, and responded to the appeals of a young and poorly equipped colony, struggling for freedom against a much more powerful country.

General Ed. Burleson who was a born commander and military genius, and who had seen some service under General Andrew Jackson in the Creek war of 1812, was made a Colonel in the hasty organization of the Texas army. He soon rose to the rank of a general, and was with Houston at San Jacinto, where he rendered most valuable aid in that triumph, which forever settled the question of separation of Texas from Mexico, and the establishment of Texas freedom.

We have thus offered some reflections on the subject of genealogy in general, given briefly the origin of the Burleson family, hurriedly traced the history of the family from England to the New World, and told in a word, of their lives in more than a score of states.

In the following chapters we propose to tell the story of the life of Dr. R. C. Burleson, one of the most famous members of this famous family of Americans.

CHAPTER II.

Settlement of North Alabama—Desperate Resistance by Indian Tribes—Expeditions of Ponce DeLeon, Vasquez, Pamphilo, DeSoto, LaSalle, Iberville—Mississippi Scheme — Western Company — Tecumseh an Indian Warrior, Stirs the Tribes and Incites the War of 1813 — Plan of His Warfare — General Government Appealed to—Heroic Settlers—Volunteers Under General Andrew Jackson — Captain Jonathan Burleson Commands a Company—Close of the War—Immigrants Pour into the Country.

NOWHERE in North America have the aborigines resisted European encroachment, and the permanent occupation of the country with more determination, than in that section originally defined as East and West Florida, and at present, embraced within the geographical boundaries of the states of Florida, Georgia, Mississippi, Tennessee and Alabama.

Powerful Indian chiefs commanded hordes of dauntless warriors, who being familiar with these primeval forests and all natural fortifications, defeated every effort made to settle the country, for over three hundred years.

Ponce DeLeon discovered the coast of West Florida March 27th, 1512, landed, made some observations, and returned to Porto Rico.

In the Autumn of that year he fitted up two ships, and returned with a force which he supposed, would be sufficient

to subdue the savage inhabitants, and hold the country in undisturbed possession. He affected a landing near St. Augustine, was immediately attacked with implacable fury by the Indians, many of his men killed, the remainder driven to their ships, and the commander, who had received a mortal wound, sailed away with the wreck of his expedition to Cuba, where he died soon after arriving.

Vasquez de Ayllon organized a powerful expedition and landed on the same coast in 1525, with the express purpose of subjugating these savage tribes; was induced to visit the interior, became a victim to Indian diplomacy, and every member of his force butchered, and his object defeated.

In 1528 Pamphilo de Navarez conducted the next important expedition, with a view of subduing these warlike people. His fleet consisted of four ships, a strong military force of four hundred infantry, and eighty cavalry. He landed on the coast of East Florida, and took possession of the country in the name of his Imperial Master. He explored the country as far as North Alabama, conquered several weak tribes, which induced him to believe his glorious purpose would be easy of accomplishment. This effort failed most signally, as a result of Indian tact. Members of these captured tribes represented to Navarez that they knew the country, and volunteered their services as guides. The expedition was conducted through dismal swamps, tangled jungles, over rapid flowing rivers, across rugged mountains, through waterless and trackless forests, and untrodden wildernesses. These soldiers, bent on conquest, suffered, and many of them died for want of food and water; many succumbed to disease, and scores were killed by Indian scouts, who constantly harrassed the command.

Becoming discouraged Navarez, with the remnant of his force, made his way finally to the coast, but by mistake of reckoning, failed to find his vessels, and the attempt to occupy the country, ended in a most miserable failure.

In 1538 Hernando de Soto, a man of wealth and fame, was fired with ambition to possess this country of fabulous reputed wealth, although fully apprised of the disaster of all former attempts in the same direction. He was one of the conquerors of Peru, and felt himself to be invincible.

His military force consisted of nine hundred and fifty picked Spanish and Portuguese soldiers, a formidable fleet, and every necessary equipment. The expedition, full of enthusiasm and confidence, landed on the Espiritor Sonto Bay.

They plunged without hesitation, into the savage wilds of East Florida, and thence northward into the southwest section of Georgia, and the territory now known as Southern Alabama, then through the country of the Seminoles, a most ferocious and warlike tribe. They marched and wandered for the first year in East Florida and Georgia, east of Flint river, and were constantly harrassed by the natives.

The Indians that were unfortunately captured and forced to act as guides as in the case of the ill-fated Navarez expedition, led them through gloomy forests, and impassable swamps, until they reached the Appalachee country, where they spent the first winter.

The next year they traversed the state of Georgia northward, and north to the Altamaha river, thence they were led northwest to the barren country of the Cherokees; thence down the valley to the Coosa river; thence southwest down the Alabama valley toward its junction with the Tombigbee, where a most terrible disaster from a desperate attack by an immense number of Indian warriors, befell them. Many were killed, and all baggage, stores and equipment burned.

From the scene of this reverse, in mid-winter, they traveled northwestward, and spent the greater part of the second winter in North Mississippi.

During the time the expedition remained here, they were attacked by a large body of Chickasaws; lost several men and much of what remained in the way of supplies. Many of their horses were also killed, and nearly all their clothing burned.

The hostile and determined savages harrassed them incessantly on all their marches and encampments, and every day's operations diminished the number of DeSoto's band.

Discouraged from so many reverses and serious losses, they changed their course, and traveled north, toward the Mississippi river, which they crossed in rudely constructed

craft, and with the wreck of his once hopeful army went northwest, in the direction of the Ozark mountains, in Arkansas.

Here they spent the third winter, then returned to the Mississippi river, where DeSoto died from disease superinduced by excessive exposure and hunger. Thus deprived of an intrepid leader, the expedition abandoned all further thought of conquest, and directed their course west, toward the Spanish settlement. Only fifty ever reached their point of destination. Thus ended the third well-planned, and well-equipped expedition, to conquer and subdue the savage tribes of the New World.

From this time on, for a period of one hundred and thirty-nine years, various efforts to establish colonies and settle this unbroken wilderness, were made with varying measures of success, but all these attempts were peaceable in character.

In 1681 the celebrated French navigator and explorer, LaSalle, descended the Mississippi river from Canada, touched at Natchez, and on account of the warlike demonstrations of the hostile natives, hastened on toward the Gulf of Mexico, and sailed away. Returning in 1685, he attempted to establish a colony at the mouth of the Mississippi river, missed his reckoning, sailed too far east, landed on the coast of Texas, discovered his mistake, and attempted to reach his objective point by traveling across the state. When he reached Washington on the Brazos, the first and last capitol of the Republic of Texas, a dispute arose between himself and his men, and he was assassinated and buried on the banks of that historic stream a short distance east of that once flourishing commercial metropolis, and political center.

The expedition conducted by Iberville in 1699, and after his death prosecuted by Bienville, to forcibly colonize the country, met the same unhappy fate that attended all previous efforts. Bienville established his headquarters on the Mobile river, constructed forts and stored supplies.

Internal dissensions and schisms arising in this colony, coupled with the annoyance and depredations of the natives, caused it to languish, and finally fail in its purpose, although more laudable in its object and conservative in its methods and character, than any former attempt of a similar nature

had been. In 1717 he surrendered all authority to his King, who conferred all his franchise to the "Western Company," known as the "Mississippi Scheme."

This effort while not entirely successful made some progress. The plan of the company was to introduce European colonists, devote themselves to agricultural pursuits, develop the productive industries of the country, and so conduct their affairs, as to create no friction between themselves and the Indian tribes; but leave them in undisturbed possession of the country, in the northern portion of the states of Mississippi, Alabama, and Georgia.

With the pacific policy of the "Western Company," and other companies to whom grants had been made and franchises extended, the European settlers enjoyed greater security of life and property. But an occasional outburst of Indian temper, sometimes for a supposed, and sometimes for a real grievance, would result in a wholesale and indiscriminate massacre of the whites; which would provoke settlers and natives alike, to fly to arms, and bloody neighborhood and sectional wars ensued.

Under the most favorable circumstances, and adhering to the most agreeable plans and methods of the Indians, it was never entirely safe, for a white man to establish himself in this portion of the United States, until after the Creek war of 1813.

Many of the tribes had profited by the thrift and industry of the white settlers, had been impressed with their manners and customs, and might be said to be civilized in a measure, and to an extent; though they entertained feelings of the most inveterate and undying hatred toward them.

Emigrants, attracted by the stories of the marvelous wealth and beauties of North Alabama and Georgia, came streaming into the country, until at one time, the "Federal road" from Mim's Ferry on the Alabama river, to the Chattahoochee, was completely filled with white settlers, in vehicles of every description, seeking favorable locations.

This spectacle excited the suspicion in the minds of these semi-civilized natives, that they would soon be dispossessed of

their country, and mutterings and murmurings of discontent were heard on all sides.

Tecumseh, a powerful and successful Indian warrior, assumed the leadership in this hour of disaffection, canvassed all the tribes as far south as Florida, and moved them with his matchless and impassioned eloquence, to combine forces, and make common cause in staying, and expelling the tide of emmigration that was pouring into the country. His speeches were telling, they regarded Tecumseh as the greatest warrior alive, and that the combined warriors of all the tribes under his leadership were capable of successfully coping with any people on earth.

The excitement among all the tribes was soon wrought to the frenzied point, and Tecumseh had but to say, and they would dare to do. The plan of the war against the whites, was first to kill Captain Isaacs and Willaim McIntosh; also Little Prince, Spoke Kange, and Tallase Tixeco, all prominent chiefs, who were suspected of being traitors to their people; and then commence the slaughter of the white settlers and emigrants.

The Creeks, situated on the Coosa, Tallapoosa and Black Warrior rivers were to dispatch the white people on the Tensaw, and Tombigbee rivers. The Cherokees, those on the Tennessee. The Georgians were to fall at the hands of the lower Creeks and Seminoles, while the people of Alabama and Mississippi, were to be murdered by the Choctaws.

The plan of disposing of the supposed disloyal chiefs, was partially executed, and the work of exterminating the scattered whites commenced.

Family after family, became the victims of the bloody tomahawk. Peaceable communities were assaulted, and forced to abandon their homes, and seek protection and shelter in friendly forests, and everywhere, the people were dismayed and excited.

They entertained no thought, however, of tamely submitting to the murderous intentions of these frenzied, savage people.

Meetings were held in every place where it was safe to hold them; plans were discussed and formulated; measures of

protection adopted; hasty, defensive military organizations formed; and active resistance to the furious savages commenced.

The general government was appealed to, to send a military force to protect and prevent the wholesale massacre contemplated, and in many places in active progress. But General Flournoy who had succeeded General Wilkinson in command, refused to send either volunteers, or regular United States troops to protect the people. His refusal was without justification or reason, since every movement of the Indians indicated the immediate destruction of the people of Alabama, who occupied the most isolated, and defenseless position on the entire fronier.

At this critical juncture after the heroic settlers, with improvised means, had engaged in many successful battles, General Claiborne came to the rescue, with a command of regulars and volunteers; distributed his own and the forces organized in the various settlements, to the best advantage, and chastised these bloody savages on a dozen fields of battle.

When the bloody purpose of the Creeks and their allies, to massacre all the whites in this section of country, no longer admitted of doubt, it became a national question, and General Andrew Jackson raised a force of several thousand men, hastened to the scene of hostilities, engaged these savages and blood-thirsty warriors, in battle at Talladega, and many other places and finally, completely broke their power, and thwarted their sanguinary plans, by defeating them at the battle of Horse Shoe, March 27th, 1814.

Jonathan Burleson commanded a company in Jackson's army, and although only a farmer without military experience or training, signalized himself in many engagements, and was one of Jackson's most valuable and trusted lieutenants. It was during this war as a boy of 14 years old that General Ed. Burleson who commanded the First Regiment of Texas Volunteers at the battle of San Jacinto and distinguished himself on a score of battlefields in Texas, during the struggles of the people to shake off the shackles of Mexican thraldom, displayed his first military prowess, and prevented Captain Jonathan Burleson from falling a victim to Indian treachery.

The story of this brave boyish exploit as related by Dr. R. C. Burleson is as follows:

The Indians in the beginning of the Creek war, in 1812, had murdered three or four families on the north side of Tennessee river, near Decatur, Ala. Captain Jonathan Burleson was ordered to take his "minute men" to pursue and chastise them, and secure their plunder. The wily savages devised a scheme to entrap and murder their pursuers. They concealed their guns, bows and arrows in the grass behind the logs and went to cooking, playing ball, drinking, with all the appearance of friendly Indians. The "minute men" were to be received with great show of friendship, and invited to get down and drink with the promise they would join them and punish the Indian murderers. Knowing the failing of the white man they supposed they would eagerly dismount, lay aside their guns and rush around the whisky bottles, then at a given signal the leader with a butcher-knife concealed under his buckskin hunting shirt was to plunge it in the bosom of Captain Burleson, as a signal for the bloody onslaught. When the "minute men" rode up, the wily chief rushed out with a bottle of whisky, crying, "Bolly sheeley, bolly sheeley" —"good friends, good friends"—and invited the white company to get down and drink. But to his amazement, the cautious brave captain ordered his men to draw up in line and stand in order. Little Ed. was only 14 years old, and too small to carry a gun but his father had furnished him a war pony and a splendid holster of pistols to carry on the horn of his saddle.

The wily trick of the savage completely deceived and put all "minute men" off their guard. The captain had dismounted to accept the proffered friendship. But just as the stalwart Indian reached out his hand he dropped the bottle, jerked out his butcher-knife, and with the ferocity of a leopard leaped forward to plunge it in the heart of the captain. But the ever vigilant captain sprang to one side and the Indian was thrown between him and his men. The Indian turned on him so suddenly that he could not get the muzzle of his gun against the Indian. All the men stood dumb with fear and amazement, but little Ed., ever viligant and brave, instantly

spured his pony and rushed up, clapped his pistol to the back of the Indian and shot him dead, just as he was ready to plunge his knife into the bosom of his Cousin Jonathan. The cry was given, "charge boys, charge," and in ten minutes a score of Indians lay weltering in their own blood, and the booty belonging to the murdered families was recovered.

Captain Burleson lived with his father, Major John Burleson, near Lexington, Kentucky, when he volunteered to assist in rolling back this wave of Creek butchery and saw much of this fine country, which as will be seen in the following chapter, he turned to his personal good.

CHAPTER III.

FLINT RIVER, NORTH ALABAMA—HOME OF JONATHAN BURLESON—SETTLES HERE IN 1814—ERECTS A CABIN—OPENS A FARM—RAISES A LARGE FAMILY—AMASSES A FORTUNE—RUFUS C. BURLESON BORN AUGUST 7, 1823—INSTRUCTED BY HIS MOTHER—LEARNS RAPIDLY—INCIDENTS AND ANECDOTES OF HIS BOYHOOD—DISCOVERS A CAVE—PLAYS DETECTIVE.

THE east fork of Flint river rises in the southeastern part of Morgan county, North Alabama. The west fork has its source in the southeastern portion of Lawrence county. These beautiful and rapid flowing streams form a confluence a few miles below Decatur, which flows east, deflects to the northeast and pours its purling waters into the Tennessee.

From its source to its mouth it forms a loop or stirrup in its course, and is celebrated for its loveliness and beauty. On the east side of this river, and at the bottom of this loop, so to speak, a most beautiful and fertile valley spreads along the shore, and eastward until it pushes itself against a hill with perpendicular bluffs, several hundred feet high, a spur of the Allegheny mountains.

This valley is covered with stately oaks, rugged hickories, and chestnut trees on whose sides vines cling and climb, unfolding their bright beautiful blooms high in the air. Phlox, columbine, digitalis and marigold cover the ground, making the landscape radiant with beauty, and the air redolent with delightful fragrance.

In season, walnuts, hickory nuts, chestnuts and hazlenuts can be gathered in any quantity; and grapes, muscadines, dewberries, whortleberries and blackberries grow in great perfection and abundance.

The yellow jassamine and crab apple are faultless in their beauty, and were great favorites among these border settlers. Great fern cling to the soil in the rocky clefts, and swing with matchless grace from hillside and river bank. The great variety of wild flowers of various coloring and tints, the great variety of shrubs and forest growth, clothed in foliage of various verdant shades, springs gushing from mountain sides, with the waters of Flint river laughing and singing as they pass, all add charm and attractiveness to this place of unrivaled beauty.

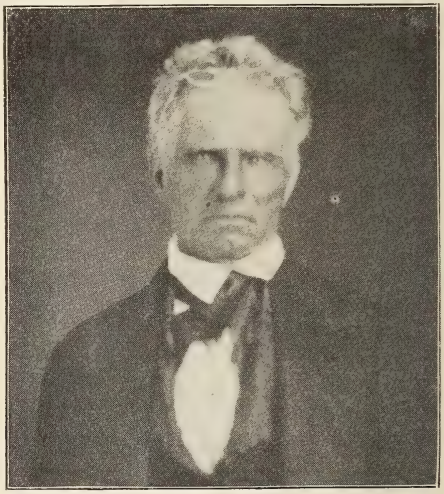
On the 17th of September, 1813, Jonathan Burleson and Elizabeth Byrd, the latter a sister of Governor William Adair of Kentucky, and grand daughter of Sir William Byrd, founder of Richmond and Petersburg, Virginia, and for years president of the royal council, were happily married near Lexington, Kentucky.

After the close of the Creek war in 1814, together they journeyed on horseback, through an unbroken wilderness to this favored place, and commenced the work of building a home. A rude cabin was hastily built out of material cut on the ground, and this young and tenderly raised bride had her first experience in housekeeping, while her husband engaged in felling the forest monarchs, preparatory to opening a farm. All the household effects of this couple were brought with them on horseback, and a broken oven was utilized as two cooking utensils, one for the meat, the other for the hoe-cake.

They planted two weeping willows in the back yard, and pledged each other that under these they would live and labor while their hearts were young, and in their shade would be buried when their lives on earth were ended. This young and devoted couple little thought they were making history in their frontier home, the facts of which would be woven into a pleasant story, and read through all the untold ages to come.

All pioneers, it is said have built wiser than they knew, this was never truer of any young couple than of Jonathan Burleson and his blushing Kentucky bride, Elizabeth Byrd.

Here, where nature had been so lavish in the bestowment of its wealth, on the 7th day of August, 1823, Rufus C. Burleson, the sixth child, and subject of this memoir was born. These proud young parents knew that by the genius of our civil and social institutions that distinction was won, and not inherited, and that there was nothing in the circumstance of birth to prevent young Rufus, or any American youth from ascending to the topmost round of the ladder of fame. Though they perhaps little dreamed that to them on that August day, in those trackless wilds, a son had been born,



JONATHAN BURLESON.

whose fame as a foundation builder, and educator would some day fill the world.

The Burlesons at this time were busy people; Capt. Burleson in superintending, enlarging and improving his plantation, and Mrs. Burleson in managing her enlarged household and domestic affairs. The population in this section of country after the settlement of the Indian troubles, had increased very rapidly. Neighbors were more accessible, social privileges enjoyed, schools were opened, and churches organized. To all these interests Captain Burleson and his wife devoted much time, notwithstanding which fact, they found leisure to bestow every necessary attention to training their

large family of six children. As time could be snatched from their active duties during the day, and often at night by a flickering pine knot fire, they were carefully instructed in the rudiments, and a most substantial foundation thus laid for a finished education. Which, be it said to the credit of these brave Alabama pioneers, all of their large family of thirteen children received in after life.

The spirit of usefulness seems to have been inherent in young Rufus, a characteristic that followed him through life. "Better wear out, than rust out," being one of his mottoes. As a mere toddler he assisted his mother in her domestic affairs in every way possible, and when older and larger, he manifested the same interest in his father's management of the plantation. He made it a point to see that the pigs were never neglected, that the calves received proper attention, and the colts were carefully handled. He gathered the pears and other fruit for his mother, carried the spun yarn to the weaver, and "home spun" being the only reliance for clothing on this frontier in these early times, would return with cloth in a jubilant spirit, knowing it would be cause for joy to every member of the family.

One of Dr. Burleson's most marked characteristics as a man, was his continuity of purpose, and loyalty to a plan. He never dismissed a subject from his mind until his object was accomplished. This was an innate element of character, as a little story of his child life forcibly illustrates. Just before retiring one night, when he was only six years old, his mother called him to her and said, "Rufus, some friends are to spend the day with us to-morrow, and I want you to get up early and clean off the front yard nicely."

Being not only an obedient boy, but also anxious to comply with his mother's wishes, he promised to do so and retired. He was soon sleeping sweetly, and during the night, at what hour he did not himself know, nor did any member of the family, he got up, swept the yard and returned to his bed. His mother was awakened by some noise made when he came in, and called, but being asleep he did not answer; she was much surprised next morning to find the yard in "apple pie order," and knew it was the work of young Rufus done during

the night while sound asleep. No member of the family was more amazed when informed of his nocturnal performance than young Rufus, and only remarked that he retired and fell asleep with his mother's request, to put the yard in order, on his mind.

Few men in public life have been endowed with more marked and decided characteristic than Dr. Burleson. Among other innate traits, it may be stated, that he was a born detective, which quality stood him in splendid stead in controlling the vast educational interests committed to his management in after life in Mississippi, and Texas. One incident in his childhood furnishes an illustration of this natural talent.

His mother for some time had suspected the old colored cook of "holding out" choice morsels of dainty dishes for herself and children, and mentioned her suspicions in little Rufus' presence. He felt a personal interest in the matter, for the reason that the peach pie, one of the dishes in which the "shortage" was noticed, was his favorite dessert, which it may be parenthetically mentioned, continued to be his favorite until the day of his death.

Without saying anything of his intention, he resolved to discover the culprit that gave his mother cause for complaint, and devised the following plan:

Just before the noon hour, when he knew the cook would be preparing to send dinner into the dining hall, Rufus provided himself with an auger, and with the assistance of a ladder, climbed to the top of the residence, made his way noiselessly to the roof of the L just over the kitchen, bored a hole through the shingles, and with one eye watched the cook as she manipulated the various dishes.

His method of detection was a splendid success. He soon saw the old servant placing a good portion of every nice dish she had prepared for the meal in a tin bucket, which when filled, she placed in an obscure corner.

He descended quietly from the house top, reported the facts to his mother, who complimented her 6-year-old son's tact, prevented the shortage thereafter, and for months rewarded young Rufus with a double portion of peach pie for his discovery.

Rufus, while always willing to perform his part of household chores and assist his mother in every possible way, was not in the least effeminate in disposition or character; on the contrary he was a very manly boy, fond of the forest and outdoor life.

Assisting his father on the plantation was much more in harmony with his taste, than rendering household service. All through life he insisted that no man ever became too wise nor filled a station so exalted as to enjoy immunity from honorable work.

With him "know something of everything, and everything of something," was a favorite, practical, philosophical precept.



THE OLD MOUNTAIN HOME, ALABAMA.

His fondness for outdoor life however, did not incline him to hunt and fish, as is the case with a majority of boys, especially on the border where fish and game are abundant. He explored the woods, not only in the immediate vicinity of his father's plantation, but for miles around in every direction.

He knew where the best nuts and berries could be found in largest quantity, the precise location of every muscadine and grape vine, could inform the family where the choicest wild fruit grew, and would escort his sisters where wild flowers bloomed in greatest profusion and attained greatest perfection.

His mind turned somewhat toward exploration, and making investigations of natural objects remarkably accurate for one of his years. He knew Flint river and contiguous territory on both sides east and west for miles; could name the exact spot where the blue water was deepest, the current swiftest; where the stateliest oaks were standing, the cliffs and jutting peaks most rugged, and the scenery most sublime.

Every cavern was carefully explored, and every natural phenomenon investigated. All these things he reported to the family, and the story of his rambles and discoveries among the hills, and in the forest during the day, were sources of much interest and entertainment around the fireside, when the shades of night came on, and the beauty and brightness of the world were for a time shut out.

It was young Rufus who discovered near his father's homestead one of the most remarkable caves in North Alabama, and which, but for the fact that it has been overlooked by Geologists, would have become one of the most famous on the continent.

Captain Burleson continued to occupy the little cabin in the valley for seven or eight years after settling on Flint river, making additions and enlargements as the necessities of his increasing family required. In 1827 he erected an imposing and commodious two-story dwelling on the bluff east of his plantation, which commanded an unobstructed view, of an unbroken sweep of country for miles.

On one of his daily rambles among the rugged hills surrounding the home, the discovery was made, the cavern explored and partially investigated. It was on the side of a mountain, not very extensive in dimensions, but on a more thorough examination was found to possess some very remarkable peculiarities.

It was plainly the result of an upheaval, which fractured and dislocated the oolitic strata, the walls of which had been dressed perfectly smooth by an air current, which came in a strong cool draft from unknown subterranean depths. The most remarkable feature of little Rufus' discovery was, this air current was so cold, that a uniform temperature of 30 de-

grees was maintained during the entire heated period, and the properties of the cave conformed in all respects, to a modern refrigerator.

Captain Burleson utilized it, as a cold storage room, where meat, fruits, vegetables, milk and butter were kept fresh and sweet during the entire summer.

Notwithstanding his enthusiastic love for laughing brooks, radiant flowers, giant oaks, tangled jungles, spreading valleys, rugged hills, towering mountains, and all animate as well as inanimate nature, he did not permit his rambles and communion with these objects to interfere with his studies.



COLD CAVE.

He gladly accepted his mother's offers of instruction, and applied himself with diligence. At this early age he was an apt pupil and developed many of the qualities of a student.

He made most marked progress, his taste leading distinctly in the direction of the languages, literature and philosophy.

As is always the case with home instruction, young Rufus had ample time to read when the daily work with his textbooks was over, and, for a child, he may be said to have been an omniverous reader. He commenced by reading "Peter Parley" and other standard history and biography, and very

soon the family noticed him poring over some of the classics with intense interest and absorbing attention.

Not only was his literary education carefully watched at home, but his "grand father" and "angel mother" (terms Dr. Burleson always used when referring to his parents) impressed on his mind the importance of habits of industry, as applied to the higher, as well as the lower spheres of life. They also used every occasion and current event to instill lofty moral principles into his young heart, and were so successful in this, the very highest source of all instruction, that every fiber in his body was so saturated with high ideals in life that on the seventy-second anniversary of his birth he could say, "I praise the Father of all Mercies for a wise, loving and industrious Mother and Father, who by precept and example taught me the precious value of health and time, and fired my young heart with ardent love for truth, love for God and devotion to my native land. I praise him that under their tender and wise teaching and example I shunned the destructive vices of boyhood. I have never taken but one chew of tobacco; I never swore but one oath; I never took a drink of whiskey; never danced a step; never played a game of cards; never was on a race track, nor visited a theater, and in purity my life has been spotless."

The world's annals of family government would be vainly, fruitlessly searched for a grander encomium upon the results of parental training and instruction.

CHAPTER IV.

Early Educational Advantages of North Alabama—Rufus Enters a District School—Rapid Advancement—Attends Summerville Academy—School at Danville—Death of His Mother—Conversion and Baptism—Ambition to be a Lawyer—Impressions to Preach—Enters Nashville University—Licensed to Preach—Health Fails—Returns to His Father's Farm.

AS is the case with all frontier countries, the educational affairs in North Alabama were in their embryonic condition at this early period in the State's history. District schools were opened at various times in the Burleson neighborhood on Flint River, one of which young Rufus entered at the age of seven years. He continued to attend these "old field schools" at intervals, and as they happened to be taught, for seven years. Notwithstanding many interruptions, he applied himself, and advanced rapidly in these primitive courses.

Only the rudiments were taught in these district schools, not because these bright frontier boys and girls were wanting in either application or the capacity to learn, but for the reason that it was all these adventurous pedagogues could teach.

In 1837 he entered Summerville Academy, a school founded some years before. At this time is was conducted by Prof. A. B. Wattson, a man of scholarly attainments.

The great majority of men possess sufficient receptive talent to take on a fair education, but possess no power of

impartation. Teachers, like poets, are born, not made. Prof. Wattson was not only a scholar, but possessed also the other indispensable requisite of the successful teacher—the power of imparting instruction. As an evidence that this estimate of Prof. Wattson's ability as a teacher is not overdrawn, it may be stated that he was called from Summerville Academy to a professorship in Nashville University, a school of such high standing and so favorably known throughout the country that only scholarship and general fitness were considered when a chair in the university was to be filled.

Young Burleson was now fourteen years old; he was fully conscious of the importance of an education, and had long since determined to make any reasonable sacrifice and to perform any service in his power to obtain it. He needed no incentive or stimulus; the opportunity was all he craved or desired. In Summerville Academy, under Prof. Wattson's instruction, this opportunity was enjoyed.

The curriculum was far in advance of anything he had undertaken up to that time, but he stood at the head of all his classes, and advanced rapidly. For his aptitude he was highly complimented, and for his industry and diligence most warmly commended.

He remained in Summerville Academy nearly two years, and after a short interval of rest, spent with his father, in 1839, he entered a select school near Danville, taught by Dr. Sims. Owing to the death of his mother, July 12th, 1839, his attendance at this school was brief. Immediately after receiving this sad news, he returned to his home, a weeping, heart-broken boy. He employed his time in study and work on the farm until September, when he entered a school at Decatur, six miles from his father's plantation, conducted by Prof. J. S. Perkins.

His studies were pursued in this school in a half-hearted, listless way, owing to his severe domestic affliction, and he made frequent visits from Decatur to his home, that he might place fresh flowers on the tomb of his sainted mother, and review the scenes where so many happy hours had been spent in her delightful companionship.

He had always been a boy of a high sense of moral propriety, and most exemplary life, but had never made a profession of religion. It was during one of these visits to his family that he attended a revival meeting, conducted in the neighborhood by Reverends W. H. Holcombe and Leonard H. Milliken, that he became deeply impressed. The sermon under which he received the impression that "led him from nature's darkness to the marvelous light and liberty of the gospel" was preached by Rev. Dr. Porter, a minister of the Cumberland Presbyterian Church.

He was converted on the 21st of April, 1839, in his sixteenth year, a few days after which he was baptized in Flint



FLINT RIVER, WHERE DR. BURLESON WAS BAPTIZED.

River, the ordinance being administered by Rev. W. H. Holcombe. Dr. Burleson was a man of decided convictions. He often expressed an off-hand opinion, and in heated controversies used unguarded expressions, of which he repented. But in forming his plans he deliberated carefully, and often spent days in fasting and prayer before reaching conclusions. After his plans were thus formed, no man ever adhered to a purpose with more dogged determination. For his convictions and principles he was ready to fight, and upon every battlefield proved to be a foeman worthy of his steel.

His conversion was an epoch in his life, a turning point upon which the destiny of important interests hung. It was the occasion of the first great battle he ever fought, and that battle was between himself and his plans in life.

Up to this time his ambition had been to become a great lawyer and statesman, and all his training at home and in the school room had been with this end in view. He had read with rapt attention of the overpowering eloquence of Patrick Henry, who gave the first impulse to the American revolution of 1776, and how this great orator unhorsed every opponent in his celebrated speech, in defense of some Baptist preachers, charged in the courts of Virginia with the offense of preaching the Gospel of Jesus Christ, contrary to the law. He had read also of the masterly eloquence of John C. Calhoun and Daniel Webster in parliamentary debate and forensic efforts in the courts of the country. He had also read of how the peerless Sergeant S. Prentiss had swayed the multitudes, in the political arena, until every fiber, cartilage and filament in his young body burned with ambition to stand in the front rank of American lawyers, statesmen and orators.

But with his conversion come also the impression to preach. The struggle between this impression and his settled purpose was on in earnest. The conflict was short, but sharp; he yielded to the call, and consecrated his talent to the work of redeeming lost souls. His ardor and burning zeal was undiminished, but his whole purpose in life being changed, all his plans must be remodeled and his course of instruction revised.

In 1840 he matriculated in Nashville University, and began to prepare himself for entrance into a theological seminary. While in Nashville, on the 12th of November, 1840, he was licensed to preach the Gospel by the Baptist Church of which that celebrated theologian and scholar, Dr. R. B. C. Howell, was pastor, who at the time predicted a career of usefulness and brilliant future for the young licentiate.

He was now a thoroughly changed young man. Life was no less rosy, but presented a far more beautiful hue. The prospect and picture that now filled and thrilled the innermost

recesses of his soul was not the sober faces of Supreme Court Judges, as he discussed some profound principle of law, or the excited multitude as he debated some irritating political question from the hustings; but, instead, the serious face of his Redeemer, as He swung on the cross, blood percolating from His Divine Body, trickling down His side, and an unredeemed world whirling into the vortex of eternal ruin around him.

Instead of the wild cheering of the tumultuous rabble, and the plaudits of men, after scoring a telling political triumph, he heard the words of David, "It is God that girdeth me with strength, and maketh my way perfect."

He remained in Nashville University until the summer of 1841, when his health gave way, as a result of close application and confinement. This was a matter of sincere regret to the faculty of the university, as it not only delayed, but interfered with his preparation for the contemplated theological course.

Dr. Burleson was not of robust physical development as a man, but as a boy he was fleshy and of fine physique. As a result of bad health, he was now an emaciated, cadaverous, strippling youth of seventeen. Physicians had no hope of his recovery, but advised that he be taken out of Nashville, as a means of prolonging his life. This was a great trial to this young and ambitious boy, but he deferred to the advice of his physicians, went to his father's farm, and in a short time, contrary to all expectations and predictions, commenced to improve.

His thirst for knowledge never abated during his confinement, although denied all access to his books. During the period of convalescence he employed his time in studying Greek, Hebrew, and Bible history, and when his recovery was thought to be complete, he decided to re-enter Nashville Universtiy. This both his father and family physician opposed, as they felt convinced that to return to school meant certain death.

His father reminded him of the resolution he made when he entered Nashville University, that he would become the first scholar in it, or come out in his coffin, and his narrow

escape from death. His great life purpose burned like fire in his bones, and he resisted every argument and met every objection. His father insisted that he was fairly well educated already, and if he would abandon all thought of sacrificing his life by returning to college, he would deed him a good farm, give him hands to cultivate it, and he could settle down to the life of a "farmer preacher," protect his health, and do much good at the same time. This offer was also promptly declined.

On one occasion Rufus went with his father to hear a presiding elder preach on baptism, in reply to an uneducated Baptist preacher, who had been guilty of baptizing some half-dozen of his most prominent members, amid the usual jeers, ridicule and sneers heaped upon the Baptists of that day for their ignorance and bigotry. The impassioned preacher held up a Greek Testament and said: "Here is a wonderful book. It is wonderful for two reasons. First, it is written in the Greek, a language that God selected from among the babbling tongues of earth in which to give to man his last will and testament. But more wonderful, in the second place, from the fact that those who do not know a letter in it can understand it far better than those who have spent their lives in studying it. I will give this Greek Testament to any Baptist preacher in North Alabama, or the Tennessee Valley, who can read one line in it, or that knows the Greek letter *beta* from a partridge track, and yet these Baptist Solomons know all about Baptizo, Rantizo, Echeo, and I, who have studied it so long, do not know one thing." Rufus reminded his father that when the congregation laughed, under these withering criticisms of the denomination to which he belonged, he hung his head in shame, not that the insinuations were either true or just, but that there was even an excuse for making them. "My soul," Rufus said, "burned as young David's did when Goliath derided Israel, and Israel's God, and I want to so prepare myself as a preacher as to make it impossible to cast such reflections on God's Church and Baptist people."

Capt. Burleson was most profoundly impressed with his son's argument, pleased with his laudable purpose and lofty

ambition, but was not convinced that he could stand the close application and confinement of college life. He still withheld his consent for his son to return to Nashville.

Rufus remained on the farm, doing some work, taking much outdoor exercise, and pursuing his studies, until 1842, when his health was fully restored, and his strength regained.



CHAPTER V.

YOUNG RUFUS ANXIOUS TO RETURN TO THE UNIVERSITY AT NASHVILLE—HIS FATHER OBJECTS, FEARING HIS HEALTH WOULD AGAIN FAIL—COMPROMISE—TEACHES IN MISSISSIPPI FIVE YEARS—FIRST CONTRACT—CALLED TO THE PASTORATE—ORDINATION BY THE CATALPA BAPTIST CHURCH, JUNE 8TH, 1845—DR. WM. CAREY CRANE CLERK OF THE COUNCIL.

MR. BURLESON was as eager as ever to return to college, but, fearing his health would again be jeopardized by the sedentary life of a student, his father not only advised against such a course, but was obdurate in his objection. The son's zeal for a finished education was unabated, but he knew from his experience in college training that much profit was derived from reviewing courses of instruction. He appealed to his father to allow him to teach until, in his judgment, it would be safe to resume his studies in the university.

It was not in his mind to dissemble, nor to practice any deception on his father, and told him very frankly that while engaged in teaching he would carefully observe all rules in any way conducive to his health, but would keep up his studies while teaching, and thus accomplish a triple purpose.

First. He would be able to take up his studies in the university without any hiatus in the course.

Second. Build up his constitution, so that he would be strong enough to stand the confinement of college life.

Third. Would earn money enough to be self-sustaining when he returned to the university in Nashville.

Capt. Burleson was impressed with the wisdom of his ambitious son's plan, and consented for him to teach.

This, however, effected only a partial settlement of the trouble. Young Burleson was not prepared to seek or accept a professorship in any of the higher and well established schools of the country; besides, a position in the faculty of any of the existing institutions, situated as they were in the centers of population, would be subject, to some extent, to the same objection that had been urged to his re-entering college.

The population of North Alabama and adjoining States was scattered, so that however anxious the people might be for neighborhood schools, pupils enough could not be found in any one community to justify a teacher in giving the school any considerable portion of his time.

Young Burleson was not discouraged by these conditions, but, on the contrary, rather stimulated to pursue and press his purpose.

After consulting and corresponding with friends in several States, a small school was secured in Itawamba County, Mississippi. Although only nineteen years old, without experience as a teacher, and much embarrassed by being thus thrown among strangers, he managed the school like a veteran disciplinarian and pedagogue, and gave entire satisfaction to the patrons.

Here he remained only one year, and in 1842 removed to Fulton, the county seat, where he opened another school.

The attendance in Fulton was much larger than in the country where he had taught in 1841, and his patrons were among the most prominent families in the place. The school flourished far beyond Mr. Burleson's expectations, or that of the friends and patrons, so much so that the building in which it was opened was totally inadequate to accommodate the attendance. In the latter part of the year a larger and more suitable academy building was erected.

He had now taught two years in this section of the State, one year in the Clifton community and one in Fulton. The

schools in both places had been managed with such marked ability, and with so much satisfaction to patron and pupil, that both as a teacher and young unordained preacher he had made quite a reputation.

Unsolicited offers of schools came streaming on him, until it became a question, not where can I secure a place to teach, but what offer shall I accept.

Dr. A. B. Russell, of Starkville, a Presbyterian preacher, a warm personal friend of Capt. Jonathan Burleson's family, who had heard of his friend's success as a teacher in the piney woods of Itawamba County, and more lately at Fulton, insisted on him coming to Starkville, and taking the school in Mayhew prairie, some miles in the country.

Acting on Dr. Russell's advice, he moved to that place in 1843. This change proved to be in many respects, in fact, altogether, most fortunate. The Mayhew prairie community was composed of wealthy and influential citizens, and the school which Mr. Burleson contracted to teach was to prepare the sons and daughters of these wealthy people for entrance into some of the higher institutions of learning in the State. The position was one of some delicacy and much responsibility, which the following contract shows he assumed with much deliberation and business care:

ARTICLES OF AGREEMENT.

I, R. C. Burleson, propose to teach a school in Mayhew Prairie, Mississippi, for a term of five months, commencing on the first Monday in November, to be taught in the Baptist meeting house, near B. Moore's residence, and to teach the following branches at the following prices:

Reading, spelling and writing, $1.00 per scholar, per month. Arithmetic, English Grammar and Geography, $1.25 per scholar, per month. Botany, moral, mental and natural philosophy, $2.00 per scholar, per month. Latin, beginners in Greek and political economy, $3.00 per scholar, per month. All of which, I bind myself to teach to the best of my ability, to suppress vice and encourage virtue, and to preserve good order in school.

We, the undersigned subscribers, on our part agree to employ said Burleson to teach said school for us, on the above specified terms and conditions. We also agree, that said Burleson shall be allowed to make up all lost time, or to deduct the same from his wages. We also agree to furnish a comfortable house with seats, and that every scholar in school shall be under the rules of said Burleson. We also agree to pay said Burleson the amounts which we have subscribed, on, or before the first day of April next. October 5th, 1842.

John Clifton, Wm. Medles, B. G. Moore, Thos. Middleton, James Gressom, John Carnes, Henry Clifton, Allen Bide, Edward Maxey, J. N. Edwards, James McNiece, James Bromby.

The school opened at the time stated in the contract, with twenty-five pupils; and while Mr. Burleson had just attained his majority, and owing to the high standing of the patrons, consented to teach it with much trepidation, he met every requirement, and easily exceeded the expectations of the people.

Many of the pupils who entered this school were well advanced in all branches, but more especially the languages, and Mr. Burleson, to keep in advance of the classes, was forced to apply himself closely, but he referred to the school in enthusiastic terms of praise in after years, and his arduous labors as "delightful toil."

It was while filling this position that new and weighty responsibilities were thrust upon him. He had been licensed to preach, as stated, by the Church in Nashville, December 12th, 1840, but had never submitted to ordination. He had supplied pastorless churches in that vicinity, with much acceptance, and had conducted several successful revivals in addition to his work in the school room. One of the churches which he supplied, situated in Mayhew prairie, only a few miles from where he was teaching, increased in two years, under his ministry, from seven members to eighty-four, and was said to be one of the best country churches in Mississippi. Notwithstanding his extensive and successful work as a young minister, he had never been installed as the pastor of any church, nor administered the ordinances.

Rev. M. Bennett, pastor of Pilgrim Rest and Mount Lebanon Churches, one situated twelve and the other fourteen miles from Mayhew, had tendered his resignation.

Without any solicitation on his part, or his friends, so far as is known, Mr. Burleson was unanimously called to both these pastorates. So anxious were they for him to accept the call, large committees, composed of the most prominent, pious, and influential members, were appointed to visit him at Mayhew, formally notify him of the action of these churches, and urge his acceptance.

Hon. Isham Harrison was chairman of the two committees, and these committees visited Mayhew, and, upon the invitation of Mr. Burleson, repaired with him to the residence of Dr. Wells A. Thompson, where, after a season of prayer, they discussed the matter most solemnly until 12 o'clock.

Mr. Burleson informed them that he had consecrated his life to one grand mission, and wanted to return to college just as soon as circumstances would permit, to lay a broad and deep foundation for that life work. He told the committee that he would gladly supply their pulpits, as he had others, until such time as they might choose a pastor.

The committee insisted that he should accept the call, submit to ordination, and enter at once upon the official discharge of his duties as pastor; that God was plainly directing and leading in the matter, and as a minister of the gospel he could not refuse.

Moved by the tears and entreaties of this earnest band of pious brethren, and the arguments presented which he could not answer, he told them he would keep the matter under advisement a few days, and give them a final answer at the next conference meeting of their churches.

While having the call under consideration, Rev. W. H. Holcombe, who had baptized Mr. Burleson in 1837, and who was now pastor of the church at Aberdeen, Mississippi, came to Mayhew prairie, and spent the night with him at his boarding house. This trusted friend and valuable counselor on many former occasions, advised him to accept this work, which, in addition to the good he might accomplish, would enable him to accumulate experience that would be valuable in after life.

To all these importunities he finally yielded, accepted the calls to Mount Lebanon, Pilgrim Rest and Mayhew Prairie, which last-named Church had also called him.

His acceptance was based on the condition that he was to be released as soon as he was ready to re-enter the university at Nashville.

A council for his ordination was called, and after the usual sermon, examination, etc., the following certificate was issued, which is here reproduced verbatim, for the reason the facts cannot be more succinctly stated:

To all whom it may concern:

This is to certify that the subscribers, being a council, convened by request of the Catalpa Baptist Church, in the County of Octibbeha, and State of Mississippi, for the purpose of setting apart the bearer hereof, *Rufus C. Burleson*, to the sacred office of the gospel ministry, and being satisfied with his piety, views of religious truth, and call to the work, did on the 8th day of June, 1845, in the presence of the Baptist Church and congregation in the town of Starkville, in the aforesaid State, solemnly ordain to the full work of the ministry, by imposition of hands, prayer and other suitable exercise, our brother, *Rufus C. Burleson*, and as such recommend him to favor and acceptance with the household of faith everywhere.

SAMUEL McGOWEN, Moderator.
WM. CAREY CRANE, Clerk.
J. C. KINNEY,
W. H. HOLCOMBE.

It is a most singular coincidence that Dr. Burleson and Dr. Wm. Carey Crane, the clerk of the council, should have drifted West in the course of years, and become Presidents of rival universities in the same State.

CHAPTER VI.

MR. BURLESON TEACHES IN MISSISSIPPI FROM 1841 TO 1845—PURSUES HIS STUDIES—CALLED TO THE PASTORATE—DR. ALEXANDER CAMPBELL—WAVE OF RELIGIOUS DISAFFECTION—MR. BURLESON ENTERS THE FIELD OF POLEMICS—DOCTRINAL SERMONS—ARTICLES IN THE TENNESSEE BAPTIST—MEETS W. H. MUSE, A CLASSMATE—A WARM DISCUSSION—FORMULA FOR KILLING BAPTISTS—RESIGNS AS TEACHER AND PASTOR—PARTING BETWEEN PREACHER, PARISHIONER, PARENT AND PUPIL.

THE four years spent by Mr. Burleson in Mississippi from 1841 to 1845 were crowded with business and were exceedingly rich in experience. In addition to his duties as teacher, preacher, pastor and student, giving all necessary attention to the social demands made on his time, he kept up and completed an extensive course of systematic reading; thus storing away a vast fund of information which served him admirably through life.

It was while in Mayhew amidst other multitudinous duties he entered the field of polemics, and signalized himself as a debater. He was not naturally of a disputatious disposition, and avoided all controversies as far as possible, until his principles were assailed. Even then, he was not violent, intemperate or extreme in his methods of discussion, but his style persuasive, without passion, yet firm.

Dr. Alexander Campbell, a dissenter from all forms of established religion in England, emigrated to America in 1812. He renounced his Presbyterian affiliations, connected

himself with the Baptist with whom he worked in harmony for several years.

Some differences and disagreements arose between himself and this denomination which could not be reconciled and Dr. Campbell withdrew from the Baptists and was, for a time an independent preacher. His labors as an independent minister were confined to western Pennsylvania, Ohio, and Virginia, making frequent preaching tours through the southern states.

By his power on the platform, and serial publications "The Christian Baptist" and "Millennial Harbinger" he attracted public attention, and finally controlled a powerful constituency. In 1827, his converts and adherents commenced to secede, or withdraw from the denominations with which they had been co-operating and form separate churches, which were christened "Disciples of Christ."

Dr. Campbell was a great power as an orator and debater continued to preach, was very aggressive, and the wave of religious disaffection which he originated increased until it swept over Kentucky, Tennessee, Alabama, Mississippi and some other southern states with a force that portended, for a time, the disruption of many existing religious institutions.

He seemed to be more hostile toward the Baptist than any other denomination, and Baptist churches suffered more from his preaching and the proselyting influence of his followers than any other christian organization.

In some communities whole congregations renounced their organic connection with other bodies, dissolved, reorganized, and went over to the new sect carrying houses of worship and other property with them.

The alarming situation was pressed upon Mr. Burleson's attention by observing a little Baptist church near Starkville, composed of forty-two members reduced to six, under the influence of this new gospel. Dr. R. B. C. Howell, a great light in his day among Baptists, and a tower of strength with pen and tongue was standing gallantly to his guns in the columns of The Tennessee Baptist, and with other loyal preachers, was exerting himself with some success to stay this tide which Baptists were then stemming. But he needed help, and all the help he could get.

Mr. Burleson saw the peril of the situation, the break in Baptist ranks, that the issues were vital, and that every man must stay with his colors, and speak, giving forth no uncertain sound as to what Baptists might expect unless the influence of this powerful propagandist was neutralized.

He entered the arena, sought controversy, preached many sermons in defense of his own creed, (the Bible) showing the weak places in the code of the new sect, and exhorting his own people in burning eloquence to stand firm.

He had the hearty co-operation of many noble men in the campaign, and the supreme satisfaction of seeing many churches reinstated, and the disintegration of others prevented. He was not content, however, with the service thus rendered; he wanted a broader field, and larger hearing. He therefore prepared a series of articles for "The Tennessee Baptist," which attracted much attention, excited much favorable comment, and proved to be a potent factor in quieting this religious disturbance.

In these articles he maintained that we can not exercise saving faith in Jesus Christ, and at the same time believe in the possibility of baptismal regeneration.

Baptism was instituted by Jesus Christ Himself, as an ordinance, was frequently referred to by the Savior and New Testament writers as such, but never mentioned by either, as a saving ordinance. It was the Christian's first act of obedience, and typical of the Savior's death, burial and resurrection.

He maintained that regeneration, and the exercise of a saving faith, were indispensible pre-requisites to the administration of the ordinance.

No amount of purely intellectual reformation satisfied the demands of Divine Justice, though oceans were exhausted in ablutions to wipe away, and cleanse the soul from the stain of sin.

These articles were published weekly in the "Tennessee Baptist," and continued for months. They stamped the young author as a man of a high order of dialectical power.

These contributions to the press, his sermons and personal work, in this great wave of religious excitement that was

sweeping over the country, had some effect in rendering the Baptists steady and loyal to the Church of their fathers.

The reformers felt the influence of his resistance to the inroads made on Baptist ranks, and the urgent necessity of quieting him in some way. They knew a resort to argument would be fruitless, because that had been unsuccessfully tried. So they decided to resort to diplomacy.

Rev. W. H. Muse, a roommate of Mr. Burleson in Nashville University, and a very warm personal friend, had heard Dr. Campbell, was swept off his feet, renounced his allegiance to the Baptists, and surrendered his credentials as a Baptist minister, and espoused the cause of the new sect. Mr. Muse made the application for Mr. Burleson's license to preach, to the Baptist Church in Nashville, accompanying the application with some tender remarks, which were never forgotten. For this, as well as other reasons, the attachment between these young ministers was very strong.

The Disciples, therefore, determined the wisest course to pursue would be to have Mr. Muse have a personal interview with Mr. Burleson, and supplement his strong arguments in behalf of the reformers with his personal influence.

The meeting was held in Huntsville, Alabama, where Mr. Muse was preaching his new doctrine to crowded houses. He implored his young friend to get out of the ruts, abandon his antiquated church. "This new doctrine," he said, "is being accepted by the multitude, is rolling from State to State, and will ultimately become the dominant controlling code in the new world. If you will give it your support now, when it becomes an established system, your talents and education will naturally command any position or pastorate suited to your taste, or in harmony with your inclination."

Mr. Burleson accorded his talented schoolmate a respectful hearing, and then fixing his piercing eyes on Mr. Muse's face, he answered: "Some of the tenderest memories of my life date from the 12th day of December, 1840, when, in earnest, loving words, you recited the story of my conversion and call to the ministry when the Church in Nashville licensed me to preach the everlasting gospel of Jesus Christ. Your

words I will never, never forget, and they form a bond of love and friendship between us that religious differences will never sever. On that day I consecrated my energies and power to the good old fashion religion of the Bible and my Baptist ancestors, which no amount of enthusiasm for new-formed religious systems and codes would ever shake. Besides this, my brother, you have lost your spiritual bearings under the magnetic power and splendid ability of Dr. Campbell, and the time will come in your life when you will deplore the course you have taken, and regret the earnest appeal you have made to-day for me to follow you after strange gods. No, sir, I shall stay with my people, and continue as heretofore to defend in my feeble way 'the faith once delivered unto the saints.' "

With this these schoolmates parted, Mr. Burleson pursuing the even tenor of his way, and Mr. Muse blazing like an erratic comet.

Later Mr. Muse moved to Columbus, Mississippi, established a military school, and used all his brilliant powers of mind and influence to disrupt the flourishing Baptist Church, of which that great scholar and preacher, Rev. Wm. Carey Crane was pastor. He soon became involved in a most violent contention with the students in his school, which resulted in its destruction. He renounced his recently formed religious views, was appointed Secretary of State, applied for reinstatement in a Baptist Church, and died breathing a prayer for his old pastor, Dr. R. B. C. Howell, and his friend and brother, R. C. Burleson.

During this animated discussion, which was much warmer between the Baptists and Disciples than any other denominations, some of the more intemperate reformers had publicly declared that the Baptists were being rendered *hors de combat* by the thousands, and that when the crusade was over they would be dead as a denomination. This gloomy prognostication of the impending doom which awaited Mr. Burleson, and all others who believed as he did, was perhaps seriously made, but failed to make a serious impression on the Baptists of the South.

Mr. Burleson became facetious when the threat, or prophecy, reached his ear, and wrote a serio-comic article, in which

he gave the substance of a lecture delivered by a theological professor to his class as containing the only formula then known for killing Baptists, which is here given.

A Way to Kill the Baptists.

Amid all the inventions of this age of inventions, I learn a method has been invented to kill Baptists. This has been a desideratum for years, but a want more keenly felt recently than ever.

I learn the experiment is being tried by many of our Pedo Baptist friends. The invention was first made public under the following circumstances:

The learned and venerable Dr. A., in an address to his class in a certain theological seminary, said: Young brethren, one question which you will have to meet is the controversy on baptism. The Baptists are very numerous all over the world. They are establishing schools and colleges everywhere, and you will have to meet them in argument at every point.

I forewarn you they can never be killed by persecution; this was fully tried all over Europe for 1,800 years, and also in the New England States. The fires of Smithfield and elsewhere were kindled in vain. The exile of Roger Williams and the whipping of Holmes were bright eras in Baptist history.

Their church has always risen from the ashes of persecution like a Phenix, more beautiful and powerful.

It will be equally useless to meet them in public debate, for controversy is the element in which they flourish. Their pastors, with nothing but old Bunyan's Jerusalem blade, are more than a match for our Doctors of Divinity.

On matters of doctrine they think they have the authority of God's word, and you had just as well try to chunk Pike's Peak to pieces with pebbles as to convince them to the contrary.

The truth is, there is but one way to kill the Baptists, and that way is to *hug them* to death. I mean kill them with kindness, call them dear brethren, invite them to your communion table, urge them to come unite with you as brethren, and leave

off the discussion of doctrinal questions. This is the most effective, indeed, the only way, to kill the Baptists.

The old Doctor was right, and many weak-kneed Baptists are suffering themselves to be hugged to death every day, while those who are loyal to their convictions are increasing very rapidly."

Mr. Burleson continued his school in Mayhew prairie, and also to serve these three churches with most signal ability. The membership in each of them increased, contributions to missions and other denominational enterprises were large, and the relations between pastor and people of the most affectionate and harmonious nature.

The time, however, had come when these tender ties must be severed. He apprised the patrons of the school and members of these churches of his intention to resign; they were grieved beyond expression; proposed to increase his salary and insisted upon his remaining. But he was now twenty-one, and had ample means to defray his expenses in college until the course was finished. He, therefore, sent in his resignation to school and churches, which were reluctantly accepted. A parting reception was tendered this popular young preacher and teacher, and with streaming eyes parishioner, parent and pupil bid him an affectionate farewell.

Dr. Burleson's experience in the school room, pulpit and social circle in Mayhew prairie was always acounted by him in after life to be among the richest and sweetest in social enjoyment in all the sixty years he spent in public life. Attachments were formed during this time that sixty years of separation did not alienate, but filled a large place in his heart's affection until his last hour on earth.

That these tender ties and mellow memories were mutual is evidenced by the fact that in 1900, when the Baptists of Starkville had completed a new and beautiful church edifice, he was preferred above any other man on earth to come and dedicate it to the worship of the living God. He went, and while preaching the dedicatory sermon stood on the same spot where he sat when ordained to the full work of the gospel ministry, fifty-five years before.

CHAPTER VII.

From Mayhew Prairie Mr. Burleson Returns to His Father's Farm—Reviews the Scenes of His Boyhood—Preaches to His Old Church—Bids Farewell to Family and Friends, Rides Away to Covington and Enters the Western Baptist Theological Seminary—Graduates June 8th, 1847—Consecrates His Life to Texas—Incidents While at the Seminary—Beautiful Story of Dr. William A. Ashmore, That Had Its Culmination in Texas—Southern People Slandered—Theological Student Resents it—Challenge Passed—A Duel Arranged—Young Burleson Prevents it.

MR. BURLESON had spent five years in teaching and preaching in Mississippi, during which time he kept up a course of study. His intention had been to return to Nashville University. He had, however, completed the course prescribed in this institution; granduation was hence only a matter of form, conferring no substantial benefits. He, therefore, decided to change his plans.

Returning from Mayhew prairie, he spent a few months in recreation and rest at his father's mansion on Flint River, Alabama, greeting old friends, who gave him the glad hand, and congratulated him most warmly upon his first experience in the struggle of life, and the brilliant success achieved. He reviewed the scenes of his happy childhood, visited the old forest through which he had wandered when a boy; sat upon

the river bank and feasted his soul upon the familiar scenes, while the blue waters sang a rippling sonnet as they passed, and went laughing and dancing onward to the sea.

He ascended the rugged hills, scaled the mountain's height, and looked out upon the same sublime prospect that had thrilled his boyish mind in former years.

He gathered chestnuts from the same old tree, plucked wild flowers from the same lovely glen, and slaked his thirst from the same old spring where he had drank in the rosy morn of early youth.

He visited the grave of his angel mother, and upon this little mound of earth, in the quiet twilight, with a tiny star



MT. PISGAH CHURCH: FIRST CHURCH DR. BURLESON WAS A MEMBER OF.

occasionally peeping through the cerulean curtains overhead, got on his knees, and in broken accents, between sobs, thanked his Father in heaven for her pure life, her unstained character, noble example, and her tender, loving care and instruction, to which he attributed everything that he was, or could hope to be in life.

When he left Flint River five years before, he was only a licentiate, but now he was a full-fledged minister, so his old friends asked him to preach, and made an appointment at "Mt. Pisgah," the church into whose fellowship he had been

baptized. He accepted the invitation with sensations of joy, because it was near this place he preached his first sermon in 1840, when a seventeen-year-old boy, from the text, "Behold the Lamb of God, that taketh away the sins of the world."

At the appointed time the house was packed with people, from pulpit to door, some of whom had traveled ten miles to hear him.

Mr. Burleson continued to occupy the pulpit of this his mother church during the remainder of the autumn, with pleasure to himself and his old neighbors and boyhood friends.

In January, 1846, he bid farewell to the friends and scenes of his infancy on Flint River, and instead of returning to the university at Nashville, as he intended, he rode away to Covington, Kentucky, and matriculated in the Western Baptist Theological Seminary.

His soul was all aflame with a desire to get to work, but felt his equipment was incomplete without a theological course so when he entered he resolved to utilize every moment in hard study, and complete the course in one year.

Scores of brilliant young men had tried to accomplish this herculean task in former years, but failed; this, however, did not discourage Mr. Burleson from making the attempt.

This ill-fated school at that time was one of the most celebrated institutions for ministerial training in the South. A diploma signified that the bearer had mastered a thorough course of theological instruction.

The faculty was composed of illustrious scholars and divines. Chairs were filled by Dr. R. Pattison, Dr. Asa Drury, Dr. E. G. Robinson, and Dr. E. Dodge. Dr. Pattison, the President of the Seminary, was a graduate of Amherst College, and after graduation became a tutor in Columbian University, then Professor of Mathematics in Waterville College, and in 1836 was elected to the presidency. He filled a chair in Newton Theological Seminary for six years, and was also a member of the faculty of Shurtleff College, Union Baptist Theological Seminary, and Oread Institute.

Dr. Robinson, when he left the seminary at Covington, became President of Brown University, founded in 1764, the oldest Baptist and among the foremost institutions of learning

on the continent. Dr. Burleson also filled at one time the chair of theology in Rochester Theological Seminary. He filled several fine pastorates, and resigned at Cambridge, Mass., to accept the professorship of Biblical interpretation in the Western Baptist Theological Institute at Covington. As a scholar, theologian preacher or teacher, he was regarded as one of the profoundest men in his day.

Dr. Dodge was a full graduate of Brown University, and took a course at Newton Theological Seminary. He was called to the presidency of Madison University in 1868, and served until 1871, when he was elected President of Hamilton Theological Seminary. In both these positions he won fresh laurels for accomplished scholarship and profound learning.

Doctor Drury was a man of much learning, and a worthy co-laborer of Drs. Pattison, Robinson and Dodge. There were literary and theological institutions in the country more liberally endowed, and more famous perhaps, but very few with a faculty of a higher order of ability and scholastic learning, or with a higher curriculum.

Mr. Burleson was regarded as a precocious boy, but this precocity did not fade with his youth, as is often the case, but grew with his manhood, and developed with his growth. When a mere youth he had acquired studious habits, whch five years' experience as a teacher had developed into an insatiate passion.

He was already an accomplished Latin scholar, and had also a good knowledge of Greek and Hebrew, and for this reason was not only prepared for hard work, but, being thus well grounded, had a clear conception of the task he had resolved to master during the session.

His eagerness to finish the course did not in any way unsettle his determination to be thorough. In this connection it may be remarked that in everything, the most insignificant detail, as well as the weightiest and most momentous affairs of life, he was thorough. The importance of this, he was fond of emphasizing. He was also self-reliant, and made it a rule in life never to call on others for anything he could do himself. Hundreds of times has this author heard him say in his chapel talks, when advising young men, whose training had been com-

mitted to him, "Write your own orations, solve your own problems, read your own Latin."

In taking up the course in the seminary he brought all these qualities into requisition. He determined to be thorough, self-dependent, so as to be able to say at the close of the session, "I have mastered the situation."

With untiring energy and ceaseless application he finished the course June the 8th, 1847, with distinction.

On this day, and at this place, a solemn resolution was made of tremendous moment and far-reaching importance to Texas.

After receiving his diploma, Mr. Burleson stepped from the building, and standing in the shadow of the walls of his *Alma Mater*, surrounded by preceptors and pupils, he straightened his tall form to its full stature, with closed eyes, as if to shut out the world, while a solemn resolution was being formed, he raised his boyish face toward heaven, stretched both his arms toward the West, and in a clear voice and eloquent tones he exclaimed:

"This Day I Consecrate My Life to Texas."

This resolution was fraught with as much consequence to the religious, and educational, affairs of the State as the shout, "Remember the Alamo," on the battlefield of San Jacinto. The latter gave to Texas her civil, religious and political freedom; the former, her splendid universities and other institutions of learning.

There are some incidents connected with Mr. Burleson's life, while in the seminary, aside from his studies, worth reciting. Many of the theological students had been criticised, it seems, for depending upon public contributions for their expenses. Dr. William A. Ashmore, a classmate of Mr. Burleson and a consecrated missionary to China, among the number. One of these critics was so rude as to say to young Ashmore that he had better return to his home and go to work for a living.

This pierced the heart of this noble young man, and produced feelings of great discouragement and despondency. He took it as a rebuke from God, for presuming to enter upon the

holy work of the ministry. He went to the college hall, and spent the entire night in sadness, and concluded next morning to give up all hope of becoming a minister and missionary, and leave Covington for his home.

Mr. Burleson noticed that his usually bright and happy face was sad as he came into the dining hall for breakfast, and asked him the cause of his trouble. Mr. Ashmore referred to the criticism of the ministerial students, and stated he was without money to pay his expenses, and felt if God had called him to preach, He would provide a way for him to prepare himself, and that he was going home with the sorrowful conviction that he had never been called to the work of the ministry.

These young friends walked together, from the breakfast table to Mr. Ashmore's room. Mr. Burleson took him by the hand, and said: "My brother, God is only testing your patience and faith, as he did Abraham's. I am able to help you. Dorsey A. Outlaw, a friend of mine in Starkville, Mississippi, told me when I left that place, nearly two years ago, if I ever found a worthy young preacher in need, to let him know, and assistance should be forthcoming. Thirty-five dollars will defray your expenses until the close of the term; here is $10.00, and I will write Bro. Outlaw immediately for the balance." The letter was written, the money came, and thus was this great missionary to the Empire of China enabled to finish his preparation to proclaim the unsearchable riches of the gospel to these heathen people for nearly fifty years.

It is a little out of order, but this interesting story has a beautiful sequel, which we will here relate. Years afterward Mr. Ashmore refunded this money, and Mr. Burleson, while pastor in Houston, chanced to meet Rev. D. B. Morrill, who was attending school at Independence, and, on account of financial depression and embarrassment, was discouraged, despairing and doubtful, just as Mr. Ashmore had been. He related his distress to Mr. Burleson, who answered him, saying: "The Lord has placed $35.00 in my possession, to be applied to just such cases. Here it is, return and finish your course." The money was accepted with praises, Mr. Morrill returned to Independence, completed his studies, and lived to

preach the gospel in every portion of Texas, from Red River to the Rio Grande, and thus did Dorsey A. Outlaw's contribution of $35.00 in Starkville, Mississippi, enable two zealous missionaries to tell the story of everlasting life on both sides of the world.

Another incident of Mr. Burleson's last year at the seminary is worthy of being preserved. He came of fighting stock, and cowards were unknown in the whole line of Burleson descent. Rufus C. Burleson himself was a stranger to the sensation of fear, but was, at the same time, opposed to personal encounters, and during the long years that he had control of young men prevented numbers of conflicts.

On one occasion, in a hotel in Covington, Mr. A. B. Brown, a student in the seminary, was seated at the table in the dining room with a number of guests. The conversation at first was general and pleasant. At length, however, a drummer present commenced a violent tirade against the Southern people. For a time no attention was paid to his violent denunciations. This rather emboldened him, and his references to the people of the South grew worse. Mr. Brown remonstrated with him, saying his remarks about Southern people were unpleasant; and, more, that he had evidently arrived at his conclusions from ex-parte testimony, and his charges and statements were wholly untrue. This only increased the drummer's ire and enmity, and he offered Mr. Brown a gross insult. The latter seized a pitcher of water, and was in the act of resenting it, but was prevented.

This so aroused the drummer's indignation that he sprang to his feet, and shouted in a voice full of anger:

"You have publicly insulted me, and I demand satisfaction. Choose your weapons, and we will settle our differences."

The young preacher bowed his acceptance, and retired to his room. Pistols were selected as the weapons to be used, and the time fixed for that evening., in a secluded spot near town.

The news spread over Covington like a flash that a young theological student and a stranger were to fight a duel that evening. Mr. Burleson heard of it, and went at once to

learn the student's name. When told it was his friend Brown, he repaired to his room. He found him in deep meditation, walking the floor with folded arms.

"Why, Brother Brown, are you going to fight a duel?"

"Yes. I have been publicly insulted and challenged, and my enemy's blood must be the penalty."

"I am shocked. You must bear in mind that you are a minister, and cannot use carnal weapons," responded Dr. Burleson.

"Yes, I know this, and deplore the necessity, but I would rather die than show the white feather."

"Trust to me, and perhaps I can effect a settlement of the unfortunate affair, without doing either."

Mr. Brown said: "I appreciate your offer, and thank you for your friendship, but I shall be on the ground, with this pistol in hand, at the appointed time to the minute."

Mr. Burleson continued to reason and plead with his friend to abandon all thought of thus dishonoring his holy calling, until he said:

"I will not act the coward, but I tell you what I will promise you. I will meet the fellow on time, take my position on the field, and when the command is given to fire, I will not attempt to shoot my antagonist, but discharge my pistol in the air."

This point gained, he left the room, and sought the drummer in the hotel.

He introduced himself, and before he could make known his purpose, the drummer said:

"Well, I suppose you are Mr. Brown's second in the affair this evening, and have called to consult with me in reference to the detail."

"No, I am a friend of the unfortunate man, and a fellow-minister in the seminary, and have called on a mission of peace. I have just left his room, where I have been pleading with him not to dishonor his life calling by resorting to arms to settle a difficulty. I succeeded so far as to get him to promise that when the word fire was given this evening, he would not aim at you, but discharge his pistol in the air."

"My Lord, is that young fellow a preacher? Why, my mother is a shouting Methodist, and if I were to shoot a

preacher she would never tolerate me in her presence again while the world stands."

"Yes, he is a preacher and Christian, but in this instance he lost his temper, which he very much regrets."

"Go and tell him, so far as I am concerned, he may consider the affair settled, and settled forever."

Mr. Burleson returned to his friend's room, reported the conversation he had with the drummer, and had the supreme satisfaction of seeing them meet and shake hands, in token of their complete reconciliation.



CHAPTER VIII.

MR. BURLESON APPLIES FOR APPOINTMENT AS MISSIONARY TO TEXAS TO THE MISSIONARY BOARD OF THE SOUTHERN BAPTIST CONVENTION — EARLY TEXAS MISSIONS — MRS. COLE'S STATEMENT—BAPTIST PREACHERS IN TEXAS AS EARLY AS 1812—JAMES R. JENKINS, A. BUFFINGTON, H. R. CARTMELL—BIRTH OF ORGANIZED MISSIONS—MR. BURLESON'S SERVICES ACCEPTED—ASSIGNED TO DUTY AT GONZALES—STUDIES TEXAS HISTORY—CHARACTER OF THE EARLY MISSIONARIES.

MR. BURLESON applied immediately to the Mission Board of the Southern Baptist Convention for an appointment as missionary to Texas. The board had the wisdom to see the immense possibilities of this new and rapidly growing country, its destitution, and importance as missionary territory. They had already sent some missionaries to the country, and the policy of the board was to re-enforce these as rapidly as the means could be commanded to insure their maintenance.

There is no chapter in Texas history fraught with more importance, and possessing more absorbing interest, than the history of Baptist missions. Here, as in India and many other countries, they were among the first on the ground, proclaiming the unsearchable riches of the gospel of Jesus Christ, and pressing it as containing the rudiments and elementary principles of not only religious, but civil and political liberty as well.

As early as 1812 Baptist preachers visited Texas, preached, conducted prayer meetings and other religious services in the country. Of these, the earliest pathfinders, it is to be deplored that the record is obscure and so vague that this statement is in its widest sense a deduction. It is also deeply regretted, for the credit of Baptists and the truth of history, that names, exact dates, and precise localities cannot be given.

Mrs. John P. Cole, who was a Baptist, and one of Austin's original 300 colonists, and third person to cross to the west side of the Brazos in 1822, says she attended some kind of a religious service in that year, conducted by a Baptist minister. This minister, whose name, unfortunately, she did not remember, informed her that he had been in East Texas for some time. The term "some time," we admit, is indefinite, but it is conservative to say the first religious service held by a Baptist preacher was, as is stated, in 1812, for the reason that all historians agree that many emigrants came to Texas in that year. Mrs. Cole's statement is worthy of credence, first, because she was an intellectual woman; second, being the wife of Judge John P. Cole, the first Alcalde of the municipality of Washington, the first Rigadore of the district, and the first Chief Justice of Washington County, she had exceptionally good opportunities for acquiring information as to current events in those early days.

Rev. Freeman Smalley came to the State in 1824, and preached at Pecan Point, on Red River.

Rev. Joseph Bays came in 1825, and preached in the house of Moses Shipman, near San Felipe. Mr. Shipman was a cousin of Rev. Rufus C. Burleson, which fact may be significant, as later statements in this volume will show.

Rev. Thomas Houks came to Texas from Tennessee in 1829, and conducted a religious meeting, also in Mr. Shipman's house.

Rev. Isaac Reed settled near Nacogdoches in 1834, and preached from house to house, as permission was granted for him to do so.

Rev. R. Marsh, though advanced in life, settled on the San Jacinto River in 1835, and did some missionary work.

Rev. Isaac Crouch, with many families, settled on the

Colorado River, near Bastrop, in 1834, did some work, moved in 1836 to the Little Brazos River, in Milan County, where he was killed by the murderous Indians.

Rev. Z. N. Morrell, the most zealous and active missionary who, at that time had labored in the State, came to Texas in 1835. He was a man of a high order of native ability, bold in proclaiming the truth, aggressive in his operations, and became a noted character in religious, as well as the affairs of State.

Judge R. E. B. Baylor came to the State in 1838 from Alabama. He had served two terms in Congress previous to coming to Texas. He was an eminent lawyer, and was called to public life soon after his arrival, and filled the office of District Judge for seventeen consecutive years. He presided over the court during the week, preached Saturday nights and Sunday, and exercised unbounded influence over the religious sentiment of the people.

Rev. T. W. Cox settled in Washington in 1838, assisted in the organization of several churches, and rendered other service of importance and value.

Rev. Asa Wright joined Rev. Z. N. Morrell in 1839, and with this veteran gospel minister preached on the Colorado and Brazos Rivers.

In September, 1837, Rev. Richard Ellis located in old Washington, and for many years supplied the destitution east and west of the Brazos, in that vicinity.

Rev. N. T. Byars settled in Washington and opened a blacksmith shop in 1835. In this shop, there is evidence to believe, the declaration of Texas' Independence was written and signed, March 2d, 1836. His service was long and valuable in the cause of education and religion in the early days.

All these preachers, of whom the above is only intended as the merest notice, and many other noble spirits not mentioned, were powerful factors in laying the foundation upon which the mighty structure of Baptist affairs now rests in Texas; they were, however, independent missionaries, operating upon their own responsibility, and depending on their own resources.

At this time no organized mission movement had been

directed toward the State by any of the powerful societies east of the Mississippi River or in the Northern States. The population of Texas was increasing so rapidly, the demand for preachers becoming so urgent, that wise members of the scattered, struggling churches saw the necessity of proceeding upon systematic plans in the work of evangelizing the country, and planting the Baptist standard so firmly that it would stand through all the uncounted ages.

Hon. James R. Jenkins, Rev. A. Buffington, and Deacon H. R. Cartmell constituted the wise trio to inaugurate this movement. Judge Jenkins was a member of the Congress of the Republic, a distinguished lawyer and a famous and popular statesman and politician. Judge Warwick H. Jenkins, of McLellan County, a finer spirit than whom does not live in Texas or elsewhere, is the only surviving son, and the worthy antitype of this famous and useful character in early Texas history.

Rev. Buffington and Deacon Cartmell were distinguished among their fellows for good sense and fine judgment. These three gentlemen not only enjoyed the confidence and esteem of the people among whom they then lived, but occupied positions of prominence in the States from which they hailed.

It was most fortunate, therefore, that they took the initiative in the matter of inducing missionary socities to do something for Texas, as it gave the movement prestige at home and abroad.

After stating their plans to the Baptist Church at Washington, of which they were members, that organization, confiding in their wisdom and integrity of purpose, appointed them on a committee with authority to act in the premises, in obedience to the dictates of their best judgment. The committee held frequent meetings, discussed the situation in all its aspects and bearings, with a view of formulating a plan upon which to proceed.

It was finally determined, as a preliminary measure, to issue a stirring appeal to the Home Mission Board, setting forth the destitution in Texas, and the present as well as coming importance of the country.

Judge Jenkins was an alumnus of Mercer University, in

Georgia, personally acquainted, and a warm friend of Dr. Jesse Mercer, its patron and benefactor, and sent him a copy of the address issued by the committee.

Dr. Mercer was so touched by the statements made and so impressed with the importance of Texas as a mission field that he sent the Home Mission Board a draft for $2,500. In his letter enclosing the draft, Dr. Mercer took occasion to say:

"The splendid climate and rich soil of Texas are destined to attract a vast population which must be evangelized, for which purpose I send you $2,500, and will double it when necessary."

The board acted at once on Dr. Mercer's suggestion, and sent Rev. James Huckins to the State, and a little later on Rev. William M. Tryon. This was the origin and beginning of organized missions in Texas, and while the great and good Dr. Mercer furnished money for the support of the first missionaries, Judge James R. Jenkins, a layman, may be very justly styled the father of Baptist missions in the State, since it was directly through his intervention that another was moved to furnish the necessary means to insure the success of the movement.

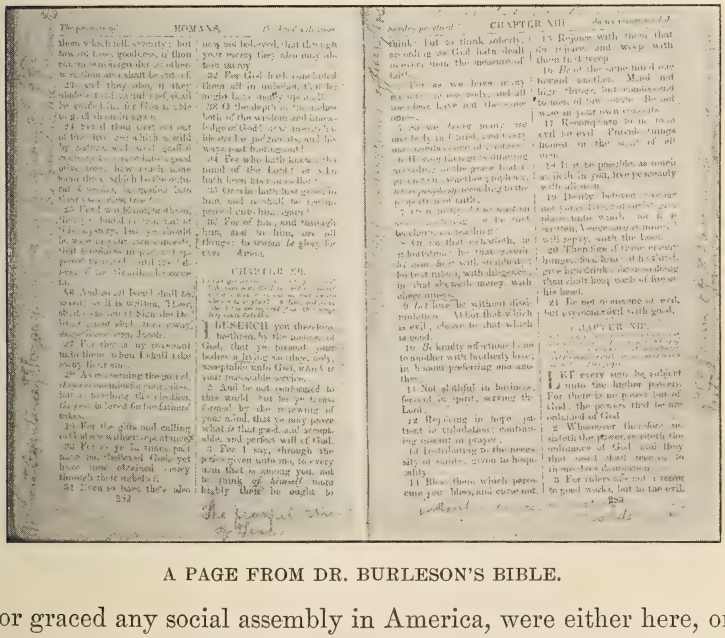
In 1846 Rev. P. B. Chandler came to the State as an appointee of the Mission Board, and Rev. J. W. D. Creath, under an appointment from the Board of Domestic Missions of the Southern Baptist Convention.

The convention was now thoroughly aroused on the subject of occupying Texas, the organization of churches, and establishing all denominational enterprises, and at every session of the convention proper, or meeting of the Mission Board during the interim of sessions, volunteers were called for, and inducements offered for men to go as missionaries to this young and promising country.

Mr. Burleson's services were, therefore, readily accepted, and he was assigned to the little frontier church at Gonzales. He was notified officially of his appointment, and the place where he had been assigned to duty. He went to his father's house for the purpose of spending a few months in studying Texas history, and acquainting himself, as far as possible, with the character, habits and customs of the people. It was

his purpose, also, to review the lives of the world's most eminent and successful pioneers and foundation builders, so that mistakes might be minimized in his field operations.

It is questionable whether there was ever in any new country a more brilliant galaxy of preachers than were now on duty in Texas, as regular appointees of some missionary society, or operating independently. Wm. M. Tryon, James Huckins, Henry L. Graves, R. E. B. Baylor, Rufus C. Burleson, J. W. D. Creath, Noah Hill and scores of others, who could have filled acceptably any pulpit on the continent,



A PAGE FROM DR. BURLESON'S BIBLE.

or graced any social assembly in America, were either here, or en route, to devote their splendid abilities to the cause of religious truth, and convert the trackless wilderness into a radiant park of blooming beauty.

It can be also said, with the utmost regard for truth, and is here, we trust, placed on a deathless record to their everlasting credit, that they did not decide to consecrate their lives to this new country, and suffer innumerable privations of every kind, because there were not other fields open to them, but they came as a matter of choice; because they loved Texas

with a supreme devotion, and their souls burned with unquenchable fire to serve their Master in this particular place.

Once here, there was never a time when they all, without exception, could not have returned, without dishonor to themselves, to the most popular pastorates in the States from which they came; but they elected to live, and labor, and die in Texas that she might become transcendently great, through their heroic immolation and struggles.

While Mr. Burleson was at his father's, preparing, as stated, to come to Texas, events were transpiring of a far-reaching character, which caused the board to reconsider its determination of sending him to Gonzales. Unaware of the action of the board, the Colorado River Association had supplied that vacant pastorate. But this was not the most important event necessitating a change in their plans.

Rev. William M. Tryon, one of the first missionaries sent to Texas, one of the most eminent men, the foremost preacher in the State, pastor of the Baptist Church in Houston, had fallen a victim of yellow fever.

Owing to the prominence of this man, the prominence of this pastorate, and the fact that it was one of the important events in Mr. Burleson's life, we deem it worthy of more than a passing notice, and will refer to it more fully in the following chapter.



CHAPTER IX.

Rev. Wm. M. Tryon Called to the Houston Pastorate Dec. 1st, 1845—Dies at Sundown Nov. 16th, 1847—Resolutions of the Houston Church—Mr. Burleson Appointed to Succeed Him—Starts for Texas—Reflections en Route—Reaches New Orleans—Takes a Steamer and Arrives in Galveston Jan. 5th, 1848—Meets Dr. J. F. Hillyer—Preaches His First Sermon in Texas From the Text, "For I Determined Not to Know Anything Among You Save Jesus Christ and Him Crucified."



T a business meeting of the members of the Baptist Church in Houston, held at the residence of Colonel T. B. J. Hadley, on the 1st day of December, 1845, Rev. William M. Tryon was called to the pastorate. He had accepted an appointment as missionary to Texas from the American Baptist Home Mission Society in January, 1841, moved to the State, and located at Washington. The following year he erected a commodious residence on Hidalgo Bluff, four miles west of that town, which is still standing.

In addition to his most successful work as missionary, he filled some of the most important pastorates in the State, among which may be mentioned Washington, Independence and Providence Church, near Chappell Hill. He was conceded to be a profound scholar, a man of great ability, and the most distinguished preacher at that time in the Republic.

After conferring with the Home Mission Society, with reference to his call to Houston, he decided to accept it, and accordingly moved to that city, and presided over the first church conference held under his pastoral care July 21st, 1846.

His fame had preceded him to Houston, and members of this congregation were full of hope that victory would quickly follow victory under his wise leadership. In this, however, they were doomed to sore disappointment, for at sundown, November 16th, 1847, as before stated, he fell at his post a victim of yellow fever, just eighteen months after being installed as pastor.

Mr. Tryon was unsurpassed in the city as a pulpit orator. His sermons were incisive, and at the same time profound in character. He possessed much personal magnetism, and it is a question whether any pastor ever, in so short a time, enthroned himself more securely in the hearts of the people.

November 17th a church conference was held at the residence of Mr. Cavanough, at which the death of Pastor Tryon was formally announced, and the Church spread on the record the following eloquent tribute to his memory:

"Whereas, About sundown on Tuesday evening, November 16th, 1847, it pleased Almighty God to take to Himself our beloved pastor, William M. Tryon; therefore, be it

"Resolved, That we, the members of the Church placed immediately under his guardianship and pastoral care, do bear willing testimony to the efficiency and faithfulness of his labors as pastor and preacher of the everlasting gospel, the uprightness and purity of his character as a Christian, and his humility and devotedness to the cause of Christ.

Resolved, Individually and collectively, we feel deeply the loss we have sustained, and whilst we would kiss the rod that chastises, and receive the chastisement as coming from the hand of the kindest parent, we cannot but deeply deplore the bereavement that has caused a vacuum in our hearts and in our midst we know not how to fill."

Not only the members of this congregation, but the entire city of Houston sorrowed over the death of this great and good man.

The congregation and friends felt the importance of filling the pastorate of the church in this growing city, and knew, at the same time, the high esteem in which the deceased pastor was held by all classes of people would render the selection of his successor a most delicate and difficult undertaking.

They resolved to keep up all the services of the church, and at the same conference that passed the resolutions deploring Dr. Tryon's death, appointed a committee to take immediate steps to secure his successor.

This committee appealed to the Board of Southwestern Missions for suggestions as to a suitable minister for the pastorate.

The board answered the committee that the wishes of the church had been anticipated, and Rev. Rufus C. Burleson had been approved for the position.

The action of the board was communicated to the church at a regular conference, called to hear the report of the committee, and resolutions passed that T. B. J. Hadley be instructed to notify both the board and Mr. Burleson that its action was approved and its choice accepted.

Col. Hadley notified Mr. Burleson, who was at that time on his father's plantation near Decatur, Alabama, and, while his resolution to consecrate his life to Texas had never wavered for one moment, he was overwhelmed with the thought of attempting even to fill the place of so great a man as he knew Dr. Tryon to be.

While these grave doubts and misgivings as to his ability to fill the Houston pastorate, with acceptance to the people, and any degree of satisfaction to himself, he has often been heard to say in later years: "A small voice whispered in my ear, 'My grace is sufficient.'"

His preparation for the long journey was hastily completed, and this young Alabamian, at the age of twenty-four, started for the wilderness of Texas, which he had selected as a field of operations. While en route to New Orleans, his great purpose in life was constantly on his mind. He reviewed the hardships and struggles of the colonists from 1822 to 1836. Vivid pictures of the glorious achievements of Sam Houston and his noble band of patriots at San Jacinto floated before his vision as westward he directed his footsteps.

With truly prophetic eye, he saw the desolate waste occupied by a thrifty, teeming population, opulent cities springing up in every part of the territory, with bustling streets, humming factories, and church spires pointing toward the heaven above. Vast fields of waving grain were spread out in his busy mind, and lowing herds were peacefully grazing on the expansive prairies.

This magnificent panorama of the growth and development of Texas passed through his mind with a distinctness that was positively startling.

He arrived in New Orleans about the 2nd of January, expecting to be detained some time, owing to the meager and uncertain transportation facilities between that city and Texas at that time. But, fortunately, a steamer was just ready to leave. He secured his passage and went aboard, and was soon moving down the Mississippi to its mouth.

When his vessel emerged from the river, crossed the bay and entered the Gulf, he spent much time on the deck watching the rolling, restless waters. Every billow was distinct and all formed the mighty sea. The Latin proverb, "Quam fluctus diversi, quam marie conjuncti," as distinct as the billows, as one as the sea, came to his mind, and he exclaimed, What an appropriate and magnificent motto that would be for the Baptists of the world. Each church, sovereign in itself, and all the churches in harmonious co-operation, constituting a mighty spiritual force and power in the world.

The voyage across the Gulf of Mexico was made without accident or adventure, and Mr. Burleson landed in Galveston January the 5th, 1848, about ten days after leaving his father's home on Flint River.

He felt a sense of loneliness as he pressed beneath his feet the soil of the State that was to be his new home, and was more profoundly impressed with the scope and tremendous importance of his mission than ever before.. He was bound by a solemn resolution, deliberately made, to consecrate his life to Texas, and with him a resolution was much more than a string of idle words. It contained a principle and a purpose, as well as a sentiment.

His resolution to live, and labor, and die in Texas, how-

ever, was now a more palpable reality than it was in Covington, or had ever been.

He had no regrets for having made it, had burned the bridges behind him, and was as steady as Gibraltar in his determination.

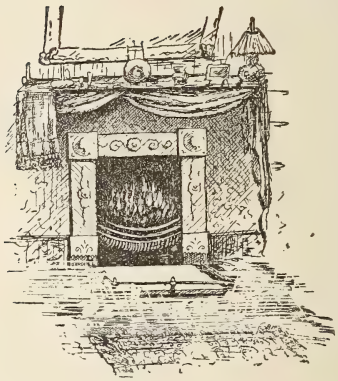
As he walked alone on the beautiful beach of the Island City, the morning after his arrival, his soul swelled with the same spirit that filled the heart of John Knox when he cried, "Oh! God, give me Scotland for Jesus or I die." So this young stripling preacher fell upon his knees in the sand, and cried, "Oh! God, give me Texas for Jesus, or I die." The foaming breakers almost hushed as a mark of respect to the burning earnestness of this talented young man, his fidelity to his convictions, sublime devotion to duty, and his unconquered and unconquerable love for Texas.

The boat on which Mr. Burleson expected to take passage for Houston was not scheduled to leave the wharf until 4 o'clock, so he spent the time in calling on Alabama and Mississippi friends who had preceded him to the State. Among the number was Dr. J. F. Hillyer, pastor of the Baptist Church, formerly professor of natural science in Mercer University, Georgia. Very soon after Mr. Burleson's presence in Galveston was known, he was requested by the pastor and many citizens to remain and preach that night. Many of the old soldiers who had fought for Texas' freedom, under Gen. Ed. Burleson, in the revolution of 1836, lived in the city at that time, and they were especially anxious to hear his young cousin preach.

Mr. Burleson consented, and a large congregation greeted him. He selected for the text of the first sermon he ever delivered in Texas, "For I determined not to know anything among you, save Jesus Christ and Him crucified."

The greater part of the next day was spent in visiting and driving over the city, his impressions of which may be seen from language used by him afterward, "A more beautiful city I never saw. The whole island was covered with oleanders, the residences decorated with roses and lilies blooming beautifuly in mid-winter, and I felt in my soul, 'Paradise,' the old Aztec name of Texas, was most befitting and appropriate."

Mr. Burleson, with so many acquaintances in Galveston, and the reception accorded him was so cordial, whole-souled and unstinted, the feeling of loneliness disappeared, and he felt himself to be in the house of his friends. He was impressed with the beauty of Texas, so far as he had been able to observe it. Impressed also with its immense possibilities, and the boundless and limitless opportunities for work. These impressions were so strong that his enthusiasm was rekindled, and the resolution made in Covington, to consecrate his life in promoting its growth, was, if possible, a more settled purpose.



CHAPTER X.

Mr. Burleson's Arrival in Houston—Meets a Cordial Reception—Confronted with Difficulties—Members Discouraged — Disbanded Soldiers from Mexico — Gold Discovered in California — Excitement in Texas—People Restless—Revival in Galveston—Results—Rev. Noah Hill.

MR. BURLESON arrived in Houston from Galveston January 7th, 1848, and reported to the Deacons of the Baptist church for duty, immediately. His welcome was such that only honest, earnest, christian souls can feel when their hopes have been shattered, and their forces despairing and disorganized.

After counseling with those familiar with the condition of affairs, he commenced the work of reorganizing, with the hearty co-operation of every member of the church.

On account of the culmination and settlement of the civil and military events between the United States and Mexico, the restless condition of the people, owing to the discovery of gold on the Pacific coast, the time of Mr. Burleson's arrival in Texas was a little unfortunate, and the situation more difficult to handle than would have been the case under different circumstances. This will be easily understood, and readily appreciated by reading the following extract from Emerson's History of the Nineteenth century:

"The President of the Mexican Congress assumed provisional authority, and on February 2nd, 1848, that body at Guadaloupe Hidalgo concluded peace with the United States. With slight amendments the treaty was ratified by the United

States senate, March the 10th, and by the Mexican Congress at Queratero May the 10th. President Polk on July 4th following, finally proclaimed peace. The Americans under the terms of the treaty evacuated Mexico within three months. While these negotiations were under way, Colonel Sutter had begun the erection of a mill at Colonna on the American branch of the Sacramento river. In January one Marshall who was engaged in digging a race for the mill found a metal which he had not seen before and on testing it in the fire found it was gold. The "finds" were sent to Sacramento and tested with the result that they were declared to be pure gold. The mint of Philadelphia also declared the metal to be gold, and the President called attention to the fact in his annual message to Congress. The gold seekers poured into California. They arrived in multitudes from all parts of America and other countries—thousands tracking across the plains and mountains with ox teams and on foot, and other thousands crossing the Isthmus with scarcely less difficulty, while around the Horn a steady procession of ships passed up the coast of South America and Mexico to the new Eldorado. In two years the population of California increased 100,000, and still the hordes of gold seekers came."

With Texas swarming with disbanded soldiers fresh from fields of victory, who are always more or less abandoned, and the population of the state with its mind turned toward the gold fields, and many leaving from under the very shadow of Baylor University and the church in Houston, and with the feverish conditions everwhere prevailing, we repeat, complicated Dr. Burleson's situation, but did not swerve him one iota from his purpose.

On the 4th day of March, 1848, a conference of the church was held. The clerk, Colonel T. B. J. Hadley, presented Mr. Burleson's letter from the Baptist church at Newport, Kentucky, and on motion he was received into full fellowship and according to a resolution previously passed, invited to take his place as pastor of the church and moderator of the Conference.

The new pastor gave an outline of his plan of work and invited the earnest aid and support of every member as an essential to success. He stated that many churches had been

seriously crippled in their work, and others disrupted by incumbrances of debt, and asked that a special committee be appointed to investigate the financial condition of the church and report at the next conference. The committee was appointed, and reported on the 6th of May that the total indebtedness was $950.00. Plans were at once formulated for its liquidation. The members of the church rallied manfully around their new pastor, the congregations increased from the first sermon, until the seating accommodation of the house was taxed to its utmost capacity. New members were received at almost every service. Pastor Burleson had been in the State only from January to May, but in these five months had made a reputation which was by no means confined to the city of his residence. He received many invitations to conduct protracted meetings and to preach on special occasions. He was too much absorbed in his pastoral work to accept these invitations.

Dr. Hillyer came up from Galveston, and stated to the Houston pastor that he was making very little progress in his church work, and that he must go down and hold a meeting. Mr. Burleson said to him that he was entirely too busy to leave his work for even a day, and, besides, had no experience as a revivalist.

Dr. Hillyer was very importunate, would take no refusal, and Mr. Burleson finally referred him to his deacons.

The deacons expressed a willingness to excuse their pastor for a few days, and Mr. Burleson consented. The interesting story of this, his first revival in Texas, we give in his own language:

"The third Sunday in June, 1848, I went to Galveston to commence a protracted meeting with the Baptist Church of which Dr. Hillyer was pastor, and rejoiced to find our noble Bro. Noah Hill, of Matagorda, already there to assist me. No interest whatever had been worked up by the members, and the congregations were fearfully reduced. Bro. Hillyer had given up all thought of having a revival held; said the bottom had dropped out of his church, and he had determined to return to Mississippi and accept a professorship in the State University, and as the trustees met in Jackson the following

Tuesday, he had to leave Saturday morning. But, he said, I have prepared a room for yourself and Bro. Hill, and you can preach Saturday night and Sunday, and as much longer as you choose.

"I determined to return to Houston, deeming it folly to try to hold a meeting in a church, where not only the bottom had fallen out, but the head dropped off also. Bro. Hill, seeing my intention, said: 'Before you go back to Houston I want you to go by an humble cottage where there are two devout, but poor women, who have been holding a daily prayer meeting every evening since the protracted meeting was announced. One of them has a drunken husband; the other a promising son, who is becoming a drunkard, and their only hope is that they may be converted during the meeting.'

"When we reached the humble cottage the door was partly open, and these children of God were praying. We bowed our heads, and silently joined in their prayer. Oh! such an agonizing prayer I had never before heard! At the close of the prayer, Bro. Hill rapped, and both women came to the door, with eyes full of tears. He said: 'Sisters, I have brought Bro. Burleson to see you, but your pastor has given him such a mournful account of Galveston Church, he is going home without making an effort to hold a revival.'

"They immediately seized my hand and said:

'"Oh! brother, do not leave us; oh! my husband; oh! my son will fill a drunkard's grave and a drunkard's hell, unless converted during this meeting, and we have been praying for you every day for a month, and God will hear our prayers and bless us with a glorious revival. Oh! do stay!'

"While they held my hands, tears streaming from their eyes, we knelt in prayer for divine direction; the glorious promise came rushing into my soul, 'Where two or three are gathered together in my name, there am I in their midst.' I then said, Sisters, I will stay, and I feel that God will bless our meeting. We at once announced a prayer service for that night, and preaching for Saturday night and Sunday.

"Saturday night we had a fair audience, and Sunday morning and evening the building was crowded with people, remarkable for intelligence and refinement. Among them ex-Governor H. G. Runnels of Mississippi, his wife and two

nieces; Mayor J. S. Sydnor, wife, and two lovely daughters; also his father-in-law, Mr. White, and family; Col. Gail Borden, wife, son and daughter; Mrs. Howard and daughter, and many others.

"We called a special meeting Monday for all who earnestly desired to become Christians. The meeting was well attended, and some of the most influential citizens, and several young ladies celebrated for beauty, leaders of fashion and ball rooms, were present, and came forward for prayer.

"The revival soon became the leading topic of discussion in the newspapers and social circle. The power of God in the meeting may be seen from this very remarkable case:

"A committee of elegant young men, one of them the County Judge, called to see me, and said very courteously: 'We come to make a very remarkable request, and we hope you will not refuse. Galveston has been making great preparations for her annual Fourth of July ball, next week. We have already spent over $1,000.00 in making preparation for it, and have sent out tickets to Houston, Richmond, Matagorda and all the towns adjacent, and were expecting a grand time, but the wonderful meeting in the Baptist Church is interfering greatly with our plans. It is a remarkable fact, that twelve or fifteen beautiful young ladies, who are known as our ball room belles, are going up for prayer every night, and have written notes to their escorts asking them to be released from their promises to accompany them to the ball. We come, therefore, to ask you to suspend your meeting until after the ball, and then we promise you to do all we can to assist you.'

" 'Gentlemen,' I said, 'I cannot grant your request. The devil has had full sway in Galveston a long time, and now the church has got the start, and we cannot suspend.'

"In their disappointment they said courteously, but with self-confidence, 'If you do not, we will break up your meeting.' I assured them, kindly, that the meeting was from the Power of God, and that neither man nor devil could break it up.

"But that night, when the congregation had assembled, and I was about ready to commence preaching, our young

ladies were conspicuously absent, but very soon they came walking up the aisle, each with her ball room escort, and took their seats side by side. Their trick was for each young man to go with his girl to church, whoop up the glories of the dance, take his seat by her, as they thought the girls would not have the moral courage to leave them and go up for prayer.

"I said to Bro. Hill, that trick of the devil so confuses me that I cannot preach to-night. He said no, everybody came to hear you, and I cannot preach. I said, Well, if I preach, I will close the pulpit door, and you kneel down and pray all the time I am preaching. I closed the door, he kneeled, and remained on his knees in earnest prayer throughout the entire time. As I heard his earnest breathings, I felt a new inspiration, and preached with melting power.

"At the close of the sermon, I called upon all who wished to escape a burning hell and be saved in heaven, to come forward and kneel at the altar.

"Miss Columbia Sydnor, a native of Virginia, but then a belle of Galveston, first rose, and with queenly dignity, and leaving the County Judge, came and knelt for prayer. Immediately all the young ladies followed her example, leaving their ball room escorts looking blank and bewildered.

"There were several conversions that night, the meeting went on gloriously, and the Fourth of July ball was a failure.

"The next painful hitch was about my talk on baptism. On the following Sunday, at 4 o'clock p. m., twelve young converts were to be baptized in a beautiful little lake, surrounded by blooming oleanders, pink and white. It is said that two thousand people were present to witness the ceremony.

"As is always my custom, I explained briefly and lovingly that the beautiful ordinance of baptism is to remind us vividly of our Savior's baptism in the River Jordan, and also of His burial and glorious resurrection, and that it was also designed to illustrate our future burial and resurrection, and to proclaim to the world that we had died to sin, were now 'buried in holy baptism, and raised up to walk in newness of life.'

"This brief explanation astonished many of that assemblage, who saw a beauty and solemnity in baptism never dreamed of before. Indeed, it shook the faith of many who believed in other modes, who had been attending the meeting.

"Some of these said: "If Bro. Burleson is going to turn this great revival into a mean proselyting affair, we will have nothing more to do with it.'

"Colonel Gail Borden, a member of the Baptist Church, editor of the first newspaper published in the Republic, and whose soul was so full of the milk of human kindness that three years afterward he invented condensed milk, from which he amassed an immense fortune, could not bear the thought of offending any one, even by proclaiming God's truth.

"He begged me to say nothing more whatever about baptism. I told him God said, 'Ye are my witnesses,' and the faithful witness must tell the truth, the whole truth and nothing but the truth, regardless of whom it offended. As a witness of God, therefore, I was bound to preach the truth on baptism, communion, and every truth in the Bible, even if it should carry me, like grand old John Bunyan, to jail, or Obadiah Holmes, to the whipping post.

"The following Sunday evening I baptized seventeen others, and before that large audience I repeated my explanation of the Scriptural meaning and Heavenly import of baptism. Colonel Borden was still more wrought up, and threatened to call a meeting of the Deacons, and request me to say nothing more about baptism.

"I told him all the Deacons on earth could not prevent me, as God's witness, from telling the whole truth. But his lovely daughters and noble son were joyfully converted and baptized, which gave him too much happiness to remain in a bad mood, and he gave me his hand and a carte blanche to preach just as I pleased.

"The meeting continued four weeks, during which time there were fifty conversions and twenty-seven baptisms. Among this number were found the very flower of the young people of Galveston, with some elderly people of great influence.

"D. B. Morrill, who, like Jonah, had left Vermont and

come to Texas to avoid preaching, was so powerfully awakened that he decided to give up a lucrative business, and consecrate his life to the gospel ministry. The two humble sisters whose prayers brought down from Heaven this great outpouring of the Spirit of God, were made unspeakably happy by seeing, one a husband, the other a son, soundly converted."

The experience in this meeting, and the acquaintances formed during its progress, gave Mr. Burleson clearer conceptions of the kind of work most needed, the magnitude of the State, and some of the difficulties that must be met and mastered.

Rev. Noah Hill, who assisted him, was then pastor of the Baptist Church in the flourishing town of Matagorda. He had been in the State two years, had traveled over the counties of Wharton, Matagorda, Jackson, Calhoun, Victoria, and other portions of the State, was well informed as to the conditions existing, and was, therefore, in position to give Mr. Burleson much accurate and exact information, from personal knowledge, as to the troubles that would be encountered.

After the evening service these two preachers would often spend the greater portion of the night in discussing Texas, the future, as well as the present.

Mr. Burleson, being twelve years younger than his co-laborer, was much impressed with his splendid natural ability; "his commanding appearance; his clear, deep-toned voice; his expressive eye and beaming countenance; his forcible arguments and clear reasoning; his melting and overpowering pathos as he preached Jesus to a dying world, often comforted the troubled heart, pointed the inquirer to the cross, and sounded the note of alarm in the ear of the transgressor."

So strong were these impressions of Mr. Hill's matchless pulpit ability, that two years afterward, in 1850, when the Church in Houston decided to have a protracted meeting, the young pastor preferred him, above any other preacher in the State, to conduct it.

His judgment was not at fault; the meeting was held and proved to be a splendid success.

CHAPTER XI.

Returns to Houston From Galveston Meeting—Prosecutes Church Work—Accessions—Fame as an Evangelist—Receives Many Invitations to Hold Meetings—Revival in Brenham—Congregation of One Man—Boys Try to Smoke Him Out—Devil With Hot Chain—Judge Baylor's Exhortation—New Years Creek Church—Forms an Arm at Brenham—Mr. Burleson Presides Over the Conference, and is Elected First Pastor.

MR. BURLESON returned to Houston from the great Galveston meeting with fresh inspiration and enthusiasm, and prosecuted church work along all lines. Accessions to the church were received at almost every service. The members, as well as the entire congregation, manifested much interest in all denominational enterprises, both in the State and in the country at large, and contributed liberally toward their maintenance.

The people of Texas were evidently impressed that he was gifted as an evangelist, for, on his return to his charge in Houston, he received many pressing invitations from churches in different portions of the State to visit them and conduct revival meetings. He was naturally fond of this kind of religious activity, but his pastoral engagements were of an exacting nature, and he was forced to decline most of these invitations on this account.

One of these calls came from Brenham, a small village,

seventy-two miles west from Houston, and was signed by seventy-three persons, regardless of church connections.

Mr. Burleson's plan when he settled in Houston was to devote every spare day and leisure hour to missionary labor. He was so much impressed with the cordial character of the invitation from Brenham that, after receiving permission from his Church to do so, he accepted it, and fixed the date for November 1st. An account of this great revival we shall allow the preacher to relate:

1st. Because it is an interesting story;

2nd. It illustrates the social and religious conditions existing in Texas at that time.

3rd. It reveals a phase of Mr. Burleson's character, not generally known or understood.

4th. It contains interesting scraps of Texas history.

"I went to Brenham from Houston, Nov. 1st, 1848, at the earnest request of many brethren to hold a meeting. The county site had been moved from old Mount Vernon to Brenham in 1844. There were no streets or public buildings, and the residences were all small, and many of them built of logs, or rough lumber.

But as the county seat of one of the oldest and welthiest counties in the state, it had every prospect of becoming a center of great influence.

The Episcopalians with their usual worldly wisdom, saw the future prospect of Brenham, and sent one of their greatest missionaries, Rev. Mr. Pearse, who was afterward made a Bishop, to plant their standard in that place.

Mr. Pearse was once a Baptist, a graduate of Brown University, and bore the stamp of Dr. Wayland's great logical mind. He was a fine organizer, and his social character most excellent. He had received a pledge from Trinity church, New York, of two thousand dollars, for an Episcopal church building in Brenham, conditioned on the fact that the citizens would subscribe two thousand more.

The public spirited citizens of Brenham were anxious to have a fine church building in the town, subscribed the two thousand dollars, and when I reached Brenham the foundation of the edifice was already laid in stone.

Rev. Pearse, the far seeing Rector had already organized the whole town into a Parish and Vestrymen and Wardens had been chosen.

Rev. A. A. Rueher, a preacher of the Disciples, a man of fine family and fine education, had already joined the Episcopal church, and it seemed very evident, that the county seat of the fine old County of Washington was to become the stronghold of Episcopacy, though more than one-half the people were descendants of good Baptist stock.

The Baptists of the county were very sad, but saw no remedy. Before going to Brenham I made appointments to preach at three country churches nearest the town; all these I filled, and secured their solemn promise to pray for me daily, in my great struggle. Very few Baptist sermons had been preached in the town up to this time, and I learned several who had joined the Episcopal church were not satisfied with the step they had taken, and especially the wife of a leading merchant who was also a church warden. She was greatly troubled on the subject of baptism, and was anxious to talk with some Baptist minister, before being confirmed in the Episcopal church.

I prayed earnestly to God to open the way for me to meet this lady.

My first appointment was for 3:30 Sunday evening in a small school house. After preaching at Mount Gilead eight miles west of Brenham, I hurried on to my appointment. My heart was sorely grieved on reaching the place, to find a great crowd gathered on the prairie near by, to run Sunday evening pony races. I asked of the first man I met, if there was not an appointment for preaching in town at that hour. He answered, "Oh, no, we do not have preaching except Parish preaching at 11 o'clock, the balance of our Sundays we devote to fun and frolic." But, he continued, the preaching place is at Giddings School house in the northern part of town on Independence road."

I was still more grieved and disappointed on reaching the school house, to find only one man present, owing to some misunderstanding as to the time. He looked at me, I looked at him, and we looked at each other. I felt ashamed, for a

big Houston preacher to come all the way to the county seat of the great County of Washington, and have a congregation of only one hearer, but remembering that our Saviour began a glorious work by preaching to one woman at the well, I drew near to my congregation and pleasantly said: "My friend you may not be aware of the fact that I am the preacher, but I am well aware of the fact that you are the congregation. As there should always be a good understanding between the preacher and the congregation, I will inform you that I am the preacher, and if the congregation wishes to hear preaching, I am ready to begin. The only thing necessary to do, is to change my text a little and preach from this, "Thou art the man."

The congregation first smiled, then turned red, then pale, and said, 'Parson, I never did have a whole sermon preached at me, and know that it meant me and no one else, and if you had just as soon, I would like to put it off until night, and I will get some of the boys to come in and divide the responsibility with me.' I said, my friend, a bird in the hand is worth two in the bush, and one hearer in the church is worth forty charging around on the prairie, running pony races on Sunday.' But he replied, 'if you will put it off until night, and preach in the board shanty, I will make them all come in.'

I said all right, and with this understanding, we adjourned without a formal benediction. I went to the McIntyre hotel, and my congregation went out to stir up the boys, telling everybody there would be preaching by a big Houston preacher, in the house where Judge Baylor held court. He went especially to the saloons, where the crowd had congregated after the pony races were over, and said, 'Boys, boys, old Ed. Burleson, the great Indian and Mexican fighter has a cousin here, a Baptist preacher. He looks like he might fight the devil just like old Ed. fought Indians and Mexicans. He is six feet two inches tall, hair as black as a raven and has eyes like an eagle. He had an appointment at the school house at 3:30 this evening, you fellows all went to the races but myself, and I was the only person present, and he wanted to preach to me from the text, 'Thou art the man.' Why, it would have frightened me to death, to sit there all alone,

so I got him to put it off until tonight. Now I will be very much obliged, if you all will go out to hear him, for I promised the preacher you would come, or else I would have got the whole sermon this evening.'

'Oh, yes, of course, we will all go out, just for your sake, and because he is kin to old Ed. Burleson.' They did come in great numbers, the house was crowded, and I have never preached to a more attentive audience before or since. In the depths of my soul I felt that God was with me, and that glory would follow. After the service was over, the congregation slowly and silently retired. Large numbers of them assembled at Mr. P———— saloon, their social headquarters, and discussed the situation. They said it was mighty good preaching, drank to my health, General Ed. Burleson's health, and then to their own health; and I was told, that many of them not only got healthy, but wealthy and happy also. They said I should never come to Brenham again and start a meeting with a congregation of one, that they would all turn out, to hear me every time I preached.

I spent Monday, Tuesday and Wednesday in prayer, study, and visiting such families and persons as I hoped would be benefited, and in preaching to vast crowds at night, for the whole town and surrounding country was thoroughly aroused. On Wednesday night the service was unusually good, and the entire congregation was moved. Afterwards as usual, the boys assembled at Mr. P.'s saloon, and talked over the incidents of the night. One of them said: 'See here, boys, how long is this thing going to last? I can not stand it much longer. Last night I dreamed the old devil came after me with a red hot chain and a pair of tongs, and was about to drag me right down to hell.'

Another remarked: 'I am getting awful tired, for I do believe some of you fellows have told him all about my meanness, for in every sermon he says something that fits my case precisely.'

Another remarked: 'I am getting enough myself, for I can not sleep at night, he makes me think so much of my mother and her prayers, and the promises I made her when I came to Texas, and how shamefully I have broken those vows.'

Another said: 'I'm getting enough of this meeting myself, and wish he would quit, and but for the looks of the thing, I would propose to run him off.'

'That would never do,' one said, 'it would give us and the town a bad name, but I tell you what we can do. You heard him say he never swore nor smoked, and did things like that, we can smoke him out of the church, and he will be sure to leave town.'

They had all smoked rabbits out of hollow trees, when they were boys, and agreed that they could smoke a Baptist preacher out of his pulpit just as successfully. I never could tolerate the fumes of tobacco, and was about the easiest victim of an assault of this kind, they could have selected.

Well, they decided to try it, all filled their pockets full of cigars, fired up and came to church. Some of them came in, and sat with the congregation. Others stood in the doors and filled the windows, but all smoking like a tar kiln. It was no unusual thing to see men smoking at public gatherings, in those early days in Texas.

Soon the house was full of smoke, and I began to grow a little faint, but I understood what they were up to, and determined to speak on if it killed me. I never saw so many people smoking at once. It looked to me, as if every man in the house, had two cigars in his mouth instead of one. I made it a point in my sermon to talk a good deal about sulphur, fire and brimstone, and drew an awful picture of the doom that awaited the wicked in a gulf of fire and smoke, where Dives was then calling for one drop of water, to cool his parched tongue. *They smoked me, and I smoked them.* My fire and brimstone was eternal and outlasted theirs. Very soon their cigars went out, the house became clear of smoke, I recovered from my spell of faintness and preached on.

After the benediction, they assembled at the saloon, and one of them said: 'Boys, he has beat us at our own game, we can smoke rabbits out of hollows, but we can not smoke Baptist preachers out of their pulpits. We have all acted shamefully tonight, and now let us do as we promised, go to hear Parson Burleson every time he preaches, and behave ourselves like gentlemen.'

Many in this crowd whom I outsmoked, were converted during the meeting, joined the church, and spent lives of Christian usefulness.

The meeting continued with increasing interest until Sunday night, when that grand lawyer and Baptist preacher, Judge R. E. B. Baylor came to open district court the next morning. After my sermon he arose and made a powerful and touching appeal, that moved the vast congregation to tears.

'Our young brother,' he said, 'who has been preaching to you so earnestly, privately and publicly, for two weeks will leave in the morning for his home in Houston. The yellow fever is raging in that city, and this may be our young brother's last sermon to you. He has seemed to preach to you tonight as a dying man, to dying men. He has proclaimed the truth, not perhaps as you would like to hear it, but as he is commanded by the book of eternal truth. These truths you must accept, if you ever secure the favor of your Heavenly Father, regardless of any preconceived opinions you may entertain on the plan of salvation. God saves people in the wilds of Texas, just as He saves them everywhere, and only as He saves them everywhere, by grace, through faith in Christ. May his burning words sink deep into your hearts.'

On the 20th day of December, 1846, two years before, a church had been organized by Judge Baylor, four miles north of Brenham, and christened New Years Creek Baptist Church. A few of the members lived at Brenham, but no organization had been effected.

As a result of this meeting, the Baptists became quite strong around Brenham, and on the 25th of November, 1851, the New Years Creek Church passed the following resolution:

"Whereas, In the gracious providence of God, it has become necessary to afford church privileges to the citizens of Brenham, and its vicinity, and as it is deemed inexpedient at present to organize a regular church there;

Resolved, That Brethren Elliott Allcorn, J. C. Mundine, G. W. Buchanan, and James Stockton, together with any other members of this church, that may attend the meetings in that place, be, and they are hereby authorized, to sit in

conference and receive members into full fellowship of this church, and report said members to our conference meetings, from time to time immediately after their reception. This the parent church designated as "an arm."

One week afterward, on the 1st of December, 1851, the arm at Brenham held its first conference meeting. R. C. Burleson was present, and presided, preached the first sermon to the "arm," placed the resolution passed by New Years Creek Church, into enforcement, saw the fruits of the meeting held in 1848, three years before, gathered into an organization the nucleus formed, and the foundation laid for the first Baptist church of Brenham, which became one of the leading churches in the state.



CHAPTER XII.

Mr. Burleson's Estimate of the Pastorate—Authority of the Church—All Legislation, Canon, Creed or Decree not Authorized by the Word of God Rejected—Opposition to a Union of Church and State—Indeffinitely Called to Houston Pastorate—Dr. A. J. Gordon—Diversity of Ministerial Gifts—Mr. Burleson Stricken with Yellow Fever, Cholera—Called to Pastorate at Huntsville, Ala.—Declines—Visits Independence—Dr. H. L. Graves Resigns Presidency of Baylor University—Mr. Burleson Elected to Succeed Him—Sees Larger Opportunities for Usefulness and Accepts—Resign at Houston—Resolutions of the Church.



EW ministers ever lived who entertained a more exalted opinion of the Church of Jesus Christ, and had a clearer conception of the authority and calling of the pastor than R. C. Burleson. He imbibed much of the sentiment, and held to many of the opinions on this subject, of Dr. E. G. Robinson, his renowned preceptor, Professor of Biblical Interpretation in the Western Baptist Theological Seminary at Covington.

He believed "the inspired Scriptures contained the supreme authority of Jesus Christ in all that relates to Christian faith and practice, whether in ordinance, doctrine, a holy life, or the administration of church government. "These

alone must be followed. All legislation, canon, creed or decree, springing from tradition, ecclesiastical authority, or usage of antiquity, not enjoined in the Scriptures, is to be resisted and rejected, from whatever source it may come, either inside the local church, or outside, as intolerable in the faith and practice of the churches.

That a Christian church must be made up of persons who are morally regenerated; and that it is not a simple voluntary association, but a body of people called out of the world around them, by Christ's special authority, to be a people peculiar to himself. That the regeneration of each person in the church, must be wrought by the Holy Spirit, he must be baptized on his own choice and covenant to maintain the gospel in its purity.

That the object of a Gospel church is to promote mutual growth in Truth, Purity and Love, the advancement of Christ's cause on earth, the salvation of the Christless.

That Baptism and the Lord's Supper, after the apostolic appointment, both as it regards their relation to themselves as ordinances, and to other great Gospel teachings, should be practiced solely as God's Truth enjoins. Water can never wash away the stain of sin, and the Supper should only be celebrated when the local church is met in one place as a body."

He earnestly opposed all connection of a Baptist Church with the government, and resisted all discriminations and distinctions made by the State to the citizens on religious grounds. Baptists protest that civil governments have nothing whatever to do with the control of religious organizations, but to give unrestricted liberty to the citizens to "worship God according to the dictates of their conscience, under their own vine and fig tree, where none dare molest or make them afraid." That God never designed that his creatures should worship Him by law, or according to law, but to "render unto Cæsar the things that were Cæsar's, and unto God the things that were God's." Mr. Burleson insisted that this had been the contention of Baptists from the birth of Christ, along all succeeding ages and times, and any other position held by a Baptist was nothing more and nothing less than heresy pure, simple and unmixed. For the doctrines of soul Liberty, civil

and religious freedom, they have suffered pain and penalty in every form, even to martyrdom, in a thousand horrible ways.

He believed, also, that not only individual Christians should witness for Christ, but that church members, in this organic capacity, should dwell, and live in such beautiful Christian harmony and fellowship that it would be the most effective of all witnessing, a light set upon a hill.

Mr. Burleson believed, with that prince of modern pulpits, Dr. A. J. Gordon, of Boston, that "there is one calling which deserves the name of the "High calling in Christ Jesus," namely, the preacher of the Gospel.

First, because it is a ministry of the Lord Jesus, of whom he is a disciple and embassador.

Second, it is a ministry of the Gospel of the Grace of God, of which he is the Herald and witness.

Third, it is a ministry of the Kingdom of God, in which he is a subject and representative.

Fourth, it is a ministry of the Church of God, in which he is the servant and shepherd.

Fifth, it is a ministry of the Holy Ghost, of whom he is an example, and overseer or bishop."

He also believed with that great Southern preacher and scholar, Dr. R. B. C. Howell, his pastor while in Nashville University, in the authority and office of Deacon.

"They are the depositories of all the common property and funds of the church; to supply the necessities of the destitute and suffering.

"They frequently receive contributions, and disburse the same at discretion. The whole church and congregation must, therefore, have, in their incorruptible integrity, the most abiding confidence. They must be of honest report."

"They may be strict in their morals, spiritual in feeling, kind, courteous and sincere in Christian intercourse, regular and punctual in the performance of all duties, and their hearts deeply imbued with a love of Christ. But even all this is not enough if not accompanied by orthodoxy in their Christian doctrine; they must hold to the mystery of faith."

"Deacons will be called on to instruct the erring and weak, to confirm the strong and establish the wavering. They must, therefore, not be unsteady or wavering in their tenets, disposed for any reason to compromise truth, nor, on the other hand, dogmatical and overbearing in its defense, but gentle, firm and decided."

Mr. Burleson believed also and taught the democracy of the congregation. When they come together and reached conclusions, after a prayerful deliberation, that the voice of the church was supreme, when not contravened by the word of God.

He thought, furthermore, that where there was earnest, prayerful co-operation by the pastor, deacons and congregation, that a mighty spiritual force was there formed, which would impress the most callous community for good, and press on with resistless might, though all the powers of darkness should oppose.

"Divine Truth, in fact, all truth," he said, "might be temporarily overshadowed, and seemingly crushed, but it would rise from the ashes of the most despairing situation, just as John Bunyan emerged from Bedford jail, to illuminate the darkest recesses of earth."

Not only did Mr. Burleson entertain this view as to the Divine authority of the church, the high calling of the minister and the office of Deacon, but preaching with him was a passion, from the time he felt called to proclaim the truth, until he was settled in the Houston pastorate.

While a student in Nashville Universtiy, he filled regular appointments in the suburbs of the city of Nashville and surrounding country.

At Covington, while attending the Theological Seminary, he had regular preaching stations, and notwithstanding his arduous school duties, he never failed to fill his appointments Saturday and Sunday. Newport was one of the stations supplied, to which he transferred his membership in 1847. He continued this kind of missionary work after coming to Texas, and preached in private houses and communities, as the leisure could be found, within a radius of sixty miles around his place of residence.

In Houston he found the church composed of very strong, but incongruous elements. These were, however, brought into beautiful harmony, and his work was pleasant to himself, and acceptable without exception, to the members of the church and congregation. Which is shown by the following facts taken from the old record:

On January 3d, 1849, four days before the close of the first year's work, he was unanimously recalled to the pastorate, for as long as it was agreeable to him to serve the church in that capacity. At the same conference a resolution was passed expressing thanks to the Board of Missions of the Southern Baptist Convention, for sending him to Houston; and a committee, composed of Nelson Cavanaugh and R. S. Blount, appointed to transmit this resolution to the Board at Marion, Alabama; and with instructions to accompany the letter with a check for $25.00, as a contribution from the church to its missionary enterprises.

April 25th, 1850, a resolution was passed reciting perfect and entire satisfaction with his work, and expressing the hope that he would continue in the pastorate. His salary was increased, and always promptly paid on the first of every quarter.

He had loving access to the home of every member of the church and congregation, and to the homes and hearts also of hundreds of families not Baptists.

Almost every day he received testimonals, sometimes verbal, and sometimes in the form of affectionate letters, expressing high appreciation of himself as a man and minister, and containing assurances of warmest personal regard.

Notwithstanding his belief in the divine institution of the church, authority of the pastor, the office of deacon, his love for proclaiming The Truth, his pleasant environments and congenial situation, Mr. Burleson was not satisfied; he longed for a broader, wider field of operations, and larger opportunites of Christian work and usefulness.

He had conducted two successful revivals during his nine months' residence in Texas, one in Galveston, and one in Brenham, both begun and continued under the most untoward circumstances, which impressed him that he possessed some fitness for this kind of religious work.

On the 31st of August, 1850, he handed in his resignation as pastor of the Houston Church. Its consideration was fixed for September 2d, at which time the church refused to accept it, and begged him to withdraw it, if a sense of duty would allow him to do so. He explained that the course he had pursued was from a sense of duty, as he felt he could do more good as an evangelist.

The old record, which has been closely examined, does not mention that the resignation was withdrawn, but it is presumed it was, for the reason that he continued to serve the church.

As stated, he tendered his resignation not because he was tired of the pastorate, or this particular pastorate, nor because his love for preaching was diminished, but to enter the field of evangelism.

He believed, with that immortal Georgia preacher, Dr. Jesse Mercer, that among the ministers of Jesus Christ there is a diversity of gifts. Some are sent, like Paul, for the defense of the Gospel, and the establishment of the saints in the faith; others, like James, to excite professors to every good word and work; others, like Peter, to awaken sinners to the fearful consequences of "neglecting so great a salvation." He also believed, that thorough self-knowledge was essential to the success of every minister; that he must know his peculiar capabilities and gifts, and then study, not only how to apply them, but the situation and field in which they can be most successfully employed.

While serving as pastor of the church in Houston, the resolution formed on the day of his graduation, to consecrate his life to Texas, was subjected to a severe test, and in a great variety of ways. In the summer of 1848 he was prostrated with yellow fever, during the dreadful epidemic that prevailed in that year, and little hope was entertained of his recovery.

In 1849, he fell helpless and insensible on the street, a victim of cholera.

Was offered the pastorate of a wealthy church in Huntsville, Alabama, and was asked if he would entertain the offer of Secretary of the Southern Baptist Publication Society, a position to which he was subsequently elected.

All these scourges, misfortunes and tempting honors would have been enough, it seems to cause an ordinary man to forget his vow, and turn his back on a people with whom he had resolved to rise or fall. Not so with Mr. Burleson. When death stood grimly grinning over his prostrate, helpless form, when unsolicited honors were his to command, he repeated his resolution to consecrate his life to Texas, and added, in the language of the Apostle Paul, "None of these things move me."

Since his advent into the State, Mr. Burleson had made it a point to attend the annual commencement exercises of Baylor University, at Independence, in which he had always felt a deep interest.

In June, 1851, he was present, as usual, encouraging the professors and stimulating the pupils. Dr. Henry L. Graves, who had been president of the institution since 1845, tendered his resignation at the close of the exercises of the week. The Trustees were called together at once, and elected Mr. Burleson to succeed him. He had in no way sought this distinguished honor, but saw in it the larger opportunities for which he had longed. The Trustees appointed a committee to officially inform the members of the Houston Church, and request that their pastor be released from any contract or obligation under which he might be resting.

The church was called together in special conference July 5th, 1851, and the communication from the Board of Trustees presented and read. Mr. Burleson tendered his resignation, which was accepted, whereupon W. W. McMahan offered the following preamble and resolutions:

Whereas, The Rev. R. C. Burleson, pastor of this church, has been called to the high and responsible position of the presidency of Baylor University, situated at Independence, Texas, and having tendered his resignation as pastor, and intimated to us that he would accept the call; therefore, be it

Resolved, That we feel it to be our duty to acquiesce in the choice our pastor has made. Though the sacrifice on our part be irreparable, yet it is our duty to yield without a mur-

mur, to the loss, for the greater good which may flow to our beloved denomination.

Resolved, Second, That we earnestly hope that he may prove himself to be a blessing to Baylor University, over which he is called to preside, and in the hands of Almighty God a blessing to the rising generation, is the prayer of this church.

Resolved, Third, That our retiring pastor, R. C. Burleson, be invited to remain with us, preach and preside over our conference and business meetings, as moderator, until his duties shall call him to Independence."

Mr. Burleson was much attached to this church and these people. He preached as many sermons during his long ministry as perhaps the average preacher, but this may be said to be his first and last pastorate.

True, he served some churches in Mayhew Prairie, Mississippi, in 1844-5, in an official capacity, but here his time was devoted to teaching, and preaching was the only capacity in which he served them.

He was loth to leave this his first love, and only a sense of duty, impelled by a desire to do more for the people of the State he loved, than was offered in that position, led him to do so.

Even then he was moved by the same holy emotion of the Savior, when taking leave of the apostles, "I will not leave you comfortless," "I will pray the Father and He shall give you another comforter." He recommended as a suitable man for that pulpit, Rev. Thomas J. Chilton, of Kentucky, an ex-member of congress, and a distinguished preacher.

The church acted on Mr. Burleson's suggestion, and called Mr. Chilton to the pastorate. He accepted, and was formally installed as such December 6th, 1851.

And thus ended the loving, tender relations between this popular preacher and pastor and these people, after covering three and one-half years, which was unruffled by a single inharmonious or discordant incident.

CHAPTER XIII.

Wisdom of Texas Pioneer Baptists in Founding Educational Institutions—Union Association Organized—Texas Baptist Education Society Formed—Objects Delayed by the Mexican Invasion—Baptist University Projected—Charter Issued by the Republic of Texas—Its Name—Beautiful Story of Rev. Wm. M. Tryon and Judge R. E. B. Baylor—Towns Competing for Location—School Located at Independence—Subscription List—Dr. Henry L. Graves First President.

WHATEVER may be said in derogation of the foresight and good sense of Texas pioneer Baptists, inattention to the importance of educational matters cannot be charged against them.

Since the patriots had made provisions most magnificent in proportions, in the Constitution of 1836, for a system of public education, which will be more fully noticed in a succeeding chapter, they realized that steps must be taken with the view of founding a great Baptist university, where the morals of their children would be cultivated as well as the minds, and their education not entirely committed to the State. The subject had engaged the minds of Baptist ministers and prominent laymen from the very incipiency of Texas Baptist missions; but the difficulties in the way of civil and religious restrictions, if not positive inhibitions, were insuperable, until the country achieved its independence, and

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a government was organized guaranteeing to all the fullest religious liberty.

Travis Baptist Church was organized by Judge R. E. B. Baylor in 1839, the Church at Independence by Rev. Thomas Spraggins in 1839, and the Church at La Grange by Rev. T. W. Cox, in the same year.

A call was issued for a convention, to be composed of delegates from all the churches in the State, for the purpose of organizing an association. Only the above named churches, with an aggregate membership of forty-five, responded to the call. J. J. Davis, John McNeese and Thomas Trenmier were elected to represent the Independence Church. W. H. Cleveland, J. W. Collins and James Hall represented the Church at Travis; R. E. B. Baylor, T. W. Cox, J. L. Davis and J. L. Lester the church at La Grange.

These delegates assembled in Travis. Austin County, Thursday, October 8th, 1840, and organized the Union Baptist Association, the first Baptist organization in the State, except a local church. T. W. Cox was made Moderator, J. W. Collins, Secretary; R. E. B. Baylor, Corresponding Secretary.

Education in general, and a Baptist school of high grade in particular, were some of the subjects to be considered at this meeting, and it was expected that a plan for a university would be formulated.

Owing, however, to the small attendance, it was deemed wise to postpone the question for future consideration.

The second session of the association was held at La Grange, October 7th, 1841. A larger number of churches were represented in this meeting, with a largely increased constituency, and after an exhaustive discussion of the subject, in all its limits and bearings, "The Texas Baptist Education Society" was organized, from which all Baptist educational institutions in the State have sprung, as will be hereafter seen.

The members of this society were much enthused on the subject of education, and cherished the hope that they would be able to take immediate steps toward executing their purpose.

The invasion of Texas by a large force from Mexico under command of General Woll, in 1842, threw the country again into a state of war, the issues involved and the results of which completely absorbed public attention, and taxed the resources of the people to such an extent that all religious and educational enterprises were held in abeyance.

Every man capable of bearing arms was in the Texas army, and determined to resist unto death the re-establishment of Mexican despotism, if this should be the price of perpetuating their liberties, secured through the struggles and sacrifices of a campaign of nearly twenty years.

Owing to the disturbance thus created, only informal meetings of the Educational Society were held in 1841, 1842, 1843 and 1844 at which little was accomplished, or even attempted, in the way of executing the great purpose for which it was formed.

In October, 1845, the Society held its first regular session since its organization in 1841. The zeal of its promoters was unabated, however, and the work was taken up where it had been left off four years before. Judge R. E. B. Baylor was elected President; Wm. M. Tryon, Vice-President; B. B. Baxter, Recording Secretary; J. G. Thomas, Corresponding Secretary, and James L. Farquhar, Treasurer. A Board of Managers was created, composed of Hosea Garrett, N. T. Byars, Richard Ellis, Stephen Williams and Z. N. Morrell.

At this meeting it was resolved to found a Baptist University in Texas, upon a plan so broad that the requirements of existing conditions would be fully met, and that would be susceptible of enlargement and development to meet the demand of all ages to come.

Rev. William M. Tryon and Judge R. E. B. Baylor were appointed a committee to prepare a charter for the institution, and secure its passage by the Congress of the Republic.

We here digress to make a statement, and pause to recite an incident, which shows William M. Tryon and R. E. B. Baylor to be worthy of all the confidence ever reposed in them by the Baptists and the people of Texas generally. In this age of inordinate ambition, and in which a spirit of selfishness is injected into almost every transaction, public and private, the

incident will read like a romance, or a fabrication in order to unduly exalt a favorite character.

The early Baptists had their disagreements and intellectual conflicts. Some of their business meetings were stormy and tempestuous. The leaders were intellectual giants, and their convictions matured with deliberation, and were, therefore, very decided. They were contended for earnestly and courageously, but always on their merit, in a spirit of fairness, and with no thought of subserving a selfish end. Selfish considerations were subordinated to the general good. If a sacrifice was to be made, every man begged that he be allowed to make it, and that some one else be selected, if a distinguished honor was to be conferred. There never lived on this earth a people who more beautifully exemplified the doctrine of the apostle, "in honor preferring one another."

On one occasion, during a session of the trustees, there was a pressing necessity for $500. T. J. Jackson arose and subscribed the whole amount. This gave offense to every other member of the board. They said he was "greedy," and insisted on giving a part, or all of the amount, themselves.

It frequently occurs in legislative and deliberative bodies, when the opportunity is offered to make some reputation, or to acquire some advantage, men are on their feet instantly, and there is a scramble for recognition from the presiding officer of the assembly. When, however, money for any purpose is needed, it matters little how laudable the object, nor how urgent and pressing the situation may be, men have to be frequently singled out and asked if they will not give. This is very justly called the high-pressure method of collecting.

In the early days, when money was to be raised by the Trustees, there was a scramble for recognition from the President, every member anxious to give his part, and even more, if the other members would permit him to be guilty of such a breach of early Texas ethics. These statements will be questioned, perhaps, but they are from personal observation, made as a little boy, when I followed my venerated father to the meetings of the Board of Trustees of Baylor University.

Judge Baylor was an eminent lawyer, well known to politicians and officials of the Republic, and the preparation of

the charter came strictly within the scope of his profession, and it seems that this feature of the committee's duty would have devolved very naturally on him. But not so. Rev. William M. Tryon wrote the instrument thus demonstrating the versatility of his talent, leaving the blank for the insertion of the name. The document was submitted to Judge Baylor for revision and amendments. After considering it with much care, he approved the instrument as originally drafted, and suggested that the blank left for the name be filled with "Tryon University."

Just here is to be recorded one of the sublimest acts of unselfishness to be found in the annals of Texas history. Both Judge Baylor and Mr. Tryon were men of great wisdom, and gifted with uncommon foresight. Representing the Baptists of Texas, they were reasonably well assured that they were building an institution that would, perhaps, stand to bless and benefit mankind through all the unfolding years of time, and that undying renown would be the heritage of the man whose name was placed in that blank.

> "If glory was a bait that angels swallowed,
> How then should souls allied to sense resist it."

These patriot fathers must have been closely related to the gods. A contest arose between them, not for position, advantage or wealth, but to avoid those allurements of honor, so fascinating to ordinary mortals, and confer them on another.

Mr. Tryon proposed that the institution be christened "Baylor." Judge Baylor objected, and suggested "Tryon." Mr. Tryon did not consent to this suggestion, stating that he had been actively advocating the establishment of the school for years, and if it were named in his honor, some might think his efforts had been in behalf of his own glory.

Judge Baylor remarked that he had been in politics in both Kentucky and Texas, and, as is always the case, political prejudices had been engendered, which might seriously retard the enterprise in its incipiency.

This controversy, involving only the avoidance of honor, was prolonged and remained unsettled, so Judge Baylor after-

wards stated, until some other members of the Education Society were called in, who instructed the committee to insert the name of "Baylor University" in the blank. Not that Judge Baylor was held in higher esteem by the members of the society and friends of the institution than Mr. Tryon, but for the reason that the unanimous verdict of the denomination was, that this honor was justly due one of these enterprising, self-denying and consecrated brethren, and only one could be the recipient of this compliment at their hands.

There are few incidents in history more truthfully confirming the beautiful apothegm of Mathew Pryor, "and virtue is her own reward." For while the institution bears the honored name of Baylor, yet the entire absence of the self-seeking spirit on the part of William M. Tryon on that history making occasion, inseparably connects his name with that of Baylor. And he will receive like honor through all the ceaseless ages to come.

The charter was applied for, and issued by the Republic of Texas, February 1st, 1845. Among the wise and liberal provisions of the charter, the following Board of Trustees were named: R. E. B. Baylor, J. G. Thomas, A. G. Haynes, Hosea Garrett, A. C. Horton, J. L. Lester, R. B. Jorman, James Huckings, Nelson Kavanaugh, O. Drake, Eli Mercer, Aaron Shannon, J. L. Farquhar, R. S. Armstead, William M. Tryon, and E. W. Taylor.

It provided for a preparatory department to the university; also a female department, and such other features of an institution of its grade as the Trustees in their judgment might ordain.

The presiding officer of the school was styled President, other members of the faculty Professors, and the head of the female department, Principal.

The first meeting of the Trustees was called to be held at Independence, May 7th, 1845. The charter provided that a quorum must consist of a majority of the board. At this meeting there was not a quorum present, and the board adjourned to meet at Brenham, May 15th.

The board was temporarily organized at this meeting. Maj. Albert G. Haynes moved that Judge R. E. B. Baylor be

elected President. This motion prevailed, and Maj. Haynes went down in history as having made the first motion ever entertained by that noble body.

A committee was appointed to draft by-laws, modes of procedure and rules of order for its government. At 7 o'clock p. m. the board reconvened. Judge Baylor being absent, H. Garrett was elected President pro tem.

The subject of a location for the school was discussed, and a motion made to decide that question at that time. This motion was defeated, for the reason that the places that would become candidates for the location were not apprised that the question would be settled at that time.

The board adjourned to meet at Mount Gilead, October the 13th, and public notice given that the question of locating the school would be determined at that time.

This meeting was held pursuant to adjournment, and proposals for location received. Travis, Huntsville, Shannon's Prairie and Independence entered the contest and filed their bids.

Aaron Shannon, R. G. Jarman, J. G. Thomas and Nelson Kavanaugh were appointd on a committee to examine the propositions of these towns, and report to the board the result of their labor. At the afternoon session this committee reported as follows:

"Your committee, having carefully examined the proposals as presented, and having fixed the valuation of all uncultivated lands, except town lots, at seventy-five cents per acre, and the town property at what such property might sell for in cash, find the aggregate result as follows:

The subscription from Travis, $3,586.25; Huntsville, $5,417.75; Grimes' Prairie, $4,725.00; Independence, $7,925.00; all of which is respectfully submitted.

Money was exceedingly scarce in Texas during these early days, and not only were private business transactions largely conducted by barter, but subscriptions to public enterprises were often made in kind; the donor giving such things as would serve a practical purpose. As will be seen by the report of the committee appointed to examine the bids of the towns competing for the location of the proposed school, this

was the case in this instance. A very small part of the bids were in cash.

To illustrate this point, a subscription of one of the towns that had entered the race for the location is here appended, which will be read with interest:

One Section of Land.
One Yoke of Oxen.
Five Head of Cattle.
One Cow and Calf.
One Bay Mare.
One Bale of Cotton.
Twenty Days' Hauling.
Cash, $200.

Independence at that time was quite a center of wealth and refinement, and something also of an educational center. The natural beauty and healthfulness of the place was unsurpassed. These considerations, coupled with the fact that the financial offer was almost twice as large as any other place, induced the Trustees to fix the seat of the university in that charming and erstwhile glorious village.

The question of location having been disposed of, the Board proceeded to organize permanently, a pro tem organization only, having been all that had been effected up to this time. Rev. William M. Tryon was elected president, E. W. Taylor, secretary, and A. G. Haynes, treasurer.

The Board held its third session in December, 1845, and after considering the question of a domicile for the school, concluded it would be unwise to undertake to erect a building, owing to the financial stringency of the times, and that a two-story frame building which was included in the Independence subscription, could be used for the opening. A committee was appointed to take up the matter of a more suitable and commodious structure, as soon as the business conditions of the country were improved.

Rev. Henry L. Graves was elected first president of Baylor University, and Henry F. Gillette principal of the preparatory department.

Dr. Graves was born in Yanceyville, North Carolina, February 22d, 1813. He was a graduate of the University of

North Carolina, and filled the chair of Mathematics in Wake Forest College. In 1838 he moved to Georgia and took charge of a school at Cave Springs. In 1841 he took a course in Hamilton Theological Seminary, New York.

Returning to Georgia in 1843, he taught a classical school in Covington, until 1846; when he was elected as above stated, to the presidency of Baylor University. He departed from Covington for Texas immediately, and arrived in Galveston December 4th, 1846. Dr. Graves possessed those qualifications and advantages that fitted him for the position to which he had been elected. He enjoyed both literary and theological training, and graduated in both departments. Dr. Graves was not only the first president of Baylor University, but was also the first president of the Baptist State Convention, organized in 1848. He died December 4, 1881, in Brenham, Texas.

Henry F. Gillette, the first principal of the preparatory department was quite a celebrated early Texas educator, having taught near Washington-on-the-Brazos for several years. In 1844 he moved to Independence and founded Independence Academy, the best known, and most successfully conducted school in the state.

Mr. Gillette was born in Granbury, Connecticut, July 16, 1815, and came to Texas in 1831, when a mere lad only 16 years old. He was a graduate of Trinity College, Hartford, and educated for the Episcopal ministry. His health was greatly impaired by close application, and sedantary habits, he dismissed this purpose from his mind.

A more useful character never lived in Texas. After retiring from the school room at Independence, he settled on an estate on Galveston bay, and in 1866 founded Bayland Orphans home, which blessed Texas for nine years under his wise and parental management.

Mr. Gillette was a warm and trusted personal friend of General Houston and President Anson Jones, both of whom, during their administrations offered him any position he might prefer, but he declined all political preferment, and chose the more unostentatious duties of life. He promoted all educational enterprises projected in his day, and in this direction

devoted his energies and fine ability. He died in 1896, full of honors, at the ripe age of 81.

On his retirement from active participation in the affairs of the school, the trustees to testify their high appreciation of the service rendered, adopted the following resolutions:

"Resolved, By the Board of Trustees of Baylor University in regular session assembled, that our thanks are justly due, and are hereby cheerfully tendered to Prof. Henry F. Gillette, for his wise and faithful service to our cherished institution during its infancy.

Resolved, Second, That whatever measure of success it may have attained is to be credited to his learning, judgment and tact as a teacher, and that the best wishes of this Board for his success will follow him in every good work he may hereafter undertake."

The school was opened on the 18th of May, 1846, with 24 pupils. Prof. Gillette had entire charge, and was the only teacher until October of that year, at which time the Trustees employed an assistant.

On the 4th of February, 1847, Henry L. Graves the president, arrived at Independence, and assumed the responsibilities of his office.

Up to this time, the trustees had reserved the right to have a voice in disciplinary and internal management of the school, but at a meeting held June 1st, 1848, this authority was abrogated, and the sole government and management was offered the president for two years. He to select his own assistants, receive all tuition fees, and become responsible for the salaries. President Graves acceded to the proposition.

The attendance increased, though by no means as rapidly as was expected. Agents were employed to solicit subscriptions of money or material, and in 1849 a two-story stone building 40x50 feet, was commenced and completed the following year.

Permanent scholarships were provided for, by the Trustees as a means of commending the school to public patronage and favor. The price of permanent scholarships was fixed at $500, family at $100, church scholarships at $200, individual at $100, charity scholarships at $50.

The trustees were convinced that the receipts from tuition fees were then inadequate, and would for some time, under the most favorable circumstances, be insufficient to support the faculty. A resolution was therefore passed, that a strong effort be made to raise an endowment fund of $10,000. The interest from this sum, would enable the board to compensate the president, and the tuition fees could be applied toward the payment of his assistants. Six agents were appointed, viz: H. L. Graves, J. W. D. Creath, J. H. Stribling, R. C. Burleson, G. W. Baines, and J. H. Taliaferro. These agents were instructed to sell scholarships, while prosecuting the work of raising the endowment.

The Board of Trustees was a noble, liberal, broad-gauged body of men, and from the beginning had sacrificed and struggled most willingly, for the success of the school. They had very little encouragement up to this time, but were now more hopeful, as faint glimpses were caught of the silver lining that every cloud is said to have.

This hope was short lived however, and discouragements thickened. At the next meeting, held on the 13th of June, 1851, Prsident Graves tendered his resignation. An effort was made to induce him to withdraw it, but he insisted on its acceptance, which was done, and a vote of thanks tendered him, for the able manner in which he had presided over the institution from February 4th, 1847, to June 13th, 1851.

CHAPTER XIV.

BAYLOR UNIVERSITY BORN IN A STORM—SANTA FE EXPEDITION—SOMERVILLE CAMPAIGN—BATTLE OF MIER—TEXAS A NEW COUNTRY—UNSETTLED CONDITIONS—SLOW PROGRESS OF ALL SCHOOLS—JUDGE A. S. LIPSCOMB—PERSONAL POPULARITY — NOMINATES MR. BURLESON FOR PRESIDENT — PROVIDENCE LEADING — MR. BURLESON'S FIRST AMBITION—STATES CONDITIONS OF HIS ACCEPTANCE—STATE CONVENTION—MASS MEETING—CONFERS WITH OTHER COLLEGE PRESIDENTS—OUTLINES HIS POLICY FOR GOVERNMENT OF THE SCHOOL.



AYLOR UNIVERSITY may be said to have been born in a storm, and lived in a storm up to the time Dr. Burleson was placed at the helm in 1851. The determination to establish it, was reached by the Texas Baptist Education Society in 1841, only five years after the close of the Revolution between Texas and Mexico in 1836, and before the excitement following that passionate period had fully subsided. During this time also, occurred the most serious conflicts and collisions between the early settlers and Indian tribes. The Presidential election of that year was after a most stormy campaign which diverted the public mind from religious and educational affairs to politics, and was disquieting from every point of view.

The sad fate of those who went on the Santa Fe Expedition was still fresh in the minds of the people. The Somerville campaign, the battle of Mier and the Snively Expedition were distressing events in Texas history, of recent occurrence.

The school was located in 1845, formally opened in 1846, while the heated and tumultuous campaign resulting in the

annexation of Texas to the United States, was distracting the attention of the people. It had scarcely emerged from the feverish conditions engendered by this controversy, when war was declared between the United States and Mexico, March 11th, 1846.

During that sanguinary conflict, not only Baylor University, but every other moral and educational enterprise struggled for bare existence.

Added to all these untoward conditions, it will be remembered that Texas was a new country, very sparsely settled, and



A. S. LIPSCOMB.

every interest, civil, religious, financial and commercial, was in an embryonic state. Nothing was established as in older states, not even the government itself.

For these reasons, and owing to these unsettled conditions, the institution had not grown as rapidly, met the demands of the people as readily, nor fulfilled its mission in the world as quickly, as its wise and unselfish projectors had hoped.

Judge Abner S. Lipscomb had just become a member of the Board of Trustees; he was not only one of the most emi-

nent lawyers in the state, but having held himself aloof from all the acrimonious political controversies of these times, was perhaps the most popular man in Texas. A brief notice of his life, is worthy of insertion in this record. Judge Lipscomb was born in South Carolina in 1789, and came to Texas in 1839, when he was 50 years old. He moved from South Carolina to Alabama in 1810 where he commenced the practice of law after having studied under John C. Calhoun. He was district judge in 1819, and afterward from 1823 to 1835, chief justice of the supreme court of that state. He was appointed Secretary of State by President M. B. Lamar, after his arrival in Texas, and served during his administration, and later on elected an associate justice of that first famous supreme court of Texas, composed of R. T. Wheeler, John Hemphill and Abner S. Lipscomb. Their decisions and opinions are held in the very highest esteem by members of the legal profession, and their fame as lawyers has crossed state lines, and like their opinions has become the common property of the people of the United States. And even more, their opinions are quoted by English Barristers, as embodying the highest legal expressions upon all questions decided.

It was most fortunate therefore that Judge Lipscomb was a member of the Board at this crisis in the history of the institution, and most fortunate also, that when the Board met June 13th, 1851, to elect Dr. Graves' successor, that Judge Lipscomb placed the name of Dr. Rufus C. Burleson in nomination for the presidency of Baylor University. This fact alone, not only gave Mr. Burleson, who was now only 27 years old, prestige, but was an endorsement of the school, which coming from a man of Judge Lipscomb's fame and popularity, was re-assuring to the Trustees and friends of the institution, who had labored so assiduously for its success, and inspired a degree of confidence in the minds of the people of Texas, that commendatory words from no other man in the state would have done.

Mr. Burleson's election being without dissent or opposition, he appeared before the Board, and signified his acceptance of the high trust and grave responsibility.

Here is the culmination of a story that those familiar with the circumstances, must clearly see is the direction of

Providence, and in which Mr. Burleson is the leading human character. As already noticed, Mr. Burleson's first ambition and intention was to study law, and strive to become not only a great jurist, but a great statesman, and with this in view, a course of study was accordingly arranged. After his conversion however in 1839, he felt impressed to preach the Gospel, abandoned his original intention, and changed his course of study.

While a student in Nashville University in 1840, his health became greatly impaired, and he was carried home to die. When, however, contrary to expectations, he regained his health, he wanted to return to Nashville University, but his father protested, thinking his health would again fail under the pressure of close application, and confinement. As a compromise measure he engaged to teach in Mississippi, from 1840 to 1845. This experience, when his tastes and predilections were in a formative state, cultivated and developed that disposition to instruct, which afterward became in him, an overwhelming, consuming desire. And while he never entertained any thought of abandoning the ministry, he decided that education should be the leading feature in the work of his life.

If his father had allowed him to re-enter the university at Nashville, he would never have taught, and but for this experience in the school room, love for the work would not have been acquired; but for this love for the work, he never would have become president of Baylor University. All this was in answer to his prayers, offered to Almighty God (during numerous seasons of fasting) to lead and direct him into fields of labor, in which God's name might be glorified, and his life most usefully spent.

In answer to prayer, God placed His hand on Rufus C. Burleson in the Piney woods of Fulton county, Mississippi, in 1841; led him back to north Alabama in 1845; to Covington, Kentucky, in 1846; to Texas in 1848; preserved his life in 1849 when he was stricken down with a malignant malady; led him to Independence in 1851, and placed him where he would not be overlooked, when his head and hand were needed to direct the affairs of Baylor University, an infant Texas institution.

Dr. Burleson had attended every annual commencement of the school, from the year of his arrival, and was familiar with the plans of its government and control. He had also studied as he would a text-book, the laws by which Brown, Madison, and other successful universities were controlled, and saw at a glance, some of the obstacles in the way of the harmonious and successful management of Baylor. The Trustees had reserved some rights in disciplinary, and other matters which did not come properly within the scope of their authority, and in order that this school might be placed on the high plane of other great institutions, and that clashes and con-



ON THE OLD COLLEGE CAMPUS AT INDEPENDENCE.

THE BUILDING IN WHICH DR. BURLESON OPENED THE MALE DEPARTMENT OF BAYLOR UNIVERSITY, SEPTEMBER 1ST, 1851.

flicts between faculty and trustees might be avoided, to the greatest extent possible, he offered certain conditions of his acceptance of the Presidency to the Board of Trustees.

First. That all disciplinary, and internal matters of the school be arranged and settled by the Faculty, and all external and business affairs be managed by the Trustees.

Second. That the university should never go in debt, and that a model should be agreed on for buildings, which could be carried out and completed part at a time, and yet form one harmonious whole when completed.

Third. That an endowment of ten thousand dollars

should be raised at once and placed at interest, and that this amount be increased to fifty thousand dollars, at the rate of ten thousand dollars every five years, and that the Trustees provide adequate buildings as they were needed.

Fourth. That the male and female pupils were to be separated, and the two departments to be conducted separately.

Fifth. That as president of the school, he was not to be required to give up preaching the gospel, at such times and in such places as would not interfere or conflict with any official duties.

The Board of Trustees after consultation, accepted all these conditions, as reasonable and wise, and on the 13th day of June, 1851, Dr. Burleson's official connection with Baylor University commenced.

The Baptist State Convention was then in session at Independence, and delegates representing many of the best churches in Texas were present. The Trustees decided that it was an opportune time to place some of its policies, especially that of raising an endowment fund, before the denomination. After advising with the officers and leaders of the convention, an agreement was reached that a great mass meeting would be held in the interest of the institution, on the night of June the 14th. Invitations were issued to the people of Washington county regardless of denominational connections, to attend. To the students of history it is again a pleasure to introduce Judge Abner S. Lipscomb, whose friendship was so valuable to the institution in its infancy and early struggles. Judge Lipscomb, Judge R. E. B. Baylor, and Rev. J. W. D. Creath, were appointed to address the meeting, lay the plans of the Board before the people, and make an appeal for subscriptions to the endowment fund.

The good effects of this meeting were numerous. President Burleson felt less like he was leading a forlorn hope, or climbing aboard a sinking ship. The Trustees became still more hopeful, and the friends at large, much more encouraged.

As a result of the appeal made for subscriptions to the endowment fund, five thousand, three hundred and fifty dollars was raised in cash and pledges, the largest amount perhaps, that had ever been raised in Texas at one time, for education or any kindred purpose.

In this age of large private fortunes, immense aggregation of wealth, and the liberal donations to universities and all eleemosynary institutions, this amount may seem insignificant. But when the deranged currency system of the state at that time, is considered, the scarcity of money, the disturbed conditions through which the state, it may be said, was still passing, and the still more important fact, that the people with few exceptions, were not established in business, the amount is magnificent. A compliment to the earnestness and power of the speakers, and a splendid tribute to the liberality and self-sacrificing nature of those who gave it.

Notwithstanding that Dr. Henry L. Graves, the retiring president, left the institution his parting benediction and blessing, and the fact that Dr. Burleson, the president-elect, brought with him much learning and enthusiasm to his new position, and notwithstanding there had been a forward movement all along the line, there were trustees and some friends full of pessimism, as to its future success and prosperity.

They argued, that while some progress had been made, it was little more than a beginning; the buildings were inadequate and unsuitable; there was no prospect of obtaining scientific and pholosophical apparatus; and not even the nucleus of a library had been formed. Even the learning and enthusiasm of the new president did not remove the feeling of doubt; for they contended that while perhaps he was the best man for the place whose services were available, still he was comparatively a young man, with no experience as a college president. These whisperings of discontent and demoralization, reached Dr. Burleson's ear, but did not discourage him, though he was fully aware of all the difficulties that were in the way of the success of the school.

One of the mottoes that he had adopted in early life was, "A resolute mind is omnipotent."

He had the theory and outline of a great university clearly in his mind, but understood that there was a vast differance between practical and theoretical knowledge, and however plausible a proposition might be, unless it was susceptible of demonstration, it was utterly useless in the practical affairs of life. The present emergency was not a time for experiments, and the application of Utopian plans. Mistakes

must be avoided, as far as human wisdom could accomplish that end.

To prepare himself for every issue that might arise in his administration, he sought counsel from educators of known ability, and acknowledged success.

Letters were addressed to Dr. R. E. Pattison, president of the Seminary at Covington, Kentucky; Dr. Francis Wayland, president of Brown University; Dr. Basil Manly, president of Alabama University, asking for advice and suggestions, as to how to proceed in building up a great Baptist University in Texas.

All these distinguished scholars and college presidents responded by making timely suggestions, and furnishing valuable literature covering this field of practical learning. All concurred in the opinion, that in an effort to build up a school in a new country, where the population was a heterogeneous mass with unsettled and conflicting interests, and with divergencies of opinion upon all questions, with society crude and unorganized, it would be necessary to remodel and modify the regulations and courses of study in older, and more thoroughly organized and completely equipped institutions. They advised that in ordaining rules and policies, that such only should be adopted, as were susceptible of being ultimately developed into the system of well-understood college law.

After studying this literature, and considering all these suggestions, the following outline of the policy for the government of the institution was decided on:

First: The government of Baylor University shall be strictly parental to all her students, in sickness or in health, in or out of school, and ever an *alma mater*, and not *injusta noverca.*

Second: The president and faculty will seek by every possible means, to guard the health, and cultivate the morals, as well as, develop the intellect of the student, that they may become useful citizens in church and state.

Third: All hazing, acts of vandalism, disregard of property rights, shall be placed under an eternal ban, as crimes against the college government, and well-ordered society.

Fourth: The president and faculty will seek to impress upon every student, the fact that every rule is made for his good, and its rigid enforcement to promote his welfare.

Fifth: Adopt such a curriculum, prescribe such a course of studies and such modes of teaching as are calculated to arouse thought, and develop the habit and faculty of thinking, rapidly, profoundly and correctly.

Sixth: In addition to the usual course of college studies, give special attention to English literature, and the history of our own great men, so as to fire the soul with love for God, home and native land.

Seventh: The president and faculty will treat all students exactly alike, regardless of their circumstances in life; and personal favoritism and partiality will be eliminated entirely from all regulations governing the school.

Eighth: The mottoes of Baylor University shall be, "Pro Ecclesia, Pro Texana;" "Dulce et Decorum, pro patria Mori."

Having reached an understanding with the Trustees, as to a division of rights and authority between the President and themselves, and adopted the outline of a code for the University, Dr. Burleson now commenced to cast about for a corps of teachers and assistants.

He called to his assistance, Professor William L. Foster, Dr. T. C. Foster, Rev. Horace Clark, Miss Hattie Davis and Miss Mary Davis. In making his selections of teachers he was very fortunate, as all developed peculiar fitness for their positions, and worthy of the trust and confidence thus reposed in them.



CHAPTER XV.

First Session of Baylor Under Dr. Burleson's Presidency —Difficulties Encountered—School Reported to be Dead—Method of Correcting Report—Dr. Burleson a Born Advertiser—First Catalogue Issued—Rev. James Huckins Appointed General Financial Agent —His Letter to the Trustees—President Burleson Impresses the Trustees with the Stupendous Work of Building a Great University.

THE first session of Baylor University under Dr. Burleson's administration opened September the 1st, 1851, under many difficulties. He seemed to be in his native element, however, when combating obstacles. He fought for every victory he ever achieved in life, and no success ever came to him except at the point of the bayonet.

When confronted with a stupendous obstruction his slender form seemed to be suddenly transformed into the proportions of a mighty giant, and his entire moral and intellectual nature a mighty flame of unconquerable resolution.

The impediments in the way of the success of the opening session were numerous. The only buildings were a small two story house, erected in 1845 by the friends of Independence Academy, 30x50 feet, and a two story stone building, built in 1849 by the trustees. The most serious trouble, however, was the impression that had become current in every portion of the state, that owing to the resignation of Dr. H. L. Graves and faculty, the school was dead, and would never perhaps be resuscitated.

The first work of the president and friends of the institution therefore, was to counteract this erroneous impression,

but just how, was a most perplexing problem. Texas at that time was entirely without railroads, telegraph or telephone lines, had no daily papers, and very few weeklies, and the only postal facilities or means of communication were by stage, or horse-back mail routes. The public thoroughfares had received little or no attention from state or county governments. Very few creeks were spanned by bridges, and the cumbersome ferry boat was the only means of crossing the larger rivers. It was a crisis however in the history of the school, and something must be done. Dr. Burleson was equal to the emergency, and a plan was quickly devised.

Circulars were printed announcing the opening of the school, personal letters were written to leading men in every settlement and community, and the services of a half dozen young men accustomed to horse back riding and familiar with the country, were secured. These half dozen couriers were started in as many directions, and each assigned to separate sections of country, so that no two would cover the same territory.

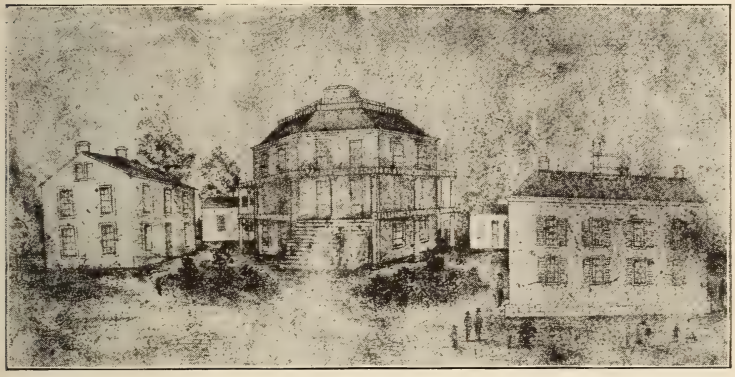
These young men knew all the "trails," "fords," and short routes. If the water courses happened to be swollen, their hardy ponies were spurred into the water and swam to the opposite shores. They went on the wings of the wind, and in a few days every Baptist family in the state, as well as many who were not Baptists, were in possession of a circular or letter, stating the status of educational affairs at Independence; that not only would Baylor University open on the 1st day of September, with a full corps of teachers, but that board could be secured at $8.00 per month, which included lodging and table accommodations, fuel, lights, laundry, medicines and nursing in case of sickness. This great sacrifice was made by the heroic people of the erstwhile delightful town of Independence, to encourage attendance, and thus enable the infant institution to recover its fallen fortunes, and get squarely on its feet.

While these couriers were out, Dr. Burleson continued the work of putting the buildings in the best possible condition, a work to which he had devoted himself with the resident trustees, during the entire summer.

He decided to separate the male and female departments. The buildings were situated one thousand yards apart on opposite hills. The male department would be conducted in the stone building known as Graves Hall, in honor of the first president, and the female department conducted in the frame building used by Independence Academy.

The work of the special couriers was partially successful in removing the wrong impressions that had gained currency abroad, but not in time for many students who had expected to attend to make the needed preparation and reach Independence and enter at the beginning of the term.

The school opened however with a total enrollment of fifty-two; twenty-seven in the male, and twenty-five in the female department.



OLD BAYLOR UNIVERSITY BUILDINGS AT INDEPENDENCE.

From the pulpit, in the press, and on the platform much discussion had been indulged in as to the practicability or success of any effort to build up an institution of high grade in Texas at that time. The consensus of opinion was that society was too crude, and the attention and mind of the people too much absorbed in civil and political questions, giving form and stability to the government, building homes and establishing themselves in business, for that time and thought to be devoted to an institution of learning, necessary to its success. It was contended, that the task when undertaken by Baptists owing to their democratic form of government, possessing no executive authority, relying, only on the constraining powers

of voluntary action to execute plans, was utterly hopeless and useless.

It was also argued that Methodists, Episcopalians, Presbyterians and Catholics, in view of their centralized ecclesiastical forms, would succeed in all their educational enterprises far better than Baptists. This fallacious and deceptive position, seems to have been accepted by some of the former friends of Baylor University, and nothing but a successful venture could be expected to remove it. Indeed the faculty had been tainted with this view, and justified themselves in entertaining it by the history of Baylor, and the small attendance upon the school at that time.

They went to Dr. Burleson with their demoralization and disaffection, and told him that he had made a fatal mistake in leaving a flourishing church, to go aboard a sinking ship, and advised that president and faculty alike resign before being engulfed. This did not swerve him one hair's breadth from his purpose, but as in every emergency of his life, he went bravely and earnestly to work, not only in the class room, but in writing personal letters to prominent men, and sending circulars all over Texas, presenting the true condition of the school, and imploring them to stand by it in this supreme moment of its history, or else Baptist institutions in Texas would be doomed for a century, and possibly for all time to come. The few students in school were valuable allies in this campaign. They wrote to their friends at home, and especially all former students of their acquaintance, urging them to return, that there had never been such enthusiasm in study, such love and harmony in social intercourse, and that Baylor University under the Presidency of Dr. Burleson, would become a grand success and some day the glory of the young Lone Star State.

This method of advertising the school did not cease with the opening. The students and faculty continued to write personal letters, and Dr. Burleson advertised it liberally through the meager channels available, wrote articles for the press, correcting the mistake that Baylor University was dead, showing that it was not even in a moribund condition, but with a faculty unsurpassed by many older and better

established institutions, was prepared to offer first class educational advantages.

Dr. Burleson was a born advertiser, and this quality stood him in splendid stead all through life. What he wrote was read, and what he said was remembered. This plan of announcing the condition of the school, and commending it to the people of Texas, was his origination. And while it may be said to have been simple, very natural, and in fact the only thing that could have been done under the circumstances, yet its wisdom consists in this fact. All great propositions are simple when demonstrated. Many men if confronted with his difficulty would have folded their arms, lost heart, and failed to do anything. The plan succeeded, and very soon students commenced to return, and in June, 1852, there were ninety-one male and seventy-five female students on the college roll, a total of one hundred and sixty-six.

During this year a modest catalogue was issued, the first ever issued by any school in the state. This contained something of a financial exhibit of the receipts and disbursements of money during the session, and showed President Burleson's compensation for the year to be exactly $332.00. His proportion of the money received would have been more than this sum, but he made a financial sacrifice, owing to the discontent existing in the faculty with reference to their pay. Professors B. S. Fitzgerald and S. G. O'Bryan, both of whom were accomplished scholars and teachers of experience, had been added to the teaching force, and nothing was more apparent than that the income from tuition receipts, could not be relied on to adequately compensate the members of the faculty. President Burleson pressed on the trustees the importance and urgent necessity of raising the endowment, stipulated as one of the conditions upon which he accepted the presidency. He volunteered to represent the board, in presenting the matter to the people of Texas, and suggested that Rev. James Huckins be employed as a general agent to raise the endowment. The board acted on President Burleson's suggestion, at a meeting held on the 22d of June, 1852, and opened correspondence with Rev. Huckins immediately, who was then in the states. He was perfectly familiar with the history of the institution, and knew also every member of the

Board. He knew them to be as noble spirits as ever served any institution, but all, except Judge Abner S. Lipscomb who had been a trustee of Alabama University, entirely without experience in the management of schools. Some members of the Board were fine scholars, all well educated, but learning was not the only quality required to launch a great educational enterprise upon a successful career, as stated, when Dr. Burleson took charge, the trustees had reserved some authority in the internal and disciplinary government of the students. When shown and convinced by him that this was not properly within their province, this authority was relinquished, and they devoted themselves entirely to the business affairs of the school.

But even in this matter they had made some mistakes, had disregarded the advice of experienced educators, and in making expenditures had acted on the assumption that agents who collected money were under no sort of responsibility to the donors for its judicious use. Dr. Huckins knew that agents frequently receive donations for a specific purpose, and are expected to see that the money is used to execute the purpose for which it was contributed. The acts of the Board he also knew had not been reduced to business methods, or properly systematized, so while he was a devoted friend to the school, and was willing to accept the agency, yet he learned lessons of wisdom from President Burleson in reference to the government of the University, and accepted the agency on the conditions laid down in the following communication:

Hon. R. E. B. Baylor, Rev. G. W. Baines, Hon. A. G. Haynes, Hon. W. Holmes, Committee of the Trustees of Baylor University:

DEAR BRETHREN: Your proposition to employ me as agent of Baylor University, at a salary of $1,000.00 per year and traveling expenses, has been very carefully considered, and I am now prepared to accept it on certain conditions.

In making these conditions, I disclaim anything like dictation, impeachment of your acts, or to question your motives. I have no such feeling; but as the great burden of collecting funds devolves on me as agent, and as the donors will look to me in some degree for the judicious expenditure of their money, you must excuse these conditions:

First: That you make no further appropriations until all the liabilities of the school are liquidated.

Second: That you make immediate efforts, as soon as the debts of the institution are paid, to build suitable edifices, for rooms to accommodate the students of the collegiate department, and also a boarding house.

Third: That at the close of the present session, or your contract, you either sell the property you have purchased for a boarding house or rent it, and apply the income to the payment of interest due from the Trustees to the endowment fund.

Fourth: That whatever is done in future by way of expenditure by the Trustees, so far as the funds department is concerned, shall be done by funds subscribed, and given expressly for that purpose, as no money as yet received was subscribed for this department.

Fifth: That a more judicious and economical system of expenditures be adopted, and that a statement, or memoranda of your past disbursements, be collected and arranged in a book by your Treasurer, so as to show the plain standing of all your financial transactions.

Should these conditions be satisfactory to you, and if they will, in your opinion be satisfactory to the Board, I am willing should Providence permit, to serve you. If they are not, then I can not accept the agency. I am accountable, as all agents are, in no small degree for a wise and judicious expenditure of all money collected. Donors look to the agent; if they complain, they complain to the agent. The secretaries, or chief agents of all our great Baptist missionary and educational societies, are the responsible parties in the eyes of the public. The Boards are hardly known in such matters. So is the financial agent of any great body. They are the instrumentalities by which the funds are raised, and they can not avoid the responsibility connected with their disbursement. If wasted, or injudiciously used, they are made to suffer.

May I therefore again repeat, that I make these suggestions in love and affection. I regret exceedingly some expenditures that have been made, but in future I trust more care will be exercised, and that we will be prepared to have

every act scrutinized by a candid public and coming generations. Sincerely Yours,

JAMES HUCKINS.

The Board of Trustees were successful business men, and thoroughly conscientious, but failed in a measure, to comprehend the relations between an agent and the public, or those that existed between the agent and trustees. They had not up to this time fully appreciated the fact that *all* money received by them was a *trust fund* for the honest and judicious handling of which, not only the agent was morally, if not legally accountable, but President Burleson also.

As an educational document therefore it was very valuable. More so, since it was in harmony with nearly every principle laid down by Dr. Burleson, defining the duties of President and Trustees, as a condition of his acceptance. They appreciated the wisdom of all Dr. Huckins' conditions, accepted his terms, and commissioned him as the general financial agent of the University. He was instructed to solicit subscriptions:

First: To pay all debts of the University that had been incurred.

Second: To erect suitable and commodious dormitories, so much needed for the male department.

Third: For the Presidential endowment, and other chairs in the faculty.

Fourth: To make much needed repairs and enlarge, and improve the accommodations in the female department.

Fifth: To collect dues, and sell scholarships, for which the Board had provided.

Sixth: To submit quarterly reports to the Treasurer of the Board, showing all subscriptions, and collections, and from what source derived.

Seventh: To make a special effort to secure subscriptions to the endowment of the chair of Physical Science, which had been filled by Prof. J. B. Stiteler.

President Burleson presented the importance of forming the nucleus of a college library to the Trustees, and also the indispensable neccessity of an ample supply of chemical and philosophical apparatus. Acting on his suggestion Dr.

Huckins, the agent, was instructed to make an appeal to the people for standard books, and the means with which to purchase the apparatus. Dr. Huckins being then as noticed in the states, this contract was made by correspondence, and he went immediately to work. Whatever of unwisdom may have characterized the acts of the Trustees on former occasions, and on other matters, they made no mistake in this instance. The agent was a loyal and devoted friend not only to Baylor University, but all Texas. He canvassed the state in 1838 and '39 in the interest of the Home Mission Society, with the view of collecting data as to the needs of the state for that great organization of world wide usefulness. He had lived in Texas since 1840, and from two years traveling, and eleven years residence, he was prepared to present the cause he represented from personal knowledge, which gave him a very decided advantage.

Dr. Huckins was a fine scholar, an eloquent preacher, a happy extemporaneous speaker and a man of tireless energy. He possessed much personal magnetism, dauntless courage, and was very resolute in purpose. All these qualities fitted him for the position of general financial agent of the school, above almost any man, whose services could have been secured. He passed to his reward August 14th, 1863.

The Board of Trustees held frequent sessions during the summer, and Dr. Burleson was in almost constant communication with them. He impressed them with the stupendous work of building a great institution of learning anywhere, and under the most favorable circumstances, but especially in a new country, like Texas, was at that time.

Personal and financial sacrifices would have to be made, herculean toil performed, sleepless vigilance exercised, and a high order of business wisdom and acumen required. Judge Lipscomb also lectured the Board frequently, not only counseling them very wisely, but giving them many chapters from his experience, as a trustee of Alabama University. By these means, the Trustees had a clearer conception of their duties, authority, prerogatives and privileges. More than this, the situation was much more hopeful and reassuring from the fact that there was a clear understanding between the Presi-

dent and the Board, a perfect understanding between the agent and the Trustees also, and a beautiful degree of harmony prevailing between President, Trustees, General Agent and Faculty. All these conditions presaged success, and the victories to be achieved in coming years.



CHAPTER XVI.

Effects of the Revolutions Between Texas and Mexico in 1836, and Between the United States and Mexico in 1846 Still Perceptible—Mexicans Muttering, Texans on the Alert—Successful Canvass by the Financial Agent of Baylor in the States—His Report—Commences Work in Texas—Lonely Travels Sleeps Under Trees—President Burleson's Compensation for the First Year—Attendance.

THE results of the revolution between Texas and Mexico in 1836, and the war between the United States and Mexico ten years later, in 1846, both ending in the defeat of the Mexican forces, and the loss of immense territory by Mexico, intensified the spirit of revolution among these people. Technically the issues involved in these wars were settled, morally there was no settlement at all, for the reason that the mass of Mexicans chafed under the defeat and disasters as a consequence of these wars, and longed for an opportune time to avenge their wrongs.

One of the favorite pretexts and excuses for reviving and renewing the controversy with Texas, before being admitted into the Union, and with the United States after annexation, was the question of the boundary of the territory included in the geographical limits of Texas, and territory ceded to the American government as a result of the war of '46.

The state had nothing to fear from the mutterings of discontent heard across the Rio Grande, and the hostility and hatred of the Mexican people. The constant agitation of this question by the press of Mexico, and the remote possibility

of another resort to arms with a people, with whom, as with all Latin races, revolution seems to be an innate element of disposition and character, kept the affairs of Texas in a state of some uncertainty, and hindered to some extent its progress and development.

This was especially so of educational matters, and moral enterprises. Baylor University had been effected by these conditions.

The Treaty negotiated with Mexico in 1853 by Thomas Gadsden, by which the United States paid ten million dollars, and secured the entire Marrila Valley, consisting of an area of forty-four thousand square miles, and including most of the territory of Arizona and New Mexico, removed even the possibility of further trouble with Mexico, and Texas from this time on, went forward in leaps and bounds.

Dr. Burleson took advantage of this wise piece of statesmanship, as it effected Baylor University in particular, and education in Texas in general, to advance the interest of the institution over which he presided.

Another favorable event in the history of the school was, Rev. James Huckins, the general financial agent had returned from the states where he had been canvassing for Baylor University, with much success. He brought with him $2,256.00 in cash collected for the endowment fund, a number of valuable books presented to the library, and also contributions for the nucleus of chemical, philosophical and scientific apparatus.

A still more encouraging feature of the agent's report was that in New Orleans, Mobile, Charleston, Richmond, Nashville, Boston, and other centers of wealth and population that he had visited, and presented the importance of education in Texas, the interest of the people was aroused on the subject, and there was an earnest desire among the more influential and educated classes for the religious and educational uplifting of the people of the state.

President Burleson was much encouraged by this report, and the Board instructed Dr. Huckins to commence his canvass of Texas at once.

Texas has now ten thousand miles of railroads on which fast trains fly from limit to limit in a few hours. It has also a network of telegraph and telephone lines, and almost every town and vicinity is blessed with a daily mail. In many places rural free delivery has been introduced, and mail matter is posted at the front gate and received at the same place. On occasions uncommonly urgent, when the telegraph line is thought to be too slow, people living hundreds, and thousands of miles away are rung up, and communicated with instantly, in person. The fast train annihilates distance, the telephone, time.

Few people, now living, can appreciate what a canvass of the state at that time involved. It meant long, weary, horseback rides, over lonely prairies, and forest solitudes: sometimes swimming swollen streams, and resting at night beneath the gracious boughs of an oak. The tired horse, instead of being turned into a comfortable barn, was "hobbled out," to feed on the long grass, while the agent, meatless and breadless, hoped to reach a settler's house early the next morning, and find something to satisfy the cravings of the inner man.

Dr. Huckins had been tenderly bred, and notwithstanding he had traveled in Texas for five years as missionary, and advance agent for the American Baptist Home Mission Society, and knew the privations and hardships he would have to undergo, accepted the position cheerfully, and performed his duties gladly.

On horseback, and alone, this scholar, and cultured Christian man, who had thrilled the people of the East with his eloquence, and elevated Texas pioneers to higher planes of social and Christian excellence, started on his mission. The scattered Baptists, and settlers were visited, the importance of Baylor University presented. The people loved the institution, the cause of education and the man. They responded to his appeals generously and promptly, and if they had possessed the financial ability, every necessity and want of the University would have been supplied.

Of money they had very little, and promised very little. Their substance, however, they divided, so when Dr. Huckins

finished the year's canvass, and submitted his report to the Board of Trustees, he had raised $30,000. A small part of this was in cash, but the amount consisted mainly in wild lands, cows, horses, mules, hides, wool, beeves, and cotton.

The agent's service in behalf of the school from a financial standpoint was valuable, but was of equal, if not of more importance, from another point of view. It advertised it more than could have been done at that time, through any other medium, and thus brought it into prominence, and commended it to public favor, which perhaps could not have been accomplished in any other way.

The Trustees thanked Dr. Huckins for his timely and successful service to the institution, and he returned to Galveston, to accept the pastorate of the church which he had organized in 1840, and to which he had been unanimously recalled.

As stated, Dr. Burlesons' compensation for the first year of his presidency was $336.00, as a result of his own arduous efforts, coupled with the successful work of the general agent, this was increased the second year to $642.00.

Prof. J. B. Stiteler was added to the faculty during this year, and filled the chair of Natural Science, and the German language.

The Philomathesian Society was established during this session, and held weekly meetings for debates, lectures, and other forms of mental culture.

The course of study was broadened, raised to a higher standard, and into it a spirit of utilitarianism was infused.

The study of the modern languages, especially the Spanish and German, was decided to be of the highest importance by the President of the institution and Board of Trustees. The population of Mexico, they argued, to which Texas is properly the key, speak the Spanish; and the original grants of land in our rapidly growing state, are written in that language; and as many of the students have the practice of law in view, it is important that facilities be afforded them for acquiring the Spanish languages.

The importance of the German, arises from the fact, that already a large number of these people have settled in this

country, and hundreds more are daily arriving on our shores. In years to come, business contact with them will be unavoidable, and while it is the duty of every person who emigrates to this country, with the view of making it his permanent home, claiming the protection of the United States flag, and taking advantage of our laws, to learn the English language and conform to the genius of our civil institutions, still there may, and doubtless will be exegencies when a knowledge of the German will be both desirable and valuable.

Hence President Burleson and the Trustees were anxious to secure a Faculty capable of teaching these languages, as well as the studies in the college course. They therefore congratulated themselves that in nominating a Faculty for this session, they had accomplished this most desirable end. They then spoke with some little boastfulness, and said, "Baylor University can now furnish facilities for the acquisition of the French, Spanish and German languages, not surpassed by any similar institution.

The matriculations in the male department at the close of this session were 95, two in the Sophomore class, 14 in the Freshman, and 77 in the preparatory department. In the female department about 90 students were enrolled, making a total of 185 students in the entire institution.

CHAPTER XVII.

MISS GEORGIA JENKINS—BIRTH—COMES TO TEXAS WITH HER FATHER IN 1836—ATTENDS JUDSON FEMALE INSTITUTE—GRADUATES WITH HONOR—TEMPERANCE DEMONSTRATION IN OLD WASHINGTON—MARRIAGE IN 1853—BRIDAL TOUR TO NEW ORLEANS—FIRST DINNER AT HOME—CONSULTED BY HER HUSBAND ON ALL IMPORTANT MATTERS—DOMESTIC POLICY—GOVERNMENT OF HER FAMILY—SACRIFICES AND STRUGGLES FOR THE CAUSE OF EDUCATION IN TEXAS—HER CHARACTER.

DR. BURLESON was very much absorbed in the affairs of Baylor University during the session of 1853, but not too much so, to devote himself to some of the weighty social and domestic affairs of life. He had visited Independence frequently, during his residence in Houston, formed the acquaintance of Miss Georgia Jenkins, and became enamored with her beauty, and charms of character. He wooed and won her hand and heart, and on the 3rd day of January, 1853, led her to the marriage altar, where Dr. Henry L. Graves, the first president of the University, in the little Baptist school house, used for the opening of Baylor, performed the ceremony that inseparably linked their destinies for life.

Many acts of wisdom, in private, as well as public life, are to be justly placed to Dr. Burleson's credit, but in no step ever taken was more wisdom displayed than in this affair of the heart, as was fully verified by forty-eight years of married life. Miss Jenkins was born in Merriweather, Green

County, Georgia, and when a mere child, came to Texas in 1836 with her father, Judge P. C. Jenkins, an eminent lawyer and statesman, and settled in Washington.

Three years after her arrival in Texas, in 1839, Judson Female Institute was established in Marion, Alabama, under the able management of Dr. Milo P. Jewett, who has the distinction of being the first President of Vassar College, a school of world wide renown. Judson soon became one of the first institutions in the south, and when in 1849, Miss Jenkins was ready to enter college, she was sent to this institute.



DR. BURLESON AND WIFE IN 1853.

Although designed for young ladies, "it does not neglect solid and thorough education, yet it has always given special attention to the æsthetic branches, and as a consequence has gained great reputation for the accomplishments which it bestows upon, and weaves into the character and lives of the young ladies who are educated under its management."

Miss Jenkins, being well prepared in the rudiments, finished the full course, and graduated with high honors in 1852, and returned immediately to her home in the west.

She came of a family of prominent cultivated people, and being well educated herself, was hence imbued with its

importance, and well fitted for all the duties of an educator's wife.

The Faculty of the University very generously made some financial concessions to Dr. Burleson, and excused him from active teaching duties, which enabled him to make a bridal tour to New Orleans. He and his bride were driven to Chappell Hill, and after spending two or three days with friends, took the stage for Houston.

Galveston was then visited, two days pleasantly spent with acquaintances, after which, a steamer was taken for New Orleans, where they remained five weeks.

Mrs. Burleson spent the time in social recreation, and Dr. Burleson in perfecting himself in the Spanish language.

The tour was extended to Raymond, Mississippi.

Returning to Texas, Dr. Burleson and bride went direct to their modest little cottage in Independence.

The first dinner Mrs. Burleson ever served as mistress of her own household, she had to dine with her, Judge R. E. B. Baylor, Rev. H. Garrett, N. Kavanaugh, T. J. Jackson, Trustees of the school, and eight boarders.

Mrs. Burleson's mother, with sympathy for her inexperienced daughter, contributed several dishes for the meal. Judge Baylor addressing himself to the young wife said, "Sister Burleson, your first dinner is most excellent, and if you improve as you acquire experience in the culinary art, you will be able to arrange a spread not only good enough for a college president, but fit for a king."

Mrs. Burleson was too conscientious to receive all this compliment to herself, and divulged the secret that her good mother had assisted her in preparing the meal.

At the marriage altar was not the first time Mr. Burleson had met Miss Jenkins on an interesting public occasion. In 1849, two years before their marriage, there was a great temperance demonstration in Washington, under the auspices of the Sons of Temperance. People were present from all the country within a radius of one hundred miles of that town, and living witnesses estimate the crowd at ten thousand people, Governors, Senators, Congressmen, Judges, Lawyers and distinguished Statesmen participated in the demonstration. It

was on a scale far in advance of any meeting that had been undertaken in Texas up to that time and for brilliancy and display, easily exceeded any convocation ever held in the state.

Miss Jenkins was selected to present a silk banner to the state organization of the Sons of Temperance, and Mr. Burleson was commissioned to receive it. Miss Jenkins was a strong friend of temperance from her girlhood, and on this occasion acquitted herself with great credit, in the presentation address. Mr. Burleson was not a recent convert to the cause, and not a novice in temperance speaking, having delivered his first address on the subject in 1843, when only 20 years old in Itawamba County, Mississippi.

Mrs. Burleson was consulted freely by her husband, before a decision was reached upon any question of importance. This could be shown by a great number of letters written to her, during his absence from home. The following is selected for this purpose, from among scores found among his papers. It is used in this connection for the additional reason that it contains some reference to his election as president of Union University at Murfreesboro, Tennessee.

Decatur, Ala.; Aug. 21, 1859.

My Dear Wife:—Since I mailed my last letter yesterday, I have received a communication from Doctors J. R. Graves and John W. King, informing me of my election to the Presidency of Union University. I am so overwhelmed with astonishment that I know not what to think, say or write. Oh how I do wish I was by your side to hear your wise counsel, always of so much value to me. I feel incompetent to decide any great question without your advice.

In every respect, my position as President of Union University would be easier, and perhaps more honorable and profitable. There we should be clear of taking boarders and much drudgery. The salary I learn is ample, and the society as good as any in the United States. Murfreesboro has about 5,000 inhabitants, or is about the size of Houston. Then as successor of Dr. Eaton, my position would be as honorable as that of any Baptist preacher in the country.

But then I am bound to Texas, our church, and Baylor University by a thousand tender ties of joy, of suffering and

affection. How could we leave our mother, brothers, sisters, and the bones of our little daughter; and Brothers Ross, Creath and Taliaferro! The very thought makes me weep, and yet the hand of God may be in this move, and I dare not refuse it a prayerful consideration. We have had some experience in Texas that was by no means pleasant, but then opposition and difficulties would meet us anywhere, except in heaven. I confess it would be very agreeable to me to be so near my venerable father, and other members of my family. One thing that astonishes me so much, is the course of Bro. J. R. Graves; he tells me my election was unanimous, urges me to accept, and overwhelmes me with kindness.

Please show this letter to Brother Richard, and you and he write me your opinion immediately.

I have replied to the note of the committee on notification, that I would visit Murfreesboro, and examine the situation carefully, and give them an answer. But I promise you my dear wife on the altar of fidelity, and by the sweet eyes of our dear children, not to make any decision until I see or hear from you.

Your devoted husband,

RUFUS C. BURLESON.

Five children was the result of this union, only two of whom survive.

Mrs. Hallie B. Morris, and Richard Adair Burleson, both of Waco, Texas.

When God called the third little child to Himself, Dr. and Mrs. Burleson were in darkness and grief, but exclaimed, "Let God's will be done, it may be that He intends for us to be Mother and Father to the children of Texas." This was not to be, so far as all the children of Texas were concerned, but 10,000 rise up to bless their memory, and hold them in the most affectionate recollection.

To found, and successfully conduct the affairs of a great institution of learning, involves toil and sacrifice on the part of those immediately connected with it. This toil, this young and tenderly raised woman cheerfully performed, and these

sacrifices she as cheerfully made. The full extent of her self-forgetfulness only God will ever know.

She is a woman of admirable poise and imbued with much tenacity of design. She was loyal to her father in the wilds of Texas long before Baylor University was established, has been a devoted working member of the Baptist church wherever she has lived, and true to her great husband in the grand work of his life. When he was in the midst of difficulties, and seemed to be almost overwhelmed, she was cool and hopeful, and offered valuable counsel.

Hers is a most beautiful life, and uniformly so; and her admirable traits of character were not only resplendent in times of sunshine and joy, but were lustrous and radiant when overcast with the clouds of adversity, when strength of purpose is most needed. To her children, she has been a mother, in the broadest acceptation of that term; to her husband, a constant living inspiration, and richly deserves the exalted esteem in which she is held by family and friends.

Mrs. Burleson, with a correct view of the mechanism of society, of which the family is the unit, believed with Mrs. Sarah J. Hale,

> "Home is the sphere of harmony and peace,
> The spot where angels find a resting place,
> When, bearing blessings, they descend to earth."

She understood that it was the key to the arch of refined society, and the corner-stone and foundation upon which rests the good found among all nations. She therefore sedulously guarded the threshold of her home that her family might be reared and dwell in an untainted atmosphere, "By their fruits ye shall know them," was a declaration as true in its application to the moral, as the physical world.

The law of cause and effect is ceaseless in its operations, and universal in the diffusion of its energies. In the relation of parent and child, its forces are as palpable, as the relation of the tree to the fruit it bears; so "Like parent like child" was no exception to the doctrine, and domesticity hangs together like the various parts in architectureal construction.

Mrs. Burleson therefore believed that, not only must her own life be a spotless example, but her children as well,



MRS. GEORGIA J. BURLESON.

and that her home must be untainted by the corrupting affairs of the world, if her family bore the blameless reputation, expected of those occupying a position so exalted before the public.

That her high ideals in personal character and home life might be attained, as nearly as possible, every book, the nature of which would tend to vitiate the taste of her household was placed under a ban; every amusement not calculated to elevate the character, prohibited, and every form of social recreation not refining in its tendency, disallowed, as a pastime, in the sacred precincts of her family circle.

As a result of her domestic policy her surviving children have been to her a real joy in the evening of life, and not thorns in the flesh, as is too often the case where children are allowed to indulge in practices of doubtful propriety.

Mrs. Burleson was raised in affluent circumstances, and was a stranger to the sacrifices she was called upon to make after her marriage for the cause of education in Texas; but nevertheless, whether occupying her first unpretending cottage at Independence and Waco, or her present more spacious residence, she was uncomplaining, and felt that her immolation was for the glory of God, and the good of the world.

The improvement accomplished by the people in educational matters in the last half of the nineteenth century, is flowing on in a mighty tide to the generations yet to come, and will roll on downward to latest posterity. It will bear upon its bosom our triumphs, our victories, our virtues and blessings, and whatever else we have, meritorious to bequeathe as an inheritance. All these will be enjoyed and shed their fragrance on lives not yet come into the world, and mankind will be raised to higher planes of moral and intellectual excellence.

But some things will not be transmitted, or inherited by posterity, either immediate or remote, and these are the trials and sacrifices made by such heroines as Mrs. Georgia J. Burleson for nearly a half century, in behalf of education and religion in the wilderness of Texas, when this mighty Baptist empire was almost a void, and without moral comeliness or form.

CHAPTER XVIII.

BAYLOR NOW A REAL UNIVERSITY—EVERY FACILITY FOR A COMPLETE EDUCATION OFFERED—A COLLEGE CODE ADOPTED—DUTIES OF THE PRESIDENT AND TRUSTEES DEFINED—ADMISSION OF STUDENTS—COURSE OF INSTRUCTION.

AT the opening of the third session of the institution in 1854, 110 students matriculated in the male department. Scholars were advanced to the Senior, Junior, Sophomore and Freshman classes, and the school began to assume the proportions of a real university. Every facility for a complete education was offered; notwithstanding which fact, there was some disposition on the part of parents to send their children to be educated in the schools of other states. This was ill-advised at the time, and unfair to Texas institutions, and remains so to-day.

Dr. Burleson protested against the practice in the following language:

"The President and Trustees see with regret the tendency with some Texans to patronize Northern or distant colleges instead of sustaining institutions founded in their own state. It is evident however, that a young man educated in Texas, will have peculiar advantages, not only in forming many acquaintances from every part of the state during his college course, but in learning fully, the habits, character, and wants of the people with whom he is to live and act.

It is the fixed determination of the President and Trustees, to fully meet the educational wants of Texas, and to

qualify their students to become the brightest ornaments, and firmest pillars of this great and growing commonwealth."

At a meeting held just before the opening of the session, the President and Trustees adopted a scientific course for the benefit of students preparing for business pursuits, or those whose means would not allow them to complete the regular course. This embraced the entire course of sciences, mathematics, Belles-Lettres, and one of the modern languages. Any student completing these studies, was entitled to the Degree of Bachelor of Philosophy.

The adoption of the following code, gave the university still more dignity as such, and defined more clearly the relations between President, Professor, Trustee and pupil.

LAWS FOR THE GOVERNMENT OF BAYLOR UNIVERSITY.

The government of Baylor University is designed to partake of both moral and parental character.

It is intended by a mild, yet firm treatment, and by appealing to the better feelings of the heart, to secure attention to study, a correct deportment, and a taste for intellectual pursuits and virtuous habits. In order to secure these great ends with more certainty, the President and Board have established the following laws and regulations:

Of the Board of Trustees.

It shall be the duty of the Trustees to enact the laws, and taken general supervision of the University. They have the power to elect Professors, determine their salaries, and, if necessary, remove them from office. They shall conduct the financial affairs of the institution, and furnish buildings, library and apparatus.

They shall have the sole power of expelling students, and fixing the rates of tuition. They shall meet as often as the good of the institution may require.

Of the President and Professors.

It shall be the duty of the President to preside at all the meetings of the Faculty, at which he shall be entitled to one

vote as Professor, and the casting vote when the votes of the Faculty are equally divided. It shall be his duty to lay before the Faculty and Trustees all matters relating to the welfare of the institution, which may seem to him, to need their attention.

The President, aided by the Faculty, shall be charged with the execution of the laws of the University relating to instruction and discipline. He, or such officer as he may appoint in his absence, shall conduct religious services in the chapel, morning and evening.

He shall make a semi-annual report in writing to the Board of Trustees, of the condition of every department; and shall offer such suggestions and propose such measures as in his opinion would tend to its improvement.

He shall see that a regular and separate account is kept of every student's standing and character, and by the aid of the Faculty, shall promptly suspend every student whose standing, either moral or literary, is such as to require it according to law.

He shall see that a monthly report of the standing of every student is sent to his parent or guardian.

The President shall also be a Professor entitled to the salary and responsible for the duties of that office.

Every Professor shall devote himself earnestly to the duties of his department, with which no other duty shall interfere.

It shall be his duty not only to communicate a given amount of knowledge to his classes, but to incite in them an ardent love of learning and virtue, and inspire them with lofty aspirations for mental and moral greatness.

Each Professor shall consider himself an officer of discipline as much as of instruction, charged with the supervision of his own class.

He will take notice of every instance of absence or violation of the laws, whether in his own class or elsewhere, and take measures at once to correct it; if his own efforts be unsuccessful, or the offence be repeated, he shall report it to the proper authority.

It shall be the duty of the Professors to report the President to the Board of Trustees, if he neglect to enforce the laws of the University.

Each recitation shall continue one hour, unless otherwise ordered by the Faculty. Of this time, fifteen minutes shall be occupied in reviewing the recitation of the preceding day.

The time of recitations shall be so arranged that each student may have ten minutes recreation between his recitations.

Immediately after the daily recitation of each student, the Professor shall affix a numerical mark to his name, designating the value of his recitation. For a perfect recitation the number shall be ten; for an imperfect one a smaller number, and for a deficiency 0.

If the deficiency has been satisfactorily explained before the commencement of the recitation—that is, if it has arisen from circumstances over which the student had no control, no other mark shall be added. If the explanation be unsatisfactory, or if no explanation be offered, it shall incur an additional demerit mark of from three to ten. Disturbance in the chapel, or the lecture room, or in any part of the College premises, shall incur a demerit of from three to ten.

Absence at the time of calling the roll, unless previous permission be granted, or unless the reason why that permission could not be requested, be rendered previously to 12 o'clock, M., of the subsequent day, shall incur a demerit of from three to ten.

Absence from rooms after dark and before 9 o'clock, P. M., a demerit of five; if after nine o'clock, P. M., a demerit of ten. These will all be entered upon the report of each Professor. No allowance is ever to be made for repeated negligence or habitual indolence.

Whenever the demerits of a student for any term amount to thirty, it shall be the duty of the President to inform his parent or guardian of the fact, and whenever his demerits amount to one hundred, to dismiss him from the University and to inform his parent or guardian that he has done so.

On Monday of every week each officer shall make to the

President a report of the standing of every student for the week preceding.

The Faculty shall meet weekly at such hour as they may appoint. They shall choose a Secretary, who shall keep a permanent record of all their doings.

Each Professor shall hold himself responsible for the condition of his recitation room, and for the preservation and good order of the apparatus and instruments committed to his charge.

The Board of Trustees shall have the authority to dismiss any officer whenever, in their judgment, the good of the Institution may demand it; and also to appoint any person or persons of good moral character and ascertained competency to teach in the University, in any department of science or learning, on such conditions as they may approve.

No Professor shall resign without permission of the Board of Trustees, except at the end of a term, and after having given two months' previous notice of his intention to do so.

ADMISSION OF STUDENTS.

No student shall be admitted unless he presents to the President suitable testimonials of good moral character; and if he comes from another College he must also present a certificate of regular dismission, and of good standing in the institution he has left.

The earliest age at which it will be advantageous for a student to enter the University, is at the completion of the fifteenth year. The President is, however, authorized to matriculate a student at an earlier age, provided sufficient and peculiar reasons exist, and his parent or guardian places him under such moral supervision, as is satisfactory to himself.

The form of matriculation is as follows: A student who wishes to become a member of the University must first present his testimonals to the President, who, if satisfied of his evidences of good character, will admit him as a candidate for examination, and direct him to the officer, by whom the examination is to be made. If his examination be satisfactory, the student shall procure and read a copy of the By-Laws of the University; after which he shall call on the President, and

sign a declaration of his deliberate intention to obey all the laws of the University, so long as he shall remain a member of it.

As soon as a student is matriculated, the President shall furnish his parent or guardian (if he be a minor) a copy of the laws of the University.

Requisition for Admission.

Students received in the Preparatory Department at any stage of advancement. Candidates for admission in the Freshman class, must sustain an examination in the following books: English, Latin and Greek Grammars, Caesar, Virgil, Cicero's select orations, Greek Testament, Arithmetic, and Algebra as far as equations of the second degree. Candidates for advanced standing, must sustain an examination in all the studies required of the class which they wish to enter.

Course of Study.

The following are courses of instruction in the University. Others may be added however from time to time, according to the pleasure of the Faculty and Trustees:

A course of instruction in the Latin language and literature.

A course of instruction in the Greek language and literature.

A course of instruction in Mathematics.

A course of instruction in Modern Languages.

A course of instruction in Natural Philosophy.

A course of instruction in Civil Engineering.

A course of instruction in Chemistry and Physiology.

A course of instruction in the English Language and Literature, and Rhetoric and Oratory.

A course of instruction in Moral and Intellectual Philosophy, and the Evidences of Christianity.

A course of instruction in History and Political Economy.

A course of instruction in the Application of Chemistry to the Fine Arts.

Any student completing the above courses shall be entitled to the Degree of A. B.

PARTIAL COURSE.

Those who wish to pursue a partial course of study can do so by a request from their parent or guardian; or, if of suitable age, by their own request. They will be required to recite with the regular classes in those studies which are similar. They will have the privilege of regular students, and free access to the Library and Lectures.

BY-LAWS.

As the object of discipline is to promote mental and moral culture, and restrain vice, the following laws shall be strictly observed:

1st. Every student shall pursue diligently the course of studies prescribed for him by the Faculty; and failing to do so, he shall first be affectionately admonished by the Faculty, and unless reclaimed, shall be suspended from the Institution.

2nd. If a student is unable, from ill health, to pursue his studies, he shall immediately request leave of absence; until such be obtained, he is held responsible for the discharge of his duties. It shall be the duty of the President to communicate immediately to the parent or guardian of the student that such leave of absence has been granted.

3rd. Any student guilty of using profane or obscene language shall be publicly reprimanded; and for the third offense he shall be suspended.

4th. No student shall carry about his person or keep firearms or other dangerous weapons, and if found guilty shall be suspended.

5th. Any student guilty of playing at cards, or any other game of hazard, shall be suspended.

6th. Any student who shall oppose, or speak against the decisions and established rules of the Faculty, in the presence of other students, shall first be publicly reprimanded, and on the second offense shall be suspended.

7th. Any student who shall be guilty of licentiousness, using ardent spirits, or visiting drinking establishments, shall be suspended.

8th. No student shall be out of his room after the hour prescribed by the Faculty; and any student guilty of nocturnal disorders or revellings, shall be suspended.

9th. No student shall become connected with any dancing school, society or social club, without the approval of the Faculty.

10th. No suspended student shall come within the college campus, but shall retire to such place, and for such a time as prescribed by the Faculty; and failing to obey this rule, shall be deemed worthy of expulsion.

11th. Any student who associates with an expelled student, shall be deemed worthy of suspension.

12th. The laws of the University extend over the whole period, from commencement to close of term; no portion of any week being exempt from them.

13th. Any student who behaves improperly at church, or commits any act inconsistent with the deportment of a gentleman, shall first be affectionately admonished by the President, and unless reclaimed, he shall request the parent or guardian to withdraw the offender from the institution.

14th. Every student shall be responsible for the damages committed by him on the furniture and property of the institution.

15th. Permission of absence from the University shall not be granted unless for causes of urgent necessity.

16th. No student who is a minor, shall open an account without the written permission of his parent or guardian; and every student is required to make a monthly report to his parent or guardian of his expenses.

17. The Faculty shall have power to enact, from time to time, such other regulations as they may deem necessary, not inconsistent with the established laws and regulations of the University.

The "Adelphian," the third volunteer literary society was formed among the students during the session.

CHAPTER XIX.

CLOSE OF THE FALL TERM OF 1854—SCHOOL IN PROSPEROUS CONDITION—THREE LITERARY, AND SEVERAL SECRET SOCIETIES FORMED—SOCIETY DEMONSTRATION—ADDRESS OF REV. R. H. TALIAFERRO—PRESIDENT BURLESON UNFAVORABLY IMPRESSED WITH THE EFFECT OF THESE SOCIETIES ON THE STUDENT BODY—DELIVERS A LECTURE ON THE SUBJECT IN 1855, WHICH WAS REPEATED, AND ELABORATED BEFORE THE STATE TEACHERS' ASSOCIATION AT EL PASO IN 1898—THE EL PASO ADDRESS—HAZING—THE PRACTICE SUPPRESSED IN BAYLOR UNIVERSITY.

AT the close of the session of Baylor University in 1854, there were three literary, or debating societies connected with the institution, all partaking more or less of a secret nature. The Philomathesian, Erisophian and Adelphian. In addition to these were several purely secret societies formed and almost every student in the university was a member of some one of these organizations. The members became much absorbed in the success of these societies, and in many instances neglected their studies to promote their welfare. They gave a great demonstration during commencement week, and invited Rev. R. H. Taliaferro then pastor at Austin, to deliver a special address before them. Mr. Taliaferro's address was eloquent, wise and most profound, and gave these college secret societies much prestige.

President Burleson had encouraged their organization, thinking they would result in only good to the members, but they assumed an attitude toward student life, that did not im-

press him very favorably. At the opening of the session of 1855, he delivered a lecture before the students on the subject of such organizations, which embodied some of his settled policies for the government of schools. This lecture was elaborated, the subject developed, and delivered before the Texas State Teachers' Association at El Paso, during the session of 1898. This address contains so much college wisdom, so much college history, and is so characteristic of the man that we give it in full. The address is reproduced also, to show that Dr. Burleson at this early period in his life as a college President, plainly saw the evils of hazing among students and he was among the first educators in America to stamp the practice with strong disapproval, and place it under an eternal ban, so far as the institution over which he presided was concerned.

Secret Societies in Colleges.

There is no question that demands the profound attention of educators and patriots more than the inner life and moral culture of our colleges and universities. After fifty-seven years' experience and earnest study, I am convinced that many of our great universities are sowing the tares of lawlessness and anarchy.

I refer especially to the brutal habit of "hazing," or dragging new students out of their beds at the hour of midnight, tying their hands, blindfolding them, drenching them in mud or water, encasing them in coffins, and other things that would disgrace Comanche Indians. I also refer to stealing chickens and turkeys, robbing bee-gums, tearing down gates and signboards, hauling away buggies and carriages, etc., which are tolerated and laughed at as college tricks in many of our great institutions. Secret societies are justly regarded as the chief and fountain of many of these degrading habits in college life. Especially as their acts are shrouded in profound darkness and secrecy. I remark, first, secret societies in colleges are absolutely hostile to the true model of every college.

Every college should be a great literary family, to guard and nurture inexperienced sons and daughters and prepare them for the struggles and joys of life. The President and

every teacher should be "in loco parentis," and should guard with parental tenderness every student, rich and poor, in sickness and health, in or out of study hours. The students should form a great literary family of brothers and sisters. For this reason all true colleges are called Alma Maters, or fostering mothers. And every college that does not thus tenderly guard her students is a disgrace to the name of Alma Mater, and is only a step-mother, or as Horace says, Injusta Noverca. Everyone will see what a monster a secret society would be in the family. How utterly destructive it would be to all family relations for the father and part of the family to form one secret society and the mother and the remainder of the family to form another. But it has been argued that Masonry and Odd Fellows are secret societies and they confer great blessings on individuals. But the nature and purposes of Masonry and Odd Fellowship are utterly unlike secret societies in colleges. Their great object is to protect their members among strangers even in foreign lands. And to protect the widows and orphans of deceased brethren. And these noble societies when thus conducted, separate from church and State, become a blessing. But secret societies in colleges can have no such purposes. College boys are not expected to wander far away among strangers and have no orphans and widows to protect. Secret societies are as useless appendages as the fifth wheel of a wagon. Not only useless but liable to entangle and upset the wheels that are necessary. Every college student knows that societies separate and apart from the regular class room, to draw students closer together and discuss freely literary topics, are essential and form an oasis in college life. These societies give the college student all the social enjoyment and literary culture he needs and has time to enjoy. But secret societies always impair and often destroy the usefulness of the regular literary societies.

The origin of secret societies in America will indicate their nature and purpose. Thomas Jefferson introduced in William and Mary College, Virginia, the first secret society, called "Phi Beta Kappa." This society was imported from skeptical France. And the three Greek letters are indexes of three Greek words for "Philosophia biou kubernetes," and means philosophy is the guide of life.

France was at that time preparing to banish or burn the Bible, and wished to introduce into all colleges the infidel notion that philosophy and not the Bible was the guide of life. The next secret society was introduced in Yale in 1780, and the third in Harvard in 1781. The names as well as the origin bear the taint of skepticism. The names of many of the secret societies indicate their degrading tendency. The following are examples, "Skull and Bones Society," "Skull and Key Society," "Spade and Grave Society," "Ax and Coffin Society," "Owl and Padlock Society," "Skull and Serpent Society." But it may be said that all these arguments are a priori and not conclusive unless sustained by experience or a posteriori. We therefore confidently appeal to facts and experience as reported by the greatest educators and institutions of America and Europe. Before giving the experience of great men and institutions I would be glad as a Texan to introduce my own humble experience. When I became President of Baylor University, forty-seven years ago, it was strictly "universitas in ovo." No library, no apparatus, no curriculum of studies, no college classes, no literary societies. It became my duty to map out everything essential for the foundation of a great university. In performing this arduous duty I sought the advice of the greatest educators in America, such as Dr. Francis Wayland, Dr. R. E. Pattison, Dr. Howard Malcome, Dr. Basil Manly and others. In this earnest examination of everything essential for laying the foundation of Baylor University on a solid rock, the subject of secret societies was discussed. After the most exhaustive examination, I decided secret societies were injurious to colleges, and refused all the importunities for their organization. But after several years, one of the most learned professors was an ardent friend of secret societies and plead that all the greatest colleges in America and Europe had them. And that Baylor University could not take rank unless she followed the example of these great institutions. Finally some leading trustees and patrons joined in the pleading of the professors and students for secret societies. I concluded it better to allow them to make the experiment. Two secret societies were immediately organized and pressed with great enthusiasm, to the injury of the

two literary societies that had been doing noble work. Soon the bitter fruits I predicted were realized. There were more heart-burnings, secret whisperings, and conflicts among our students than had ever been known in Baylor University.

Some of my dear students became greatly offened with me because it was whispered I was partial to one of these societies. When, indeed, I had nothing to do with them, except to counsel moderation and good order.

These bitter strifes came very near breaking up one of the best graduating classes we ever had. Fortunately, about this time I, with the other teachers and professors, decided to move to Waco, and establish Waco University. The three literary and three secret societies resolved to go with us. Fortunately the managers of the secret societies in New England that granted the charters demanded that they be returend to Baylor University, at Indepenlence, and they would gladly give us charters for societies in our new university at Waco.

We returned the charters, as requested, but I declined ever to inaugurate a secret society in any college where I presided. I would not ask you to ask or even to consider my experience if I stood alone. I beg you to hear the experience and the facts, as reported by the greatest institutions and educators in America.

In 1873, Dr. Hitchcock, President of Amherst College, after a long experience in regard to the evils of secret societies, sought their removal. In this arduous struggle he addressed letters to the presidents of all the colleges in New England, to get their opinion in reference to such organizations. All responded. The first said:

"Could these societies be wholly removed from our colleges, I would think it a result in which the friends of learning would have great occasion for rejoicing."

The second said: "As soon as the faculty ascertained that secret societies were in existence, they ordered their students to break off connection with them."

The third said: "We are unanimously and decidedly of the opinion that it would be desiarble to have all secret societies rooted out of our colleges."

A fourth said: "I have made one, nay, more than one, ineffectual attempt to rid this college of secret societies."

A fifth said: "I suppose that it would be desirable that secret societies be rooted out of our colleges."

A sixth said: "I am of the opinion that the tendency of such societies is bad of necessity."

The seventh said: "Their influence was not suspected at first, but found to be bad, and nothing but evil results are likely to follow."

Only two new college presidents in New England were found to be favorable to secret societies, and while the leading presidents of New England colleges were thus expressing themselves, Dr. Crosby, Chancelor of the University of New York, and Moderator of the General Assembly of the Presbyterian Church, in 1873, published an article, assigning various conclusive reasons why secret societies should not exist in colleges.

Princeton, in New Jersey, issued an order abolishing eleven secret societies from that institution. But not only individuals, but great universities have made similar declarations. In 1874 the Executive Committee of the National Christian Association sent requests to 245 American colleges, in twenty States, to obtain their positions on secret societies in colleges. Reports were received from twenty States, and forty-eight colleges. All expressed decided opposition to such organizations, except three, a military school in Vermont, one in Alabama and one in Mississippi. Time and space allow us to give only a few samples of these utterances of great institutions. Yale College, New Haven, said "that there are ser- that they accomplish some good is equally clear." McKen- ious evils connected with secret societies cannot be questioned; dree College, Lebanon, Ohio, says: "We consider secret societies a damage to the public societies and tending to form cliques among students and in no way promoting of scholarship." Union Christian College, Merom, says: "We are the uncompromising foes of secret societies in any form." Eminence College, Kentucky: "We tolerate no secret societies." Clinton College, Mississippi: "No secret societies have ever been organized in this college till last year; we have

taken measures to prevent it making any progress, and it will soon die out." Oberlin College: "No secret society has ever existed here." Maryville College, Tennessee: "We believe secret societies are fraught with mischief and should be discouraged in our institutions of learning." Secret societies have also been condemned at Harvard, Princeton, Union, Jefferson and West Point. From all these expressions of our greatest educators and institutions of learning, we may justly conclude that secret societies, though possessing peculiar fascination to young minds, will prove injurious to the best interests of our colleges. And I trust that all the members of the Texas Educational Association will give this question earnest attention, and remove everything from our institutions of learning that will be injurious to the youth of Texas; and also adopt every means and use every power to cultivate and develop all that will enoble and develop the sons and daughters of our Empire State."

In the preparation of this work we here depart from our plan in following in Dr. Burleson's footsteps as far as possible, in order to make a connected story of the war he inaugurated at this early time in his college experience against the practice of hazing among students, and anticipate his career in other places.

A great majority of the college presidents in the United States were unalterably hostile to the practice, but were pessimistic as to the success of any plan for its suppression.

A distinguished journalist had just returned to the North from a visit to Texas, in 1872, and found a bad state of affairs existing at Harvard, Yale, Cambridge, Princeton and some institutions on account of this outrageous practice. The presidents of these schools were unreserved in their condemnation of the practice, but said it could not be prevented, and quietly submitted. This journalist, who was in close touch with these officials, replied:

"This is a mistake. Hazing, and every other form of outlawry among students, can be prevented. I have just returned from a visit to Texas, and there I found on the border of civilization, Dr. R. C. Burleson, at the head of a university of 750 students, among whom, for forty years, there has

never been but one case of hazing. To this he applied heroic measures; he outhazed the hazers so badly that the practice ceased at once." This statement was widely published in the Northern press, attracted the attention of those having the control of great institutions of learning in hand; as a result of which, the Executive Committee of the National Educational Association addressed Dr. Burleson a letter inquiring if the statement was true. He answered that it was, and was invited to deliver an address before the association in St. Paul in 1873 on this subject.

The invitation was accepted, and Dr. Burleson was introduced to 8,000 teachers by the presiding officer of the association as the first college President in America that had succeeded in eradicating this relic of barbarism from the school over which he presided. Prominent educators from Canada were present during the sessions of the St. Paul convention, and were so much impressed with Dr. Burleson's methods of preventing this practice that he was urged to discuss the same subject before the Canadian Teachers' Association at Toronto in 1875. This invitation was also accepted; the address delivered. A chord was struck that vibrated through all educational circles in America, and, while it has not resulted in removing hazing, and kindred reprehensible practices, from the student population of the land entirely, has resulted in a perceptible diminution of these so-called sports.

CHAPTER XX.

DR. BURLESON'S FORESIGHT—PREDICTS FUTURE OF TEXAS AND BAYLOR UNIVERSITY IN A LETTER TO HIS BROTHER RICHARD IN 1854—CREATION AND CRITICISM—SIMILARITY AND DISSIMILARITY BETWEEN R. C. AND R. B. BURLESON—BAPTISM OF GENERAL SAM HOUSTON—BAPTISTRY OF INDEPENDENCE CHURCH—COFFIN SHAPED—FILLED WITH LOGS—PLACE CHANGED—DESCRIPTION OF THIS HISTORIC SPOT—PHOTOGRAPHED FOR THE FIRST TIME, FOR THIS VOLUME, BY THOMAS A. HOLLAND.

IN THIS, as well as in all the past ages of the world, men have lived who were splendid logicians when the affairs that had already transpired were under discussion. It is not difficult for a man of average intelligence to perform something that has been done under his own eye. Men marvelled when Columbus announced that he could stand an egg on its end; but all could do the same thing with as much ease as Columbus after he had shown them how.

Great battles have been fought in which great mistakes were made. Men of a very low order of military genius can see the mistakes after the fight is over and lost. The finest preachers sit in the pew; provided they are judged by the readiness with which they point out the defects in the sermon after it has been delivered.

The best musicians are never in the choir, because the least discord could have been prevented, if the leader had consulted some one in the congregation, after the song had been rendered.

Here is a building of magnificent architectural skill, but it is faulty. These faults could be detected by people who could not "saw a scribe" after the house had been finished.

Creation and criticism are very different propositions. Creation looks forward; criticism looks backward.

What we have learned by observation and experience, and what we know by prescience are vastly different processes of acquiring knowledge.

It is an easier matter, in 1901, to see that Texas is a great country, and Baylor University a great institution of learning, than to have foreseen these things fifty years ago.

Dr. Burleson was gifted with foresight, and saw, in 1851, what Texas and Baylor University would be to-day, and, fortunately for his forethought, he drew a pen picture of present conditions, in a letter to his brother, Richard B. Burleson, which is reproduced:

Independence, Texas, February 6th, 1854.

Mr. R. B. Burleson, Decatur, Ala.:

Dear Brother—Early in life, when our hearts were pure, and our hopes were bright, we often expressed a desire to each other to live, love, labor and die together. This was also the ardent wish of our sainted mother. But for many years these hopes have been darkened, and I fear these former desires have grown cold, but heaven knows not on my part.

Now I offer a test to see how the case stands with you. You are naturally fond of mathematics; that professorship is now vacant in Baylor University; the salary after this year will be $1,000, one-third to be paid in advance. If you will accept the position, it shall be yours at the end of 1854.

You have so entirely misconceived, and have formed such erroneous impressions of the real conditions and future greatness of Texas that you will probably regard this offer as a small affair, but if you live ten years, you will see Texas the New York of the South, and Baylor University the brightest ornament of Texas.

In one of your former letters you spoke of Texas as a wild, savage country. My dear brother, there are more learned men, classic scholars, regular graduates in Union Bap-

tist Association, than you are aware of. Bro. Huckins is a graduate of Brown University. Brethren Baines, Maxey and Cleveland of Alabama University. Bro. Creath of Richmond College. Prof. Stiteler is a graduate of both Pennsylvania University and Hamilton Theological Seminary. Bro. Graves, the first President of Baylor University, a graduate of the University of North Carolina and also of Hamilton Theological Seminary.

Brethren Baxter, Baylor and Chilton are not graduates, but are men of extensive information, and the two last named were distinguished Congressmen. Bro. Baylor is now a great Judge, as well as Baptist preacher.

Our laity are proportionately intelligent.

You may ask how is it that I hold such a prominent position among such men? Well, I assure you it is not from superiority, but from my sleepless vigilance and untiring energy. I have traversed the whole State, and know every prominent person in our church.

I also see the wonderful possibilities of the country.

* * * * * * * * *

The prospect of our institution is fine. We will have not far from 250 students in both departments this year, among whom will be seven or eight young ministers. * * * * Please write me immediately.

Your affectionate brother,

RUFUS C. BURLESON.

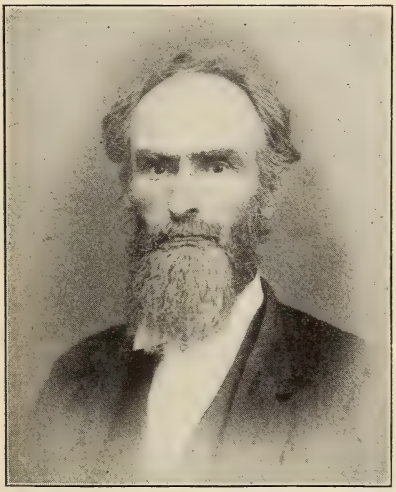
These brothers were near the same age, born in the same place, and were so intimately associated in childhood, boyhood and manhood that something more than a passing notice of Dr. Richard B. Burleson is deserved.

He was born near Decatur, Alabama, January 1st, 1822. His boyhood was spent amid the active duties of his father's plantation. He received his academic preparation from his mother, and at the country schools conducted in the community. The natural bent of his mind was toward a military life, and his early preparation was made with this end in view. He received from the Representative in Congress from the district in which he lived in North Alabama, the appointment

to a cadetship in West Point Military Academy. Capt. Jonathan Burleson, his father, however, induced him to decline the appointment, in favor of the son of a widowed neighbor. The young man in whose favor he withdrew was General James G. Longstreet, one of the most renowned commanders in the Confederate army in the war between the States.

Richard entered Somerville Academy, where he pursued a course of instruction for one year. In 1840 he entered Nashville University, at Nashville, Tennessee, completed the course in three years, and graduated with honor.

In 1839 he was converted, and received the ordinance of



RICHARD B. BURLESON.

baptism at the hands of Rev. W. H. Holcombe. In 1841, while a student in Nashville, he was licensed to preach by the First Baptist Church, of which Dr. R. B. C. Howell was pastor. In 1842 his ordination was called for by the church at Athens, Alabama. He accepted the pastorate, and served the church with marked satisfaction for two years.

He was called to the care of the church at Tuscumbia in 1845, where he remained until 1849, when he was elected by the Trustees, President of Moulton Female Institute, which position he filled for six years. This institute was raised to a high standard under Prof. Burleson's wise management.

He was called to the pastorate of the Baptist Church in Austin, Texas, in 1855, and conducted a female school in that city in 1856, while filling the pastorate. In December, 1856, he was chosen by the Trustees of Baylor University, at Independence, on the recommendation of his brother, Professor of Moral and Mental Philosophy and Belles-Lettres. This professorship he held until 1861, when he was elected Vice-President of Waco University and Professor of Natural Science.

In 1875 he was appointed to a position on the Geological Surveying Corps by Gov. Richard Coke, but resigned at the expiration of the first year of service, and returned to his former position in the faculty of Waco University. He died December 21st, 1879.

An unqualified endorsement is placed on the following estimate of his character, taken from a "Brief History of the Burleson Family."

As a teacher, thousands can testify that his zeal, ability, punctuality and conscientiousness were never surpassed. Neither private interest, nor rain, nor heat, nor bodily pain ever detained him from the post of duty for twenty-three years. The great success of Baylor and Waco Universities is due in eminent degree to his management of their internal affairs, while his brother, Dr. Rufus C. Burleson, watched after the financial and general interests abroad. Teaching and his classes had become a part of his being. Nothing was more affecting during his long and painful suffering, especially in a feverish, dreaming state, than to call a class roll of fifteen or twenty, and go through whole lessons in his favorite sciences, geology, botany and astronomy, often mingling with the exercises his tender admonitions to the tardy, and his commendations to the diligent. Who can tell the power of a life so conscientious and devoted? It is needless to state, in regard to one so widely known, that Prof. Burleson was no ordinary man, this having been abundantly evinced in a public career of nearly forty years. To talents of a high order were added wealth and family influence. A brilliant future, so tempting to youthful ambition, was opened to him. But to be useful to, not to gain the applause of, his

fellowman; to serve truly his day and generation, inspired his ambition and determined his life-work. Convinced before he had reached his majority, when, as yet, most young men of his talents are dazzled by visions of pleasure or prospects of ambition, that his noble and unselfish purpose would be most successfully achieved by devoting himself to the ministry and the instruction of the young, his resolution was formed. It was no idle resolve. It was a life purpose. Every other consideration was made subordinate. It absorbed all the energies of his being; was pursued with an ardor that suffered no remission, and which only the cold breath of death could chill. Of his character as a preacher, it may be stated that no one could listen with the least attention to his preaching without taking away with him the conviction that he was eminently thoughtful, intellectual, profoundly learned in his profession, intensely in earnest; that his pulpit instructions were not merely perfunctory, to gain applause or benefit himself, but free from every taint of modern skepticism, so common with the most intellectual class, even in the pulpit; that his teachings were the outgrowth of convictions that controlled his will and governed his own life.

As an orator, his style was gentle and persuasive, logical rather than impassioned, his manner graceful and impressive. These qualities, energized by great earnestness and zeal, lighting up and adorning his manly features, and teeming from his fine, penetrating eye, though they might not always convince, never failed to fix the attention and win the admiration of his hearers. But, as an educator, he was pre-eminent. His methods were absolutely his own—original—as original as the epic of Homer, the orations of Demosthenes, or the allegory of Bunyan. Intellectually, it were not difficult, perhaps, to find his equal; but morally, his peers among living teachers are probably few.

Perhaps the most characteristic peculiarity about him, as a teacher, was his rare power of analysis, enabling him to fix the attention of the learner successfully upon each phase or part of his subject, until he had mastered the whole. To this quality he added in a most eminent degree, a modest, concentrated earnestness, begetting a gentleness of manner that

endeared him to his pupils. His teaching, free from every appearance of levity and trifling in matter and manner, impressed the hearer with a deep sense of the value and importance of his instructions. Gentle, earnest, dignified, and in love with his work, he never failed to win the affections of his pupils, and to inspire them with his own love and thirst for knowledge.

His intercourse with his fellowmen was charactrized by frankness and candor. His diffidence amounted, sometimes, to what seemed to be lack of self-assertion. He died as he had lived, his last days being characteristic of his long life of usefulness.

At the meeting of the Board of Trustees of Waco University, held in 1875, the degree of LL. D. was conferred on Professor Burleson. In conferring the degree the Trustees stated, "as a scholar and educator Dr. Richard B. Burleson was in every way worthy of this eminence and distinguished honor."

The similarity in the career of these two brothers is most striking, and their course in life so much alike that it makes scarcely more than one foot-print.

They were born in the same place, with only eighteen months difference in their ages. Both received primary instruction at home. Both attended Somerville Academy and Nashville University. They were converted about the same time, baptized by the same minister, and united with the same church. Both were licensed to preach by the same church in Nashville, under the pastorate of the same man. Both filled pastorates and taught early in life. Both came west, were connected with the same school, one as President, the other as Vice-President. Both died in the same city, and sleep in the same cemetery. Added to all this, there was a most marked and striking personal resemblance between them; so much so, that one was frequently mistaken for the other.

Notwithstanding all this, and all these points of resemblance, in temperament, disposition and character, they were as unlike and dissimilar as any two men who ever lived. One was an optimist, the other a pessimist. One was hopeful, the other despondent. One was fired to redouble his efforts in the

face of opposition, the other quailed before it. One scaled mountains, the other traversed valleys. An incident in their lives, when mere boys, illustrates this difference in their character.

During one of their rambles in the forest, near the Burleson home on Flint river, these boys became bewildered. They tramped through the forest for hours, and the more they traveled the more completely they lost their bearing. Around and around in a circle they walked, over hill, through swamp, thicket and jungle. Both became tired, footsore and hungry. No familiar spot was found, and nothing noticed by which they could take correct reckoning and strike a course for home.

Finally, discouraged, disheartened and despairing, Richard said: "Rufus, we are lost, hopelessly lost, in this forest. I can go no farther. Let us lie down beside this tree and die, and thus end our suffering and misery." This proposition startled Rufus, who felt the situation to be desperate, but with that resolution that characterized every relation in life, he answered:

"Why, Richard, no; let us press on, and we will reach our home in safety."

These boys did press on, and early the following morning a friend was met on one of the thoroughfares in the county, who picked up these bewildered and tired boys and carried them to their homes, ten miles down Flint river. So it was all through life. Richard said, "we can't;" Rufus said, "we can and will."

Notwithstanding these points of resemblance and dissimilar elements, as contradictory as it may seem, and paradoxical as it may appear, both succeeded in everything undertaken and in every affair of life.

It was November 19th of this year (1854), while filling the pastorate of the Independence Church, in connection with his duties as President of the University, that Dr. Burleson administered the ordinance of baptism to General Sam Houston. This became a historic event, and was ever afterward one of Dr. Burleson's most pleasant memories. While serving as pastor of this church, Dr. Burleson had a baptistry made in

the bed of Kountz Creek, north of town, in the shape of a coffin.

Since baptism, the word of God taught, was designed to typify, in part, a regenerated soul buried to sin, he contended that this style of baptistry was a beautiful observance of the eternal fitness of things that ministers of the gospel should not fail to note. In this place he baptized a large number of the students of Baylor University during his pastorate, hundreds of whom will feast their eyes on the picture presented in this volume, and will recall many occasions of spiritual rejoicing experienced around this place of hallowed recollections.



POOL WHERE DR. BURLESON ADMINISTERED THE ORDINANCE OF BAPTISM TO GENERAL SAM HOUSTON.

When it was announced that General Houston was to receive the ordinace at this place, some mischievous boys went the night before and filled the baptistry with mud and tree tops. The sexton went down in the morning to see that the pool was in order, came back very much distressed, and reported to Dr. Burleson that the baptistry was full of mud, and that it could not be removed in time for him to use it that evening. "Very well," he calmly replied, "I will outgeneral these mischievous boys from the country, and baptize the General in Little Rocky." The change was announced at the

service that morning, and a great concourse of people was present.

It was no ordinary occasion. No man in the United States, North or South, was more in the public eye than General Houston. He was severely wounded in the battle of Horseshoe Bend, and distinguished himself for valor in the war of 1812. He served one term in Congress from Tennessee in 1823, and was elected Governor of the State in 1827. He was a member of the convention that promulgated the Declaration of Texas Independence, March 2d, 1836, and moved the adoption of the report of the committee appointed to prepare it. He took his rifle in one hand, a pen in the other, and affixed his name to that document. He was elected Commander-in-Chief of the Texas army, and was the hero of the battle of San Jacinto. He was twice President of the Republic, after the liberty of the people had been achieved, and twice Governor after the State was admitted into the Union, and served also three terms as Representative of the people in the United States Senate. We repeat, this was no ordinary occasion, and Dr. Burleson's experience, one of the rarest in the history of any minister.

It is not extravagant to say, for simple beauty, a more lovely place could not be found in all Texas in which to administer the ordinance of baptism to this old hero, patriot, statesman and humble Christian.

It has undergone no changes in all these years, except a large cedar tree that stood near has been felled and removed. The limpid waters of Little Rocky come purling over beds of clean gravel, white flat rock, through masses of luxuriant lillies and cress, and pour over a rocky precipice five feet high and form a segment-shaped pool of foaming water twenty feet in diameter. At the south end of this beautiful pool there is a bank of rich earth, sodded with bermuda grass and studded with wild flowers. This bank bisects the current, and the water flows out in two streams, making an island of it, and forming a long lake 100 feet below. The finest old live oaks in all the wide world stand at intervals on the bank, sheltering full-uddered kine, which, with the sparkling water, rocky

ledges, green sward and masses of lillies, make this historic spot a landscape of indescribable beauty.

The picture presented of this place, as well as the tomb of Judge R. E. B. Baylor, and the baptistry of the Independence Church, were specially made for this publication by Mr. Thomas A. Holland, an accomplished artist of Brenham, and these photographs are the first ever made of these historic spots. J. T. Hairston and Harry Haynes, the two gentlemen seen in the picture of the place where General Houston was baptized, were present as boys, and both eye-witnesses to the baptismal scene, over forty-seven years ago.



BAPTISTRY OF THE INDEPENDENCE CHURCH.
HERE DR. BURLESON IMMERSED A LARGE NUMBER OF STUDENTS AND OTHER CANDIDATES.

CHAPTER XXI.

Baylor University From 1855 to 1860—Brilliant Faculty—Impressions Made on the Character of the Students—A Personal Testimony—Independence a Small Village—Boarding Facilities Inadequate—Discontent Among Students—President Burleson Erects a Three-story House, Two-story Annex—Assumes a Heavy Financial Obligation—Disastrous Drought in 1857—Affects Attendance—Recuperative Powers of Texas—Storm of September 8th, 1900.

DURING the sessions of Baylor University from 1855 to 1860, Dr. Burleson's duties as President were strenuous and his resourceful character taxed to its last limit.

The faculty was composed of the following professors:

Rev. Rufus C. Burleson, A. M., President, and Professor of Moral Philosophy, Belles Lettres and Spanish.

Rev. Richard B. Burleson, A. M., Vice-President, Professor of Natural Science and Political Economy.

David R. Wallace, A. M., M. D., Professor of Latin, Greek and French Languages.

Oscar H. Leland, A. B., Professor of Mathematics, Mechanical Philosophy and Astronomy.

Louis Franke, A. M., Professor of the German Language and Literature.

Professor James L. Smith, Principal of the Preparatory Department.

Professor William H. Long, Tutor.

Rev. Frank Kiefer, Professor J. W. Willrick and Charles T. Kavanaugh and S. G. O'Brien were also teachers during the time.

This statement is intended to be by no means invidious, but a more brilliant corps of teachers and accomplished scholars, were never marshaled in any institution in Texas for the instruction of the young.

All had won college degrees in the best schools in the



DR. R. C. BURLESON. PROF. R. B. BURLESON. PROF. D. R. WALLACE.
PROF. O. H. LELAND. PROF. J. L. SMITH. PROF. G. W. WILLRICK.

DR. BURLESON'S FIRST FACULTY AT BAYLOR UNIVERSITY.

country, except those in charge of the Preparatory Department, and carried with them into their recitation rooms a degree of earnestness and enthusiasm rarely equalled. More can be said of these teachers; they impressed the dignity of their characters upon the pupils, and aroused a spirit of studiousness and ambition that led them to aspire to higher planes, and to attain to the greatest excellence in every avocation and profession in life, of which they were capable.

This author wishes here to add a parenthetical sentence, and tender his thanks, and express his undying appreciation for the influence made upon his boyish character and life by the lofty example of these teachers. It was felt at the time, and abides more brightly in the meridian of life.

The members of this faculty not only formed a splendid teaching force, but they were also disciplinarians, and rendered the President valuable service in the enforcement of law and the government of the university and reduced lawlessness and disorder in the student body to a minimum.

To be sure, there were cases requiring discipline, but the offenses were of a harmless nature, and for the amusement of the students, and intended as no kind of indignity to the President of any member of the faculty.

Independence at that time was one of the most delightful towns in the State. Many of the wealthy families of Texas had moved to the place and settled, on account of the religious, educational and social advantages offered. The town, however, was small, the number of boarding students very large, and lodging and table accommodations entirely inadequate. Not only was President Burleson confronted with this difficulty, but the University building was more crowded than the boarding houses. On account of these desiderata there was much discontent among the students. Many had intimated that, unless more comfortable boarding places could be secured and more commodious and suitable recitation rooms provided, they would be compelled to return to their homes, and arrange to attend some other institution.

This was a crisis in the history of Baylor University. President Burleson realized that the grievance of the students was just, their demands reasonable, and that something must be done to relieve the tension of the situation. He laid the matter before the Trustees, who were convinced of the necessity for more room, and took immediate steps to provide it. They erected a two-story stone building, 40x80 feet, which, with the two-story building erected in 1849, was ample for present demands in this direction.

The situation, however, was only partially relieved. The students must not only have rooms in which to recite, but they

must have somewhere to live. Both President Burleson and the Trustees made many unsuccessful endeavors to induce some capitalist to erect a large boarding house, to meet the other necessitous features of the situation.

Failing in this, Mr. Burleson resolved to do so himself. To raise the money to enable him to execute his purpose, he mortgaged land inherited from his father's estate, and built a three-story house, octagon-shaped, with three- story galleries running entirely around it. This building contained twenty-five large rooms, each capable of accommodating four young men. In the center of the octagon, a large, stone stack chimney was built, giving a fireplace to each room.

These, with the six rooms in his residence, gave him thirty-one rooms. He could thus accommodate nearly one hundred boarders, which, with those scattered around town, made it easy for all the students who came from a distance to find comfortable quarters. The President then announced, in a spirit of triumph, that Baylor University not only boasted of having the finest faculty of any institution west of the Mississippi River, but commodious school buildings, a good library, philosophical apparatus, and ample boarding accommodations, and unsurpassed facilities of every kind.

All this had its effect, and students came thronging to Independence from almost every settled county in Texas, and from Louisiana, Arkansas, Mississippi, Alabama, and one from Boston.

Three other buildings, 16x32 feet, for study and recitation rooms, were also built. Mr. Burleson's expenditure, in making all these needed improvements was about $16,000, and absorbed his entire patrimony. In thus tiding the institution through a crisis, the result added gloriously to the cause of education in Texas, but entailed a heavy financial burden on him, from which he never fully recovered. In addition to the ordinary, or, rather, it should be said, extraordinary, demands made on the financial resources of one occupying the foremost position among the Baptists of Texas, he had from that day on, for many years, a heavy interest account to meet annually.

But for the great wisdom displayed by President Burleson, in providing for the necessities of the institution, and the

financial sacrifice made to do so, Baylor University might have had a gravestone to mark its last resting place, instead of an ascending star.

This tremendous sacrifice was not appreciated then, and it is feared has not been appreciated since. Since some of those for whom it was made, and who were its greatest beneficiaries, were among the first to denounce him as "a miserable financial failure," and persecute and pursue him, in his embarrassed and crippled financial condition.

Men who had made comfortable fortunes out of his heroic self-abnegation, and gave their children the opportunities for a finished education by the facilities he provided, and who should have been on their knees at his feet offering him thanks as their benefactor and deliverer, instituted suits against him on open accounts for insignificant sums.

During the year of 1857 the prosperous condition of the school was somewhat interfered with and attendance reduced from the effects of a drought unprecedented in the history of the State. Very little rain fell from January to December. No part of Texas was exempt from the disaster. Both the corn and cotton crops were complete failures; and as cotton was the chief reliance of the people for money, some of the students were withdrawn from school by their parents, and others, who had contemplated sending their children were unable to do so.

All the water courses dried up, springs stopped flowing, and water for man and beast became very scarce. Grass was burned to a crisp, and stock suffered and died in large numbers as a result. The earth became so dry that it cracked and gapped to such an extent that travel was unsafe. All the corn consumed by the people for bread and other purposes was imported at a tremendous cost, and in many communities sold at two and three dollars per bushel. The meager resources of the people being thus exhausted in providing the absolute necessities of life, tuition fees could not be collected, and the President and factulty were all seriously embarrassed.

An end to this disaster, however, was not long deferred. Copious rains came in time for the planting season of 1858. This revived the drooping spirits of the people, and enabled

Copious rains came in time for the planting season of 1858.

No country on the continent possesses greater recuperative powers than Texas. Disasters of every name and nature may roll over it, paralyzing every business and industry; conditions may be untoward to-day, but to-morrow the business horizon will brighten, and all with the people and country is well.

The story of the memorable storm that devastated the Gulf coast on the 8th of September, 1900, furnishes the most recent instance of the recuperative character of the country. Desolation and ruin was left in its wake, evidences of which would now be hard to find. The beautiful city of Galveston was torn, and left in piles of unsightly debris. One year afterward the restoration and rehabilitation was almost complete, and the city, in many respects, far exceeded its former beauty and magnificence.

Baylor University not only recovered from the disasters of this fearful misfortune, but President Burleson and the Trustees went on from victory to victory, planning for improvements and enlarging their scope of operations.

CHAPTER XXII.

Facilities of the University Enlarged—Departments of Law and Theology Established—Address of Judge James Jeffries—Faculty of the Law School—Reminiscences—Theological Department—Assumed No Great Proportions on Account of the War Between the States.

DEPARTMENTS in Law and Theology were established during these years, and conducted with much satisfaction and success, especially the Department of Law. The Law Faculty was composed of Hon. R. E. B. Baylor, LL. D.; Hon. R. T. Wheeler, LL. D.; General John Sayles and Colonel William P. Rogers. Of the qualifications of these professors, it is enough to say that Judges Baylor and Wheeler had been members of the Supreme Court of Alabama and Texas, General Sayles an author of high standing, and Colonel Rogers one of the most eminent members of the Texas bar.

This department enrolled thirty-three students in 1858, and issued diplomas to a graduating class of thirteen that year. This class was composed of the following young attorneys:

John Alexander, Charles R. Breedlove, Thomas J. Brown, W. F. Ewing, Thomas J. Goree, B. C. Hardin, Thomas B. Haynes James Jeffries, John W. Metcalf, A. E. Morriss, William H. Parks, John G. Walker, Leonard W. Waller.

The President advocated the establishment of the Law Department before the Board of Trustees, and hence, while reserving no authority as to the course of instruction pre-

scribed, or teaching himself, was careful to specify that the department would be subject to the same government as the Literary Department of the University.

No law student was, therefore, allowed to use, as a beverage, any distilled or intoxicating liquor, or to visit any places where they were retailed, or to engage in hazing or nocturnal disorders, or to visit taverns, stores or other public places in town, except on suitable occasions.

No law student was permitted to carry or keep in his room any pistol or other dangerous weapon. All card playing whatever was forbidden, as well as any games of hazard.

Any law student, it was ordained, who shall violate any of the college laws or regulations, or be otherwise guilty of ungentlemanly conduct, to be judged of by the Faculty, will be liable to be dismissed, it being deemed unfit that any one should be admitted to the society and companionship of students, whose conduct is not exemplary, or be educated for the practice of an honorable profession who does not maintain the character of a gentleman.

COURSE OF INSTRUCTION.

The course of instruction in the Law Department of Baylor University was designed to give a practical legal education.

Instruction was given by means of lectures, text-books, examinations and Moot Courts.

The lectures were designed to give a knowledge of the present state of the laws; particularly of whatever is peculiar to the local jurisprudence of Texas.

Designated portions of the text-books were assigned daily, upon which the students were examined. The subjects of study were so ordered as to give an acquaintance with every branch of legal science.

Moot courts were conducted under the immediate superintendence of the Professors. Cases were stated and assigned by them, and the students devised cases and remedies, and instituted and conducted suits through their several stages, from the commencement in the District to a final hearing and decision in the Supreme Court. Juries were impaneled, wit-

nesses examined, questions of practice, pleading and evidence argued and decided in the District Courts. Cases removed by appeal or writ of error to the Supreme Court, and argued orally and by brief, in the same manner as in the courts of the State.

Written opinions were delivered by the students upon cases stated, and dissertations read by them upon designated subjects.

The students were classified as juniors and seniors. Those who had attended one session and read during the interval, or who had read the text-books required in the course, and who on examination by the professors were found sufficiently advanced, constituted the Senior Class.

The degree of Bachelor of Laws was conferred only upon the unanimous recommendation of the professors of this department, and on those students only who had attended two entire sessions and studied diligently during the interval, or one session after having read the text books required in the course, or an equivalent, and who were habitually studious, moral and exemplary, and who on examination were found worthy of the honor.

Both classes attended all the exercises in common.

No previous professional reading or proficiency was required for admission.

Students were to provide themselves with the following

Text-Books.

Junior Class—Blackstone's Commentaries (designated portions only to be used), Kent's Commentaries, Stephen on Pleading, Greenleaf on Evidence, vol. 1, Texas Practice.

Senior Class—Kent's Commentaries, Stephen on Pleading, Greenleaf on Evidence, Parsons on Contracts, Story's Equity Jurisprudence, Texas Practice, Texas Pleading, Texas Codes, Hartley's Digest.

Seniors intending to commence the practice of the law were recommended to procure, for reference and study, the following books in addition to those required in the course: Story on Promissory Notes, Byles on Bills and Notes, Parson's Mercantile Law, Story on Partnership, Story on Agency,

Edwards (or Story) on Bailments, Grant of Corporations, Story on the Conflict of Laws, Pathier on Obligations, White's Recapitulation, Jarman on Wills, Williams on Executors, Bouvier's Law Dictionary, Wharton's American Criminal Law.

This Department of Baylor University, succeeded beyond the most sanguine expectations of its projectors, and warmest friends. Unfortunately most of the graduates enlisted in the armies of the South, in the war between the states, and either died in camp of disease, or were killed in battle before they had become established in the practice. But it can be said of them, that a more thoroughly grounded, better prepared, and promising class of young lawyers, were never certified to practice from any law school in the union. Those who escaped unscathed the horrors of war, have since filled the highest positions on the bench, and at the bar of Texas, and other states.

Mr. James Jeffries, an alumnus of this department was invited by Dr. Burleson, to deliver an address before the students and friends of the University in 1895, and his address is so full of valuable historical facts, and interesting reminiscences of the School of Law connected with Baylor, that copious extracts from it are used in this connection:

"At Independence I met Dr. Burleson for the first time. The Doctor has always lived in my memory as one of the most polished of men and eloquent speakers. I was always glad when circumstances brought me into his presence, and I attended church whenever he preached.

I was a young man and the bright eyed beauties from the female college on the hill may have been an additional attraction, but the sermons were enjoyed, some of the sentiments live with me still and have done me good. Dr. Burleson has been spared to a ripe age, and who can estimate the effect here and hereafter of the seed which he has been permitted to sow. May his presence and influence continue to give strength and power to the school he so much loves, for many years to come.

The law class was small and we were soon all acquainted and got down to hard work.

I could say a great deal about that class; I formed there

some of the warmest attachments of my life. There were no disagreeable men among them, and not one who could not have made his mark as a lawyer, but alas! 'the number was the unlucky number of thirteen and many of them are dead; among the living Dr. Parks went into a higher profession, the Ministry, and no doubt realizes the wisdom of answering such a call in the satisfaction of a higher and wider influence for good. Goree became one of the most noted Prison Superintendents of the United States, and is now one of your most admirable and respected citizens; Brown, our close and logical student, who went into the interior of every subject, after acquiring reputation and fame at the bar, has reached the goal of the aspiring lawyer, a place of hard work on the Supreme Bench; Breedlove, our persuasive advocate, continues to make people and juries believe he is right. I have felt how hard it was to resist his eloquence when he was certainly wrong. Alexander is still at the bar, hard working and conscientious as ever, and for a number of years, district attorney and county judge of Burleson county.

If others are living they have been lost to me in the march of the years.

I didn't of course, know much about Law Schools in those days, but in the light of a large experience since, I know now that that school afforded as fine opportunities for acquiring a knowledge of the law as any school established since or before.

Our professors believed in the practical application of the principles they taught us, and we soon had organized moot courts, where cases were tried, with our grave and able professors as judges, taking cases from our District Court through all the stages to final determination in the Supreme Court.

There was a good deal of floundering, of course, in the beginning, but it was not long before we were fighting mimic battles with as much seriousness and interest as we have ever fought the real battles of life, and before we had graduated we were reasonably prepared for our supposed life work.

I doubt if Mr. Justice Brown or Brother Breedlove ever made better arguments than some of those made in our mimic courts.

In looking over some old papers not long since, a miscellaneous collection of letters, some of them reminders of the

follies which go along with the wisdom of youth and keep up the balance so that we may not appraise ourselves too exorbitantly high bills and other matter interesting at one time, I found several cases presented by Judge Wheeler for written opinions, and was really astonished at the impudence and legal acumen exhibited by myself at that early day. Unfortunately many of us start out at a pace which astonishes our friends, both at start and finish.

It is astonishing how precocious some youths are, and how the years deaden and bring things down to the true level. Ah, the dreams of youth, success, fame, "a dear girl's love," fortune, but in that dream the courage, will power, and patient toil, needed for success, does not play an important part and even all these virtues do not always insure the fulfillment of our dreams.

Is there a mysterious something which men of the world call "luck?" and Christians give another name, who can tell? but there is no royal road to success, and plodding toil is the only way we know, and that, most of us do not relish, mental labor is the hardest of all labor, the most exhaustive and the mind is restive of discipline.

Our professors were all men of mark and high standing.

They not only taught us well, but in their own lives set before us the highest standards of life.

First on our list of professors was

JUDGE BAYLOR.

To have known him was never to forget him. He was unique, with the courtliness and instincts of the cavalier, he combined bon homme, which made him the idol of the common people.

He was full of quaint and humorous sayings, and his chuckle was most infectious. He did not lecture often, but his occasional visits brought with them the sunlight. He was fond of quizzing, and I well remember the joy I felt upon one occasion when in his quaint and peculiar way he asked Mr. Jeffries, "what kind of a writ is a writ of sciery fiery enquiry." He had no idea that I had ever heard of this old English writ, but by the rarest chance I had been attracted by the name a

few days before and made the old gentleman open his eyes by a full and correct account of it.

One of the greatest treats of my life when a boy, was to sit open-mouthed and hear him read his charge to the grand jury, at the semi-annual courts held in the town where I then lived.

They were treatises upon both the criminal and the moral law.

In connection with the sale of whiskey without a license with what emphasis he would say, "Gentlement of the grand jury, I would not stand behind a bar and deal out death and damnation by the half pint for a pile of guineas as high as the seven stars."

The judge was a good man, and an incorruptible judge, exercising a powerful influence for good in a new country.

He was a Christian who often went into the pulpit to testify for his religion. He has gone to his reward.

Rogers.

Col. Wm. P. Rogers was our eminent professor of Criminal Law. His name is now the heritage of Texas. Like the heroic Garnett who upon one of the most fateful fields in history, fell in front of the foremost rank, marking the high tide of the Confederacy, Rogers upon another fateful field fell at the front covered with glory. The white wings of peace have rested upon our united and beloved country for more than a quarter of a century, the acrimony which engendered and survived our civil war is now happily a memory, and unpatriotic would be the voice, that would make it more, but I hope the day will never come in Texas, when her youth will cease to revere and honor the patriots who inspired by high devotion to duty, counted their lives as nought, cheerfully suffered privations and performed deeds of heroic valor, which entitles them to affectionate remembrance so long as heroism lives upon the earth. I hear that an effort is being made to place a monument over the remains of this gallant soldier, and hope that Texas will honor herself by carrying it to completion. This dead lawyer and soldier, having played well his part in life and being enshrined in the hearts of his sur-

vivors, who honor him in his life, and in his death, needs nothing from us, but as the tender memorials of the Saints touch the heart of the world and point the way to Heaven, so the monument to the heroic dead, keeps alive the spirit of the hero, a spirit which ought never to die, and fires the heart of the young patriot for deeds of heroic virtue.

We honor ourselves and discharge a duty to posterity when we erect our Pantheons. We are all touched by them, I never look upon the figure of the brave and gentle Lee in New Orleans, standing in majesty, breasting the storm, as his noble soul breasted the storms of fate, far above the roar and rattle of commerce, and the every day affairs of life, without a thrill of emotion, which represents the better part of my nature. Let us honor our heroic dead.

SAYLES.

John Sayles, the law writer of Texas, taught us the principles of practice. He was a painstaking and thorough instructor. Mr. Sayles led, to my mind an ideal life at the time; he easily held the position of the best practitioner in that part of the state, and while he was not a man of the people, his commanding ability gave him an immense and lucrative practice; he resided at his handsome country seat and with a general library, the most complete which I had then ever seen, he devoted his time to study, legal and literary, only absenting himself when in attendance upon the courts.

Mr. Sayles was not only a great lawyer, but a man of literary acquirements and of high character, and was most helpful to the young men with whom he came in contact; he was most kind to me, inspiring a taste for the better literature, as well as for the law, and I have never ceased to remember him with affectionate regard. He is one of the lawyers of Texas who will leave an indelible impress upon, and will live forever in her jurisprudence.

WHEELER.

The professors named came to us weekly, but the teacher upon whom the burden and work fell, was Royall T. Wheeler, then and for many years before and after a judge, and chief

justice of the supreme court. Judge Wheeler was a most conscientious and competent instructor, and had the happy faculty of clear presentation as a lecturer, his examinations were thorough and he came nearer to Theodore W. Dwight, the ideal law professor, than any other I ever knew.

Texas was peculiarly fortunate in having so many men of genius and character, as citizens and leaders of the days of her infancy. Hemphill, Lipscomb and Wheeler, her first supreme judges were eminently fitted for the great work they performed in building up her superior and equitable system of jurisprudence.

Houston, Rusk, Roberts, Henderson and other famous men, also shed light and lustre upon the early history of Texas.

It would be impossible to estimate the value of the influence of Wheeler, a young Vermont lawyer, upon the heterogeneous mass of men, who in wild and exciting times had by their valor freed themselves from Mexican rule, and had before them the task of resolving this chaotic population, representing humanity in its original elements, into formal and orderly government. The leaders did their work well, and well at the front was young Wheeler.

His personality would have marked him in any assemblage. With great suavity of manner, he had still something of the Puritan in his composition, and was unfaltering in his adherence to principle and was full of that high courage which impels men to stand for the right at whatever risk and cost. He was a great and good man, to whom Texas owes a great debt. He was my friend and it gives me great pleasure after he has rested for so many years under your soil to pay this humble, sincere, but imperfect, tribute, to his worth and character."

Theological Department.

I. A. Fortune, W. W. Harris, Pressley O'Kief, H. F. Pahl, J. Pruett, C. H. Schmeltzer, M. M. Vanderhurst, and D. N. Wheat, had been pursuing a course of study, and preparing themselves for the ministry, under the immediate direction of Dr. Burleson for some time, but no department for ministerial training had been provided for.

At a meeting of the Baptist State Convention, held in Waco in 1859, the subject of a Theological Department for the University was one of the subjects that engaged the attention of that grave and learned body. The result of that discussion was a recommendation to the Board of Trustees to investigate, and inquire into the advisability and practicability of opening a Theological Department, on a permanent basis at an early date.

The Board took the matter up at once and acted favorably on the recommendation of the Convention.

The plan which was most acceptable to the friends of ministerial education and training, was to secure the services of two learned and pious Theologians, to spend three months in the University during the sessions, and deliver courses of lectures on Systematic and Pastoral Theology, Homiletics, Biblical Interpretation and Church History. The sessions of the Theological Department were expected to embrace the winter months, when the least work was done by the preachers of that day owing to the scattered condition of the churches, and their consequent inaccessibility during bad weather. This would also enable young pastors and missionaries to attend the lectures.

It was not the intention, so President Burleson stated, to establish this department on so extensive a scale as the Southern Baptist Theological Seminary, but to adopt a model that could ultimately be developed into the plan of the Theological Department of Union University, Nashville, Tennessee, where ministers from age or other causes are prevented from pursuing a more extended course. It was decided that this department, and these lectures would only be open to young ministers, who had been licensed by their churches to preach the gospel.

The desire of the president and the intention of the Trustees was executed in December, 1860, and this Department of Baylor University formally launched; but did not assume any great proportions, on account of the Civil War.

CHAPTER XXIII.

Legal Relations of Baylor University to Texas Baptist State Convention—Committee Report—An Exhaustive Discussion—Logical Presentation—Conclusions.

THE Union Association being the mother of the Texas cation Society being the mother of Baylor Univer- Baptist Education Society, the Texas Baptist Edu- sity, the Texas Baptist Education Society having been merged into the Baptist State Convention, there was much discussion had from 1848 to 1859, as to the moral and legal relations sustained by the University to the Convention. To put this question at rest, the Convention at a meeting held at Independence in 1858, adopted the following resolution:

"*Resolved,* That a committee be appointed to consider the legal relations between this Convention and Baylor University, and submit a report upon this subject."

The committee appointed under this resolution consisted of H. Clark, chairman, H. Garrett, R. C. Burleson, W. A. Montgomery and C. R. Breedlove. The committee made its report at the next session of the Convention, held in Waco, October 25th, 1859. It is exhaustive, logical and complete, and embodies Dr. Burleson's views on this subject so clearly, that while it covers some ground already gone over, notably the origin of Baylor University, it is given in full. The report is also reproduced, since the positions presented as to the relations between the University and Convention, have been handed down as expressions of the Supreme Court of Texas upon the questions discussed.

REPORT ON THE LEGAL RELATIONS OF BAYLOR UNIVERSITY TO THE BAPTIST STATE CONVENTION OF TEXAS.

HISTORICAL.

Union Association, the first Baptist association organized in Texas, was constituted at Travis, Austin county, October 8th, 1840. It embraced three Baptist churches, viz: The church at Travis, the church at Independence and the church La Grange. Connected with these churches were three ministers and fifty-three communicants.

Its next session was held at Clear Creek, Fayette county, on the 7th day of October, 1841. It now embraced nine churches and three hundred and eighty-four communicants.

At this session a resolution was adopted recommending "The formation of an Educational Society." This recommendation was responded to by the formation upon the spot of the "TEXAS BAPTIST EDUCATION SOCIETY."

The object of this Society was declared in the Constitution to be, "To assist in procuring an education for those young men who give evidence of being called of God to preach the Gospel, and who shall have the approbation of their respective churches."

The 11th Article of its Constitution provided, that "Any individual of good moral character might become a member of the Society by signing the Constitution; *'but in no case,'* says the Article *'can he become a member of the Executive Committee, unless he is in communion with some regular Baptist church.'* "

The first officers of the Society were, R. E. B. Baylor, President; S. P. Andrews, Recording Secretary; Wm. M. Tryon, Corresponding Secretary; Bro. Collins, Treasurer; and James Huckins, J. L. Farquhar, Gail Borden, Z. N. Morrell, Stephen Williams, Bro. Ewing and J. S. Lester, Managers.

In the year 1845, this Society procured from the Congress of Texas a Charter for a Literary Institution. In their petition to Congress they requested that the name and style of this institution of learning should be BAYLOR UNIVERSITY,

in honor of Hon. R. E. B. Baylor, the first President of the Society, and then and now an ordained minister of the Gospel, in the Baptist church. They also requested that a board of fifteen persons should be appointed, to take the general supervision of the Institution, to receive in trust all moneys and effects that they and others might contribute for its foundation and maintenance, and to be invested with the corporate powers usually bestowed in such cases.

In order to secure the administration of the trust, *in accordance with their views and wishes*, they designated by *name*, which, as the founders of the trust, they had the legal right to do, the persons who should constitute this board, and twelve of the fifteen were communicants of the Baptist church.

In order to secure a perpetuity of such an administration, viz: An administration that should carry out the views and wishes of the founders, they furthermore requested, that the power of filling vacancies that should occur in this board, by death, resignation, or otherwise, should be reserved unto, and vested in, the *Executive Committee* of the Texas Baptist Education Society, which committee was composed of those only "*in communion with some regular Baptist Church.*"

All these conditions, together with others of less importance, in a legal point of view, were incorporated in a Charter, granted by the Congress of the Republic of Texas, and approved February 1, 1845. This Charter was accepted by the trustees named therein, and Baylor University became an actual existence, and the Trustees thereof a body corporate, possessed of all the franchises, powers, privileges and immunities usually bestowed upon corporations of this kind. It was opened for the reception of pupils, at Independence, in May, 1846, and, under the wise provisions of its founders, and the faithful administration of its trusts, has continued in successful operation until the present time.

It has now a trust fund in lands, buildings, endowments, subscriptions, apparatus, &c., of *about* sixty-five thousand dollars; with fourteen professors and teachers in both departments and an aggregate of about two hundred and seventy-five pupils.

In October of the year 1847, Union Association, the

mother of the Education Society which founded the University, directed the opening of a correspondence with other Baptist associations, and with "as many Baptist churches as practicable," to ascertain their views in regard to the formation of a Baptist State Convention. This correspondence resulted in the assembling of delegates from twenty-three churches, at Anderson, Grimes county, on the 8th of September, 1848, and then and there was organized the present body—the Baptist State Convention of Texas—seven years after the organization of the Education Society, and three years and eight months *after the incorporation of the University.* Up to this time four vacancies had occurred in the Board of Trustees, three by resignation and one by death; which vacancies had been filled by the Education Society in the exercise of her legal right. But now, the Education Society, deeming the Convention a more suitable depository of this trust, it being not only exclusively Baptist in character, and having education for its object in part, but being likewise an organization co-extensive with the state, and affording a probability amounting to certainty, of being able to exercise this important power in perpetuity, made overtures to the Convention, at its second session in 1849, respecting the transfer of this power to this body. The Convention responded by appointing a Committee of Conference—an understanding was affected—the Education Society agreed to surrender her power—the Convention agreed to take it. An pplication was made to the Legislature by a joint committee for the necessary change in the charter, and an amendment was granted at the session of '49-'50. This amendment was accepted *de facto* by the trustees, and became a condition of their corporate existence; since which time all vacancies in their Board have been filled by this body.

INTENTION OF THE FOUNDERS.

We now proceed to inquire respecting the *intention* of the original founders of the Institution.

Intention may be expressed or implied. For the expressed intent we examine the charter, and find it to be the establishment of an "*institution of learning.*" For this purpose all necessary powers are bestowed upon the Board of

Trustees. They are made capable of receiving money, lands and other valuable effects, for the purpose of promoting the interests of the University. They have the power of erecting buildings, of appointing all necessary officers, of prescribing a course of study, of making laws for the government of the Institution, and, in short, of doing whatever may, in their judgment, be necessary for the maintenance of an institution of learning. To *this* extent their powers go, and at this limit they stop.

But this expressed intention of the founders of Baylor University is not the only one that we have to consider. There is an intent to be *implied* from *facts* and *circumstances* existing at the time of its foundation, and that have been brought to view in the historical part of this report; and let it not be supposed that an intent implied from facts, is necessarily attended with any less degree of certainty than if expressed in words. Every jurist knows the weight that attaches to testimony furnished by facts. It sometimes outweights the testimony of living witnesses. Cases involving the lives and liberty of men are daily decided upon a sound and discriminating interpretation of the language of *facts*.

We affirm, then, that the facts which have been brought to view, conclusively show that the founders of Baylor University, not only intended to establish an institution of learning, but an institution of learning *under the supervision and control of Baptists*, and one which should remain under such supervision and control so long as it maintained a corporate existence.

Your committee would call particular attention to the argument upon this point, more especially for the reason that the mind of the denomination has been unsettled, upon the ground that Baylor University is in no proper sense a denominational institution, and, therefore, not worthy of its confidence and support.

A writer in the Texas Baptist of April 22d, 1858, uses the following language:

"If we send agents to collect donations for Baylor University calling it *our* College—the Institution of the denomination—some good brother will give a large donation or

bequest to the Baylor University. His heirs will presently claim this donation or bequest, on the ground that the deceased supposed the University to belong to the denomination; but that the property of Baylor University belongs to the Trustees or to the State of Texas, and that the denomination has no power over it; that, therefore, the Trustees have raised money on false pretenses, (?) and consequently the bequest should be void and thirty thousand dollars should revert to the lawful heirs."

Notwithstanding the confusion of ideas that is manifest in this extract, it had, in connection with other productions from the same pen, no little influence in unsettling the mind of the denomination, in regard to the real condition of the Institution and its real relation to the denomination; a fact, however, not surprising when we reflect that the subject treated of lay beyond the usual topics of investigation, and was one upon which most men had bestowed but little reflection.

What, then, are the facts which authorize us to infer, *a priori*, and with a certainty that excludes every reasonable doubt, that it was the intention of the founders of Baylor University, to establish an institution of learning that should be and should forever remain under the supervision and control of Baptists?

First—The founders themselves, were Baptists, acting together in an organization, styled "The Texas Baptist Education Society," the object of which was declared by the Constitution to be, the education of young men for the Gospel ministry.

Among these founders, a ruling spirit, the head and right arm, was Wm. M. Tryon, than whom never lived one more devoted to the vindication of those principles that distinguish the Baptists as a denomination. *These* men, *thus* organized, and for *such* an object resolve to establish an institution of learning. Now, they either intended to establish a *Baptist* institution or they did not. If they did not, one of two things is true. They either intended to establish an institution that should be under the control of some other denomination than the Baptists, or they intended to establish an institution with-

out any denominational or religious character. That Baptists should attempt to establish an institution of learning to be controlled by any other denomination than their own, or that men of piety should wish to establish one from which all religious influences should be removed, are suppositions too irrational to be for a moment entertained. There remains, then, but the conclusion, that their intention was to establish a *Baptist* institution. But an *intention* creates nothing—*action* is necessary; if, then, the acts of the founders harmonize with this supposed intention—if the measure they adopt are calculated to realize it—the character of their intention is established beyond the possibility of a doubt.

The resolution being formed to establish an institution of learning, the Education Society appointed a committee to memorialize Congress for a charter. This committee consisted of J. G. Thomas, R. E. B. Baylor and Wm. M. Tryon. It is their right, as founders, to name those who shall take its interests in charge, hold its property and manage its internal affairs. They name fifteen persons, a large majority of whom are *Baptists*. They do not stop here. Vacancies must, in the nature of things, occur in this Board of Supervisors. They request Congress to reserve unto a body, *exclusively Baptist*, viz: The Executive Committee of the Education Society, the sole power of filling all such vacancies.

Here, then, is an institution of learning, brought into existence by Baptists, placed under the supervision and control of Baptists, with a provision for the perpetuity of this same supervision and control unaltered in its character.

This is enough to establish the intentions of the founders and to fix the denominational character of the Institution. But this is *not all*—Baylor University was established in Texas in the infancy of society. After the lapse of years and the denomination had increased in numbers and influence, the Baptist State Convention of Texas was formed. The Education Society again manifests the character of its intentions, the steadfastness of its purpose and the purity of its motives. She desires to link her yet tender offspring with a bond of mutual dependence and support still more closely to the denomination. She sees in this Convention a fitting depository of an important

trust. It is an organization the most general in its character that our church polity admits of, and is co-extensive with the State itself. There is an assurance of her ability to exercise this trust in perpetuity, and her denominational character is a sufficient guarantee that she will so administer it as to preserve the denominational character of the Institution. The Education Society confers with the Convention—their views and wishes harmonize—the Legislature is memorialized, and an amendment to the charter is procured, removing the power of filling vacancies from the Executive Committee of the Texas Baptist Education Society and vesting it forever in the Convention. The amendment might have been rejected by the Board of Trustees. It was their legal right to do so if they saw proper; but they promptly accepted it, and manifested *their* desire, also, to be drawn into as intimate a connection with the denomination as possible.

Your committee then submit, that Baylor University, having been founded by Baptists, with the intention of maintaining it under the control of Baptists, being now under the control of Baptists, and having the power of filling all vacancies in the Board of Trustees, vested in the Baptist State Convention of Texas, is strictly and essentially a denominational institution. Your committee are unable to conceive of any possible conditions that would render it more so. Baptists planted it, and Baptists have nurtured it, prayed for it, labored for it, given to it their influence and their means; and Baptists have reaped and are reaping the fruit of their toils and self-sacrificing labors, in the education of their sons and daughters, in its high character as an institution of learning, and in the bright prospect that seems opening before it.

Much of the discussion that has arisen respecting the relations of Baylor University to the denomination, has been founded in an entire misapprehension of what constitutes a denominational institution. It is not essential to a Baptist institution that the title to its property be vested in the denomination; this cannot be done without incorporating the denomination—an act without a precedent and utterly impracticable. Nor is it necessary that the denomination should have the power of directing the management of its affairs.

This power resides, in all such corporations, in its Board of Trustees, as an inherent right, and cannot be removed even by statute.

The denominational character of an institution is not in any sense determined by the tenure by which its property is held. In all private eleemosynary corporations the property is vested in a Board of Trustees, who hold it for the purposes specified in the charter, and from which purposes they have no power to divert it—while the denominational character of the institution is determined by the denominational character of those who gave it birth, reared it, nurtured it, control it and reap its benefits.

Baylor University as a Corporation.

Your committee have thus far considered Baylor University only in a denominational point of view, and they think they have shown that, in this respect, it is entitled to the confidence and worthy of the continued support of the denomination.

We now proceed to consider it from a *legal* point of view, as a corporation or body politic, in order to ascertain its character as a depository of trusts, and the grounds there are for believing that the benefactions of its friends will be applied to and held in perpetuity for the objects which the Institution was established to promote.

The nature of corporations, their powers and liabilities, will of course be examined only so far as is required by the objects we have in view.

In order not to extend this report to too great a length, we shall give authorities upon the most important points only; remarking, however, that the authority for any legal doctrine or principle we may advance, will be furnished to any one who feels an interest in verifying it.

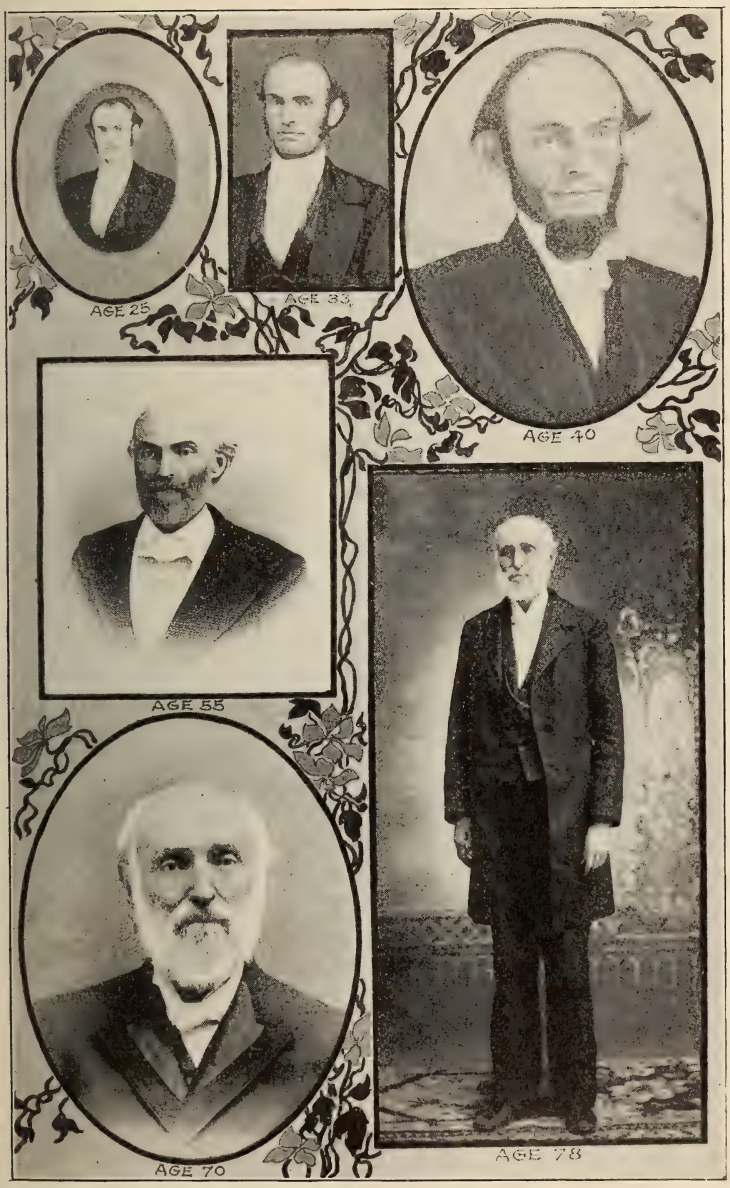
"A corporation is a franchise possessed by one or more individuals, who subsist as a body politic under a special denomination; and are vested by the policy of law, with the capacity of perpetual succession, and of acting in several respects, however numerous the association may be, as a single individual. (II. Kent, p. 267.)

"An eleemosynary corporation is a private charity constituted for the perpetual distribution of the bounty of the founder. In this class are included colleges and academies established for the promotion of learning, and endowed with property by public and private donations." (II. Kent, p. 274.)

A corporation being an artificial person possesses no powers but such as are bestowed by legislative enactment, excepting those that are necessary to the exercise of such as are expressed in the charter. (II. Kent, p. 277.)

The charter of a corporation is, in the view of the law, a contract between the government and the persons named therein; wherein, in consideration of certain services proposed to be rendered to the public, the government grants to them certain powers, privileges and immunities; and upon the acceptance of the charter by the persons proposed to be incorporated, it is an executed contract, and the government has over it no further control. (Angell & Ames on Corp. Sec. 31.) She cannot revoke or annul, alter or amend without the consent of the corporation, unless she has expressly reserved to herself this right in the charter, or unless the Constitution of the State confers it. (The Constitution of Texas does confer this right but not in reference to corporations created under the government of the Republic. They remain independent of any arbitrary legislative control.) In case of a failure of consideration, if the corporation does not render to the public the services proposed, or transcends or misuses her powers, or fails to use them for the purposes designated, the State has no remedy, until she has entered the courts of law as a party to a suit, established the facts and procured a judgment. Then and not till then can she revoke the charter and can the powers granted revert to the government. (II. Kent, p. 305.)

In the case of eleemosynary corporations, the founders of the trust are assumed to have the right to direct its disposal. The legal maxim, is, *cujus est dare, ejus est disponere.* The trustees are considered as the assignees of this right, and to stand in all respects in the place of the assignors. They are therefore bound to execute the intentions of the founders and are responsible for the failure to discharge the obligations of their trust. As a necessary consequence they have the sole



DIFFERENT PORTRAITS OF DR. BURLESON.

right to the management of the funds and revenues of the trust, subject to the jurisdiction of Courts of Chancery. Story, in his Equity Jurisprudence (Sec. 1191) says: "Where a charity is definite in its object and lawful in its creation, and it is to be executed and regulated by trustees, whether they are private individuals or a corporation, then the administration properly belongs to such trustees. In all such cases, however, if there be any abuse or misuse of the funds by the trustees, the Court of Chancery will interpose at the instance of the Attorney General or the parties in interest, to correct such abuse or misuse of the funds."

Again the same author says: (Sec. 1287) "Courts of Equity will not only hold Trustees responsible for any misapplication of trust property, and any gross negligence or willful departure from their duty in the management of it, but they will go further and in cases requiring such a remedy, they will remove the old Trustees, and substitute new ones. Indeed the appointment of new Trustees is an ordinary remedy enforced by Courts of Equity, in all cases where there is a failure of suitable Trustees to perform the trust, either from accident, or from the refusal of the old Trustees to act; or from their original or supervenient incapacity to act, or from any other cause."

Kent, vol. II. p. 351, says: "It is well understood that the Court of Chancery has a jurisdiction over charitable-corporations for breaches of trust.

In eleemosynary corporations the visatorial power hitherto incidentally referred to, is a power of so much importance as to require special attention.

This power implies the exercise of that supervision and control over the disposition of the funds and revenues, and over all the internal affairs of the corporation that the founders themselves would employ, were they in person administering their own charity.

This power as has been already said, resides in the Board of Trustees. Kent, vol. II. p. 148, says: "Where Governors or Trustees are appointed by charter according to the will of the founder, to manage a charity, as is usually the case in colleges, the visitorial power is deemed to belong to the Trustees

in their corporate character." And again: "Assuming then, as is almost universally the fact in this country, that the power of visitation of all our public charitable corporations is invested by the founders and donors of the charity, and by the acts of incorporation, in the governors or trustees, who are the assignees of the rights of the founders, and stand in their places, it follows that the Trustees of a college may exercise their visitorial powers in sound discretion, and without being liable to any supervision and control, so far as respects the government and discipline of the institution, and so far as they exercise their powers in good faith, and within the limits of the charter. They may annul and repeal the by-laws and ordinances of the corporation, remove its officers, correct abuses, and generally superintend the management of the trust."

We have now examined the nature, powers, liabilities and immunities of corporations sufficiently for our purpose.

The principles we have brought to view will enable us to examine the charter of Baylor University with a view to determine whether the corporation it creates, is a safe depository of trusts for the support and maintenance of an institution of learning.

The only articles in the charter that relate to the power to take, to hold and to use funds in trust, are the fourth and sixth—we give them entire:

Article 4.—"Be it further enacted, that the trustees aforesaid, be, and they are hereby constituted a body politic and corporate, in deed and in law, by the name of the President and Trustees of Baylor University; and by that name they and their successors shall and may have succession, and be able and capable in law to have and receive and enjoy to them and their successors, lands, tenements and hereditaments of any kinds, in fee or for life, or for years, and personal property of any kind whatever; and also all sums of money which may be given, granted or bequeathed to them *for the purpose of promoting the interest of the University.* Provided, the amount of property owned by said corporation shall not at any one time exceed One Hundred Thousand dollars, over and above the buildings, library and apparatus necessary to the institution."

By this article it will be seen that all the estate, real and personal, which the Trustees are empowered to have and receive and enjoy, is to be had and received and enjoyed, *for the purpose of promoting the interest of the University.*

ARTICLE 6.—"Be it further enacted, that the Trustees of said University shall and may have a common seal for the business of themselves and their successors, with liberty to change and alter the same from time to time, as they shall think proper; and that in their aforesaid name, they and their successors shall and may be able to sue and be sued, plead and be impleaded, answer and be answered, defend and be defended in all courts of law or equity in this republic; and to grant, bargain and sell or assign any lands, tenements, goods or chattels that may belong to said University; to construct all necessary buildings for the said institution; to establish a preparatory department and a female department, and such other dependent institutions as they shall deem necessary; to have the management of the finances, the privileges of electing their own officers, of appointing all necessary committees, and to act and do all things whatsoever *for the benefit of said institution*, in as ample a manner as any person or body politic or corporate can or may do by law."

By this article it appears that when they grant, bargain and sell or assign any lands, tenements, goods or chattels that may belong to the University, it must be done *for the benefit of the University.*

In connection with these powers, and the limitations and restrictions with which they are inseparably connected, take the language of Kent: *"It is well understood that the court of chancery has a jurisdiction over charitable corporations for breaches of trust,"* and determine whether the founders, patrons and donors of Baylor University have not the most ample security for the faithful administration of their benefactions.

OBJECTIONS CONSIDERED AND ANSWERED.

We now pass to consider briefly the arguments that have tended to unsettle the mind of the denomination in regard to the tenure by which the Trust funds of Baylor University are held. Upon an application of the legal principles we have

brought to view, we believe they will be found destitute of weight and not worthy of serious consideration.

It has been urged that "the Legislature may refuse to renew the charter of the corporation," and the question has been gravely asked—"If in that event the heirs of the Trustees should claim the inheritance, who would contest it."

The supposition that the Legislature may refuse to renew a charter is too irrational to be entertained. Your committee believe it would be the first case on record, where a Legislature, without a cause, and where all the conditions of the original grant had been faithfully complied with, refused to renew the charter of a charitable corporation. Indeed the writer himself admits that this, with several other cases he supposes, are "*not at all likely to occur.*" In a logical point of view, it is unnecessary to answer objections which the objector himself concedes are not founded in reason.

Nevertheless in order that there may be no objection to this report on the ground of a want of completeness, your committee proceed to reply:

A corporation *may* cease to exist—and from other causes than the expiration of its charter. Upon the judgment of a court of law, its charter may be forfeited and annulled. The constituent members of a corporation may die, and the power to renew may be lost; but a broad distinction exists between a *corporation* and a *trust*—between an incorporated board of Trustees, and the trust it administers. A corporation may *die* —a trust *never dies.* That "*a trust cannot fail for want of a trustee,*" is a legal maxim. If the Trustees of Baylor University should demise to-morrow, and this Convention should dissolve never to assemble again, or if the charter should be forfeited and annulled, or expire by limitation, the LAW, with the same watchful vigilance with which it now guards the administration of this trust, would provide for its security—appoint a new trustee or trustees, and compel the continued administration of the charity in accordance with the intent and design of the founders, patrons and donors.

Again it has been argued: "Suppose that the denomination should wish to abolish the Law Department or establish a Theological Department, and that the Trustees should re-

fuse—by what process of law can you compel their consent."

And again: "Suppose the trustees should offer for sale the lands of the Institution, against the wishes and advice of the Convention—by what process of law could you prevent the sale."

Both these supposed cases are of those which are declared by the objector to be "not at all likely to occur." But for the reason already assigned, your committee reply: The powers called in question here, of directing the arrangement of the internal affairs of the Institution and managing its funds, inhere in the Board of Trustees by virtue of their visatorial power. They are supposed to stand in the place of the founders and donors and to be the assignees of all their rights and privileges. *They* are responsible for the abuse of their trust, and not the Convention, and so long as they keep within the limits prescribed by the charter, and execute in good faith the wishes and intentions of the founders and donors of the trust, there is no power that has a right to interpose.

In view of the principle that a founder or donor has the right to direct the management of his benefaction, and that the Trustees of the fund are the sole assignees of this right, your committee are unable to perceive upon what principle of law or reason this *Convention* can claim the right to exercise the privileges of founders and donors in respect to a charity, founded before she had an existence and to the funds of which she never, as a Convention, has contributed one dollar.

But we may fairly meet the suppositions to which we are responding by another. Suppose that in obedience to the command of this Convention, the Board of Trustees should make such a disposition of her trust or any part thereof as should call for the interposition of the Court of Chancery, and, in answer to the summons, should plead that she had acted in obedience to the command of this Convention. Would the Court admit the plea and displace the *Convention?* This she must do, if the Convention is the ultimate authority and has the legal right to control the Board. But *no;* the answer would be, The law recognizes *you* and you *alone* as responsible for the administration of this trust. The *Trustees* would be displaced and others would be appointed, who knew their duties, and would act in obedience to the laws of the land.

Again the question is asked: "Suppose you elect a man to fill a vacancy, the Board may refuse to admit him on the ground that you have no (legal) existence, what recourse has the Convention?"

In answer, let us make the case general, and suppose the Board should refuse on *any* ground to admit your appointee—what recourse has the Convention. We answer *none.* Her power ceases with the act of appointment. The appointee, however, has a remedy ample and immediate. He has, by reason of your appointment, become invested with a *legal right,* in support of which he can invoke the strong arm of judicial authority. He must enter the Court of highest ordinary jurisdiction in the State, and make a statement of the facts in specified form. If the Court deem him to have been resisted in a legal right, a writ of *mandamus* will issue; which is a writ commanding to be done, that which of right ought to be done. The Board must now admit the appointee or show good cause why he should not be admitted. If the Court deem the cause sufficient, there is no remedy, and the Convention must appoint again. But if the cause is deemed insufficient, a second writ of peremptory *mandamus* will issue directed to the Board. She *must* then admit him or brave the strong arm of the law.

The last point which your Committee propose to examine, is, the validity of appointments by this Convention, filling vacancies in the Board of Trustees.

Upon this point your Committee have bestowed that attention which its importance demands; and after consulting the highes legal auhority they could command, they have no alternative but to report such appointments as strictly legal and valid.

In all the authorities consulted they have found no dissenting opinion. It is *not* considered essential to the validity of the act, that the Convention should be incorporated, as it is not an act requiring the existence of corporate powers.

For the benefit, however, of those who think differently, we submit the following as conclusive, and sufficient to set the question finally and forever at rest. We quote from Angell & Ames on Corporations (p. 73.)

"It is indeed a principle of law which has been often acted on, that where rights, privileges and powers have been granted by law to an association of persons by a collective name, and there is no mode by which such rights can be enjoyed, or such powers exercised without acting in a corporate capacity, such associations are, by implication, a corporation, so far as to enable them to exercise the rights and powers granted. The assent of Government, in other words, to corporate organization, may be given constructively or presumptively and without the use of the word "incorporate."

Your Committee further report that this appointing power vested in the Baptist State Convention of Texas by legislative enactment, is the *only* legal relation they have been able to discover existing between this Convention and Baylor University.

SUMMARY.

Your Committee now submit the following as a summary of the conclusions at which we arrive, as the result of this laborious investigation.

FIRST—That Baylor University is strictly a denominational institution.

SECOND—That the legal title to all its estate, real and personal, is vested in the Board of Trustees.

THIRD—That the Convention in relation to the University, possesses no visitorial power.

FOURTH—That the Board of Trustees of Baylor University is under the strongest legal, as well as the highest moral obligation to use all its powers, privileges and immunities, and all its trust funds, lands, buildings, endowments and posessions of every description, for the support and maintenance of an institution of learning, under the control of Baptists, and that the law provides the most ample security for such an administration of the trust.

FIFTH—That no change in the act of incorporation can increase the obligations of the Trustees or make more secure to the denomination, the tenure by which the trust funds of Baylor University are held.

SIXTH—That the only legal relation existing between

the Convention and the University is, the power which this Convention has of filling vacancies in the Board of Trustees.

Seventh—That there is a *moral* relation of mutual dependence and support which makes their interests identical, and is a certain guarantee that they will continue to work harmoniously together for the promotion of learning, piety and virtue, so long as there are minds to be enlightened, and hearts to be purified, sanctified and made meet for the inheritance of the saints in light.

All of which is respectfully submitted.

Signed by the Committee,

H. CLARK, Chairman.
H. GARRETT,
R. C. BURLESON,
W. A. MONTGOMERY,
C. R. BREEDLOVE.



CHAPTER XXIV.

CHAPEL TALKS—SUBJECTS DISCUSSED—EXTRACT FROM A STUDENT'S LETTER—GOOD IMPRESSIONS MADE—DETECTIVE BIRD—ANECDOTES AND INCIDENTS—A CARRIAGE RIDE—TAKES A NAP—BREAKS UP A TURKEY SUPPER—A PRIMITIVE ELEVATOR—DR. BURLESON PAYS A REWARD FOR THE RETURN OF HIS BUGGY—DECLINES THE NOUN RES—BUILDS A GYMNASIUM—PLAYS HOT BALL.

CHAPEL TALKS.

IT was during these years also that Dr. Burleson inaugurated his *Chapel Talks*, and educated his celebrated Detective Bird. The impression made by these talks upon the mind and character of the students, will never be effaced, and the performances of this Detective Bird never cease to excite wonder in their minds.

Every morning, the exercises of the day were opened by reading a few verses from some chapter in the Bible, touching man's obligation to God, followed by a brief prayer. Generally, these passages were read by the Senior and Junior classes. They occupied front seats in the chapel, and read alternately. When the lesson had been thus read, Dr. Burleson would follow with a short chapel talk. His favorite themes were, Man's Homogeneity, Reciprocal Relations, Mutual Dependence, Community of Interest, Altruism, Duties of Life, Man's Obligation to the World.

His responsibility to God, and his accountability for not making the best use of his opportunities in life. His resources in the discussion of such subjects were inexhaustible, and every

morning some bright new thought would be presented in his Chapel talk, that lifted every young man in the school higher, and sent him bounding through the work of the day with new views of life, and higher aspirations and purposes.

Of the effect produced, and the enduring impressions made upon the lives and character of the students of Baylor University, one of the finest encomiums ever pronounced was by Gov. L. S. Ross in an address delivered before the Confederate Veteran Association in Waco, 1894. He was Commander of the Association, an alumnus of Baylor University and in his annual address on that occasion declared that Dr. Burleson's Chapel Talks had inspired him with higher ambition to serve mankind in some useful sphere, and gave him clearer conceptions of life's duties than any feature of his college course. He also stated that what he was, or whatever he had accomplished in life, was due to the impressions thus made. Similar statements could be given as coming from other distinguished statesmen, as to the value of this method of imparting instruction, and presenting high ideals to the young men whose training had been committed to his management.

It is not asserted that the highest spheres of usefulness can be reached without a thorough equipment and education; but the opinion is ventured, based in part on personal experience, that scores upon scores of the Alumni of Baylor University have been inspired to look out, and reach up, to attain the highest ideals in life by these morning talks.

"Well do I remember the kind words spoken the last time I saw you in Baylor, especially do I remember your Chapel Talk that morning in which there was so much wise counsel, and such interest evinced in the moral, intellectual and physical well-being of your students. A sense of the keenest appreciation will go with me through the remaining years of my life."

Thus an old student recently wrote from a distant state. This chapter could be filled with extracts from letters of the same kind, showing the impressions made on the minds of students by these lectures. These exercises were not only sources of pleasure and profit as conducted by Dr. Burleson, but there was another respect in which they were valuable to the student body.

Whenever a distinguished man, in any avocation of life visited Independence, Dr. Burleson would have him visit the University, and lecture in his stead. In this way the young men not only had the pleasure and satisfaction of seeing the leaders of thought, and controlling spirits in the affairs of both church and state, but of hearing them lecture on the practical duties of life.

Whenever a visitor was introduced, every student in the Chapel would rise to his feet, make a graceful bow, and resume his seat.

Another valuable feature of Dr. Burleson's Chapel Talks, was the deep impression made on the minds of the students, as to the importance of a well ordered home, and the inculcation of a spirit of filial devotion. Next to his God, he entertained the profoundest regard for the sanctity of the home, and magnified and exalted it on all occasions.

If a man would but discharge his duty in the home circle, and prove himself to be worthy of that confidence and loyalty man is wont to demand as the head of the household, however tempestuous and turbulent life might be, his home would be a haven, and place of refuge to which he could flee, where his bark would glide serenely upon a sea of love, instead of being rolled and broken by restless billows. There are happy homes, presided over by happy wives, where cadence sings in unconfined, unrestrained joyousness all over Texas, and other states, that have been made so in part, by the impression made on the student's heart, by a wholesome truth uttered in some one of these Chapel Talks.

DETECTIVE BIRD.

Boys have been boys in all the past ages of the world, and they will continue to be boys in all ages to come. Boys will have their fun whether in school or out of it. The boys who lived in Texas in the earlier times, were just like the boys who live in Texas now. The prairies were larger, long years ago when Baylor University was young, and Dr. Burleson in the prime of manhood; the streams clearer, the forests thicker, the grass taller, the wild flowers brighter, the winters were warmer, and the summers cooler. In all nature there have

come great changes; but this has not changed the boys; they are just the same, they loved fun then, they love it yet. The boys in "Baylor" formed no exception to this rule, they loved fun just as others.

Another thing about boys, they are smart, and when they go out to have fun they are cunning and hard to catch. Dr. Burleson was well acquainted with this boyish characteristic, and while he was willing for them to have their sport, he wanted to know what was going on so he could keep the fun within the bounds of propriety. When therefore, the students would slip out of a window and slide down a column to engage in some kind of amusement, he would slip out himself and try to find them. Sometimes he would succeed, and sometimes he failed.

He was equal to the emergency however, and trained what he called his little "Detective Bird." "When the young men were out of their rooms," he said, "my Detective Bird comes fluttering to me, whispers in my ear, and tells me where the young men are and what they are doing." The students were skeptical as to whether he really had a bird so well trained or not, but of one thing they were quite sure, and that was, they could not elude detection.

Dr. Burleson, his Detective Bird and the escapades of the students, forms the subject of many amusing incidents.

A Carriage Ride.

When school was dismissed one Friday evening during the spring term of 1856, Dr. Burleson announced that he would drive out in the country the next morning and spend the day with a friend. Two of the students who were sitting together in the Chapel, decided as soon as they got out of the building, they would disappoint him in his anticipated pleasure, and have some fine sport at the same time. The plan adopted was to go to the barn, and pull his carriage off and hide it in the woods, and thus prevent him from making the visit. The little bird informed Dr. Burleson of the plan, and he concluded he would have some fun himself. He hurried through supper, went out, got in the carriage, and down between the seats, and concealed himself by unrolling the

curtains, and throwing a blanket over his body. In a little while the boys came, opened the door, pulled the carriage out, and went off chuckling about how sadly disappointed he would be the next morning. When they had gone more than a mile, and were very much fatigued, Dr. Burleson thrust his head out at one side, and said, "Young gentlemen, I am very much obliged for this nice ride, and would suggest that you stop, and when you have rested a moment, you can pull me back home."

TAKES A NAP.

In the "Octagon," which Dr. Burleson occupied as a residence at Independence, the rooms were large, and four boarders lived in each room. The four young men occupying one of these rooms concluded they would have a "chicken supper." The plan was, for three of the young men to go out and get the chickens, (buy them of course) while the fourth would remain in the room, go to bed, put out the light, and snore loud enough for everybody in the house to hear him, so as to keep down suspicion. In a little while, the young man left in the room became impatient, rolled out of bed, and went out to see what success his room-mates were having in buying the chickens, but he failed to find them. The Detective Bird informed Dr. Burleson of "what was up," and he went to the room, got in bed and waited. In a little while the young men who had been out to buy the chickens returned with four, fine, fat, frying-size fowls, threw them on the table, "struck a light," and called to the young man in bed to get up, help clean and cook them.

The consternation that prevailed in that room may be imagined, but not described, when Dr. Burleson rolled out, and said, "All right young gentlemen, if you bought those chickens, it will be better to wait and let Mrs. Burleson have them nicely fried for breakfast, but if you "hooked them," I would advise you to return them to the owner at once."

TURKEY SUPPER.

One night in the fall of 1857, when turkeys were fat, the air crisp, and the appetite of students sharp, about one dozen

of the young men in the University concluded they would have a great turkey supper. The Male and Female Departments of Baylor at Independence, were situated on opposite hills one thousand yards apart. A beautiful brook flowed between these hills, which Dr. Burleson christened "Jordan." The place selected for the supper was on "Jordan," about one mile north of town. An old colored man was employed to buy the turkeys, and have them at the place designated, at the appointed time. The boys assembled, all eager for the feast. Some were cleaning, others were cooking, and all were talking. Dr. Burleson's Detective Bird had informed him of the plan of the boys, and he concluded to take a hand in the fun. After the boys had gone, he went to the place, secreted himself in a ravine near by, and looked and listened. They were all in a great glee. One of the young men remarked:

"Boys, suppose Dr. Burleson were to slip up on us, what would we do?"

"I would catch him by the nape of the neck and sling him into that pool of water," one replied.

Another one said: "I would take a piece of brush and fray him to a frazzle, and teach him to mind his own business."

A third remarked: "I tell you what I would do; I would tie him hand and foot, take off his coat and pants, and leave him to spend the night on Jordan's stormy banks."

This suggestion the crowd thought would be capital punishment for his interference, and all roared.

The fourth boy said: "Well, I tell you what I would do. I would say, Dr. Burleson, walk up and eat some turkey with us."

At this juncture Dr. Burleson emerged from his place of concealment, and, addressing himself to the one who had last spoken: "Thank you, sir, as you seem to be the only young man here who has any politeness, I will accept your invitation. Turkey is my favorite fowl."

With this he walked up. The crowd was thrown into a state of panic, and every one of them bounded off into the brush like frightened deer. Dr. Burleson left the old colored man who was assisting the young men in preparing the tur-

keys in charge of the situation, and as they did not return, the old man carried them to his home and had a large family feast.

Dr. Burleson usually came out victorious in these escapades with the students, but not always. Sometimes he was turned down, as the following incident shows:

A PRIMITIVE ELEVATOR.

The young men in the boarding house planned to play some practical jokes on persons around town one night, and the ubiquitous Detective Bird was again to the front. It was difficult for the young men to get out of the house undetected; so they improvised an elevator. A rope was attached to the basket used for soiled clothes. One would get in, and two strong boys, stationed on the third gallery, would lower him to the ground. Several were let down in this way. Two were stationed on the gallery, and it was understood, when the boys returned after having their fun, the signal for them to be drawn up would be given by jerking the rope. Dr. Burleson went out of the back door, around the house to the basket, got in and jerked the rope. Instantly the boys commenced hauling him up. When about half way, they discovered who it was, stopped and secured the upper end of the rope to the railing, and stepped back against the wall. Dr. Burleson supposed they were merely resting, but in a few minutes jerked the rope. The elevator did not move. He jerked again and again, but the boys did not come. He was allowed to remain in this state of both mental and physical suspense for some time, when the boys peeped over the rail, and said:

"Doctor, we know who you are, and do not intend to haul you up another inch until you promise not to give any of us *demerit* marks."

Dr. Burleson saw he was entrapped and replied:

"Well, boys, see here; suppose we compromise our differences. I tell you what I will do; if you will pull me either up, or let me down, I do not care which, just so I get out of this basket, I will agree not to give you any demerits, if you will promise not to do so any more."

The compromise was accepted, the Doctor was let *down*, though, he admitted, badly "done up."

Pays a Reward.

When the boarding students entered Baylor University they deposited all their "pin money" with the President, and he returend it as their necessities required. He woke up one morning during the spring session of '58, and found that his buggy had been put on top of the Female College building. He was a little nonplused, but resolved to turn the joke on the boys if possible. He had learned from his Detective Bird who the boys were that had put his buggy on the college, and was, of course, familiar with their financial status. So he approached the leader in the episode, and said: "Robert, here is a bright, new ten-dollar gold piece. I will hand it to you if you will go over and bring my buggy home."

Robert seized the opportunity of earning $10 so quickly and easily, went at once, took the buggy down, and pulled it home. Dr. Burleson went out, handed Robert the gold piece, and told him it was his own money he had been working for.

Assists in Declining a Noun.

Dr. Burleson was very grave and dignified in manner, easy in conversation, never "spun yarns," or told "smutty stories," but there was a streak of original, refined humor running through his nature which at times he seemed to be unable to suppress. A little incident illustrates this trait.

In the Female Department of the University at Independence there was a most charming young lady whose surname was Rem. In the Male Department there was a fine young man whose first name was Lem, a contraction of Lemuel. Lem was very much in love with Miss Rem, and everybody in both the school and town knew it. On one occasion, when hearing the class in Latin grammar, Dr. Burleson gave Lem the noun Res to decline. He commenced, res, reis, rem. Before he could finish, Dr. Burleson interposed and continued, "found in the accusative and governed by Lem."

The class was convulsed with laughter, and Dr. Burleson dismissed it, saying, "Young gentlemen, you can get this same lesson for to-morrow.

Dr. Burleson always manifested great interest in the exercises and pastime of his students. In 1858 he had erected, at his own expense, on the college campus a well-equipped and well-arranged gymnasium, for those days, where physical exercise of almost any kind could be taken.

He was seen on the campus every day among the boys, and would occasionally take part in the games. When he engaged with the students in their outdoor sports he was the center of attraction, very naturally, and seemed to be able to endure any amount of punishment.

On one occasion this writer saw him step out on the campus at Independence, where a hundred boys were engaged in playing an exciting game of "hot ball," and offer himself as a target for the whole crowd. He was pelted a hundred times with solid rubber balls, and one hundred blue spots must have been made on his body, but he was as obdurate and unmoved as the sturdy live oak under which he stood while the fun was going on. The sport over, he saluted the boys, and bowed himself from the grounds, his face wreathed in smiles, when he was unquestionably suffering the greatest pain.



CHAPTER XXV.

Controversy Between President Burleson and Principal of the Female Department — Called Before the Board of Trustees—Submitted Their Grievances in Writing—Each Appears in His Own Behalf—Findings of the Trustees—Accepted as Satisfactory—Stringent Resolutions of the Board—High Regard of Trustees for the Heads of Both Departments of the School.

WE now approach a period in the story of Dr. Burleson's life which we would prefer to avoid, the facts of which, however, are so far reaching as to affect the course of this great man, the cause of education and the history of Texas, that loyalty to the record and devotion to the truth compels their recital.

Washington County, from the earliest settlement of the country, while yet a Mexican province up to 1861, was the most historic of any in the State. It was in her borders that the first families of Austin's original three hundred colonists settled in 1822. It was one of the oldest provinces, municipalities and counties formed under the Mexican Government.

It was here the Declaration of Independence was promulgated March the 2d, 1836. It was here the Republic of Texas was organized March 16th of that year. It was here that the joint resolution passed by the American Congress, providing for the annexation of Texas to the United States, was ratified July 4th, 1845, on the sixty-ninth anniversary of the birth of the great Republic, and where Texas, as a nation, ceased to exist. It has the proud distinction of containing

the capital of the Republic three times; in 1836, 1842, and in 1845. The county was not only the center of population in its early history, but of wealth, refinement, education and religion. The momentous events about to be related mark the decay and decline of all these interests. And while the map of Texas has not been changed, the center and headquarters of all these ennobling and elevating interests have been shifted to other sections of the State.

As already seen, Baylor University was composed of Male and Female Departments, taught in separate buildings on opposite hills. Dr. Burleson was President of the University—that is to say, of both departments—and Rev. Horace Clark Principal of the Female Department. He was conceded to be a man of pure life, possessed of a high order of wisdom and much learning, a fine teacher and a successful disciplinarian and manager; but, like all men modestly conscious of his ability, ambitious. Some discussion was indulged in by the Trustees and friends of the schools as to the propriety of making the Female Department a distinct school and placing Prof. Clark at its head as President. The time was not ripe for this change in the genius of the institution, though it was eventually effected. Prof. Clark became more and more self-assertive, and seemed to chafe under the restraints of the subordinate position he held. Dr. Burleson maintained the dignity of the presidency, and insisted on exercising all the rights and authority of the position, as defined by an act of the Board of Trustees.

Mild clashes and conflicts for this reason occurred. These conflicts increased in frequency. They not only became more frequent, but the issues more sharply defined. From clearly defined issues, as times passed, they became violent differences. From violence, the disagreements assumed an unwarranted degree of fierceness. At first the differences were only conflicts of authority, but soon they took on a personal phase. The President and Principal stood face to face and toe to toe, Dr. Burleson claiming, asserting and maintaining all his authority, and Prof. Clark refusing to recede one hair's breadth. The situation was alarming, had its effect upon the schools, and spread through-

out the community. Mutual friends intervened for the purpose of effecting a settlement of the differences and reconciling the parties, but all these worthy, disinterested efforts were fruitless. People in the community, as well as members of the denomination at large, began to take sides and become inflamed partisans.

It was now apparent that a crisis was on, the welfare of the schools involved, and that nothing could be done except by the Board of Trustees interposing to the very limit of its authority. A special meeting was, therefore, called, and the situation calmly and exhaustively discussed. A committee was appointed by the board to interview President Burleson and Prof. Clark, and effect, if possible, a compromise of the differences, and complete reconciliation. The committee labored earnestly for several days to accomplish the object for which it was appointed, but utterly failed in its purpose, and so stated to the board at a session called to hear its report. A resolution was passed requiring President Burleson and Prof. Clark to reduce their grievances to writing, and submit them to the board, each of whom would be accorded the privilege of appearing for himself in support of the charges, and when the arguments had been heard, the charges would be impartially considered, and both parties furnished with a written copy of their findings and conclusions reached.

These charges were written, as requested, and filed with the board at a meeting held on the 29th of June, 1860, and are as follows:

Charges by Clark.

To the Board of Trustees of Baylor University:

First. I feel grieved with Brother Burleson for compelling me to arise in a religious assembly to reply to what I, and others, conceived to be a personal attack upon me.

Second. I feel grieved with him in permitting a disrespectful demonstration toward me on the part of students of the male department.

Third. I feel aggrieved with him for permitting to be circulated a certain letter written to him personally many years ago for the purpose of inviting a reconciliation, and

which was used not in accordance with its spirit and tenor, but in such a way as to place me in the attitude of an aggressor.

Fourth. I feel aggrieved with him for publicly making disparaging remarks against the female department.

Fifth. I feel aggrieved with him for not being willing to submit our differences to the arbitration of mutual friends.

Sixth. I feel aggrieved with him for not manifesting a willingness to settle them upon a basis which I conceive to be mutually honorable.

Respectfully submitted,

HORACE CLARK.

BURLESON'S CHARGES.

First. Prof. Clark has grieved me personally. He publicly, on the night of the 17th instant, charged me with being the cause of the dissensions and party strife in the church at Independence.

Second. He has grieved me by reviving a matter fully settled by the Board of Trustees.

Third. In reviving this matter, that was thought to be settled and buried forever, he has revived a letter casting upon me the imputation of insincerity and hypocrisy, and charging my family and friends with crimes that makes "one sick at heart."

Fourth. He has treated my wife and myself with disrespect, in not allowing the daughters of my friends and brethren to meet a few select friends at my house.

Fifth. I am grieved with him for using language in a speech before the young ladies, during school hours, calculated to prejudice their minds against me, which he should either prove, or withdraw as publicly as made.

Sixth. He has grieved me as a member of the Faculty in violating the solemn promise we made to the Board of Trustees not to interfere with the management of the respective departments committed to our care. He has thus interfered in vindicating and endorsing the course of Judge

Wheeler in his resignation as head of the law department of Baylor University, and opening a law school in Brenham.

Respectfully submitted,

Rufus C. Burleson.

President Burleson and Prof. Clark read their charges before the board, introduced evidence, and made arguments in support of each allegation. When they had concluded the presentation of their cases, the Trustees considered the grievances seriatim, Dr. Burleson's being taken up first.

The record shows no disposal of charges 1 and 2 made by Dr. Burleson, as consideration commenced with charge 3, and by a unanimous vote advised Prof. Clark to withdraw the letter altogether.

Charge fourth was explained in a manner satisfactory to the President and Board.

Charge fifth was sustained so far as the fact that Prof. Clark did address the female department on the subject of his differences with Dr. Burleson, but not sustained as to the prejudicial effect against the male department.

Charge sixth was disposed of by the adoption of the following resolution:

Resolved, By the Board of Trustees of Baylor University, That we disapprove of the letter written by Prof. Clark on the subject of the Law School, but not attributing to him any design of reflecting upon the Faculty of the male department, as he candidly affirmed to us.

Prof. Clark's grievances were then considered in the same way.

Charge first is sustained, and the Trustees entered their disapproval of President Burleson introducing his school troubles in a religious meeting.

Charge second was taken up, and, while it was sustained, the Board voted that they did not believe Dr. Burleson's conduct was intentional.

Charge third, the record shows, was passed by the Board without action.

Charge fourth was sustained, and the Board expressed its disapprobation of President Burleson's remarks about the female department.

Charge fifth was sustained, and the Board censured President Burleson for refusing to submit his differences with Prof. Clark to the arbitration of mutual friends.

Charge sixth was not sustained by the Board, because it appeared to be groundless.

Having taken action on the grievances submitted by the heads of the two departments of the University, the Board adjourned, and reconvened on Sunday morning, July 1st, when the following resolutions were adopted by a unanimous vote:

Whereas, We have examined the above charges submitted by President R. C. Burleson and Prof. Horace Clark, and passed on the same according to their respective merits, after taking the testimony and hearing the defense in each case; now, therefore, be it

Resolved, By the Board of Trustees of Baylor University, in special session assembled, That Prof. H. Clark be requested to withdraw the letter addressed by him to President Burleson, and that the withdrawal of said letter will be regarded as an honorable and satisfactory settlement of all the matter between them growing out of said letter, and that the original letter be destroyed.

Resolved, Second, That in examining the difficulties between the above named brethren, while we have felt it to be our duty to sustain some of the charges, we say there were extenuating circumstances in all the cases, and none of them have been regarded by us of such magnitude as to involve the character or reputation of either, after explained, and, therefore, in the adjustment we here propose to the parties, we do not regard either, in accepting the settlement, as compromising his honor as Christian and gentleman.

Resolved, Third, That we have seen nothing in the examination of the above named difficulties more dangerous and alarming in its bearing and influence, than the introduction of these troubles among the students of each department (while we have nothing serious to consider in what has already passed) we most positively determine, if for the future, the heads of the Faculty of either department, shall aid in, or give countenance to, or shall allow unnoticed or uncorrected, any

demonstration of disrespect, of one of the departments toward the other, the Faculty or students, it will be regarded by the Board as a high offense, and will require the highest penalty known to our charter or by-laws.

Resolved, Fourth, As we have heard the complaints of each of our brethren and their defenses, and as we have impartially, as we think, decided on the adjustment, we require of the parties themselves, or through some friends, the better to quiet their friends and the public, and make known to the world the honorable adjustment of their difficulties, to use the first public opportunity to state, that they agree to, and will abide by the settlement of these troubles by the Trustees, and request their respective friends to act out, and make the same known generally.

Resolved, Fifth, That it needs no argument to show that the difficulties, as heretofore existing, are ruinous to our beloved institution, and as the guardians of the same it is our solemn conclusion that further labor with the heads of our departments and Faculty, to reconcile their variances, is regarded by us as useless, and except a radical change occurs in the future, prompt and extreme means will be adopted by us toward the parties in fault. We give notice of this, not as a threat, or desiring to be disrespectful to our President, Principal or Faculty, but to let them know that our patience with their petty difficulties is exhausted, and for the future no compromise will be required, but we shall, with the fear of God before our eyes, promptly apply a remedy, though it should sever the ties that connect us together, from the President to the last Professor, if they should persist in this conduct.

Co-operation and peace we must have between our departments, and without any additional or special law for future action, an infraction of those two principles will be sufficient cause for prompt action by this Board.

Resolved, Sixth, That we regard this adjustment as honorable and reasonable to all parties concerned, and, therefore, request the President, Principal and Professors to signify to this Board their acceptance of the same and willingness to unite their efforts with ours for the promotion of peace, co-operation and the advancement of the welfare of the school, in

building it up in all its departments, to our mutual gratification and their profit and credit.

Resolved, Seventh, That we request the President of this Board, Rev. Hosea Garrett, to give public notice through the "Texas Baptist" of the adjustment of all our troubles so soon as proper to do so.

After this action was taken on the charges, and these resolutions adopted embodying the future policy of the Board, President Burleson, Professor Clark, Prof. R. B. Burleson, Dr. D. R. Wallace, O. H. Leland and Prof. Willrick, members of the Faculty of both the male and female departments, were sent for, and responded promptly.

The findings of the Board under each specific head, as well as the preamble and resolutions adopted as a basis of the settlement of the controversies, were read, and the Faculty called on to state whether they accepted or rejected the conclusions and decisions.

All gave their full approval to the decisions of the Board, and also to the declarations of future policy contained in the resolutions.

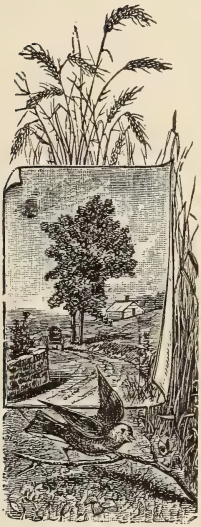
The Trustees entertained the highest regard for President Burleson and his brilliant Faculty, and for Prof. Clark and his corps of splendid assistants. They appreciated the fact that, without exception, they possessed a high order of ability as educators, and were anxious to retain all of them in their positions. The action taken, therefore, was cautious, conservative and careful, and while it may be characterized as a compromise course, yet it was impartial and a just treatment of both men and measures, persons and propositions.

They, therefore, felt, since their conclusions met the hearty acquiescence of the Faculty in both departments, that bickerings and strife among them were forever at an end.

Indeed, this was the case, so far as the University was directly responsible or concerned. They felt hopeful and cheerful under the circumstances, and the prospect for success was never more rosy or encouraging. Harmony and good will prevailed, and plans for future operations were rapidly

formulated by the Board, in which President Burleson and all the teachers heartily and earnestly co-operated.

These difficulties unfortunately, however, had passed beyond the control of the original principals, and were soon to be transferred to a new theater of action, and a dreadful day of doom and darkness was impending.



CHAPTER XXVI.

CONTROVERSY BETWEEN PRESIDENT BURLESON AND PROF. CLARK PASSES BEYOND THEIR CONTROL—TAKEN UP BY FRIENDS—PERMEATES THE ENTIRE COMMUNITY—PUBLICATION OF A PAMPHLET PRECIPITATES A CHURCH TRIAL—EXCITING SCENES—A CLOSE VOTE—GENERAL HOUSTON PRESENT—MEETING BETWEEN GENERAL HOUSTON AND DR. BURLESON—REVIVAL IN THE INDEPENDENCE CHURCH—DR. BURLESON'S TRIUMPH—LETTERS OF THE FACULTY AND SENIOR CLASS SUSTAINING HIM—GENERAL HOUSTON PLEDGES DR. BURLESON HIS UNDYING DEVOTION—HOUSTON'S DEPOSITION BY THE TEXAS LEGISLATURE—VISITS INDEPENDENCE TO CONFER WITH HIS FRIEND, DR. BURLESON.

HISTORY does not afford a more striking example of the necessity of prudence in public utterances and conduct than the unfortunate differences between President Burleson and Prof. Clark. The good or evil effects of public expressions does not end when the occasion which called them forth passes, but they live on, and a harvest is reaped by somebody, at some time. In the spiritual and intellectual affairs of life, as well as the physical, we "sow the wind and reap the whirlwind," or we sow fitly spoken words of gentleness and discretion and reap a harvest of love, and make present and future generations the legatee of beneficence.

This crimination and recrimination had been going on for years, and both parties to the controversy had been guilty of some measure of indiscretion and imprudence, which was not naturally a characteristic of either.

The adjustment made by the Board of Trustees was satisfactory to the parties directly concerned; but not so with their friends. The affair had now permeated the entire community, and every citizen of Independence was arrayed as a bitter partisan on one side or the other. Dr. Burleson and Prof. Clark made diligent efforts to pacify the community, be it said to their credit, but all such were fruitless and vain.

Good men who had been champions of the cause of either Dr. Burleson or Prof. Clark, seeing the evil trend of affairs, and the disastrous results and consequences, unless oil was poured on the troubled waters, abandoned all compromising and entangling alliances, assumed positions of neutrality, and made a personal, man-to-man canvass of the entire community on missions of peace. The public mind was so inflamed that nothing was accomplished.

Men armed themselves, and appearances indicated that the affair would be settled *vi et armis.*

At this juncture a pamphlet was published, signed by A. E. Lipscomb, a member of the Burleson following, attacking the friends of Prof. Clark with much vehemence.

The publication of this pamphlet rekindled the bitterness of both sides, and the charges made, and the spirit manifested, were denounced as unchristian by the Clark following, and resulted in a church trial, which was precipitated by a motion to expel Mr. Lipscomb from the church, made at a conference held soon after the publication appeared. He was cited to appear at the bar of the church to show cause why the motion should not prevail, and a meeting was fixed to hear his vindication.

On the occasion of this hearing, the friends of Dr. Burleson and Prof. Clark were marshalled to a man, the first named in defense of Mr. Lipscomb, the latter to support the motion; not only the members of the church were present, but citizens of the community for miles around.

During the progress of this trial, Dr. Burleson and Prof. Clark both became wrought up, lost self-control, and the pacificatory work of the Trustees, a month before, was completely undone.

From a Christian point of view, it was a most unusual spectacle. Trouble was expected, and it is recorded with

sincere regret that men went to the church armed. The building was crowded to the last limit of its capacity. Rev. M. Ross, pastor of the church, acted as Moderator. He was an Englishman, a great preacher, smooth face, sixty-four years old, with snow-white hair. Through all the dissension he had preserved his neutrality, and his conduct and rulings on this occasion were impartial, by the testimony of nearly all present.

The conference was formally opened, and the motion to withdraw fellowship from Mr. Lipscomb called up. It was the living, burning issue, and both sides realized that their standing depended upon its adoption or rejection. Neither was confident of its strength, and resort to parliamentary tactics was made as far as possible to determine this fact, and dilatory proceedings were the order. The Clark party finally reached the conclusion that they were superior in voting strength, but the margin was so small that they hesitated to insist on a vote. The crisis was now supreme and the suppressed excitement intense. Whatever was suggested by one party was promptly rejected by the other.

Dr. Burleson believed in disposing of questions and issues directly; Prof. Clark was a tactician and parliamentarian. He wanted a vote taken, and, knowing it would be opposed if he suggested it, he moved the postponement of the matter to a future meeting. The Burleson party construed this motion as an admission of weakness, opposed it with all the force they could bring to bear, and the motion to postpone was defeated by a small majority, which gave them much confidence in their strength. The Clark men purposely permitted this defeat.

The Moderator then ordered the conference to proceed on the motion to withdraw fellowship from Mr. Lipscomb.

The proceedings now assumed an aspect of profound solemnity; all was quiet and orderly, and it was conceded that Lipscomb had achieved a victory.

The ballot on the motion to expel was taken. The tally sheet by the tellers was carefully and fairly kept. The result was handed to the Moderator, who arose with much dignity to announce the vote. The silence of the excited audience can

be compared to nothing but the stillness of death. Every eye and expectant mind was directed toward the pulpit.

When the Moderator announced that Mr. Lipscomb stood expelled from the Independence Church by a majority of five votes, on a charge of unchristian conduct, pandemonium reigned; all were instantly on their feet; some entering protests and challenging the vote; others clapping hands and exulting over the victory.

Dr. Burleson was so confident that the ballot would be favorable to his contention that he was unnerved and lost his balance by the result. He arose in his place, walked deliberately to the rostrum, thrust his finger into the face of the Moderator, and said:

"You have been guilty of unfairness, and have used the power of your official position to adopt this motion, and nothing but your gray hairs protect you from the punishment you so justly deserve."

Moderator Ross shook with emotion, but made no kind of reply. He saw that the nervous tension of the people had been wrought to such a point that the sooner they dispersed the better, and adjourned the meeting without the usual ceremony and benediction.

General Sam Houston, who was a member of the church, was present at this meeting, and witnessed the proceedings with surprise and astonishment. Dr. Burleson had baptized him in 1854, and he was a loyal Burleson man in this long and unfortunate controversy.

That evening General Houston was sitting in the law office of his friend, T. W. Morriss, Esq., who was also a friend of Dr. Burleson, but was one of a very few in the community, and possibly the only man, who had not espoused the cause of one of the two leaders in the dispute. General Houston was chatting pleasantly with Judge Morriss, when Dr. Burleson came in, and offered the General his hand. He arose, crossed his arms behind him, and said:

"Brother Burleson, I served as Governor of Tennessee when that State was new, and have witnessed some fiery scenes among the people during their legislative proceedings. I have spent many months among the Cherokee Indians, and

have seen many passionate outbursts when the council of these people was in session. I have been a member of the United States Congress during some of the most turbulent sessions of that body ever held. I was Commander-in-Chief of the army of Texas, and served through the campaign that resulted in the establishment of the liberty of the people. After the organization of the Republic, I filled the Presidency for two years, and saw the Congress in some of its stormiest sessions. When Texas went into the Union and became a State, I was twice elected Governor, and witnessed many discourtesies in debate when these early Legislatures were in session.

"But during all my public life I have never seen such improprieties in the proceedings of any body, as you were guilty of this morning in the Baptist Church, when you shook your finger in Bro. Ross' face, charged him with dishonorable conduct, and told him that nothing but his gray hairs protected him from personal violence. You baptized me in Rocky Creek in 1854, and in your company I have spent many happy hours in social and spiritual enjoyment. For many years I have been your devoted friend. But, Brother Burleson, after witnessing your conduct this morning, you must excuse me, but I cannot, I will not, take your hand until convinced that you have sincerely repented."

Dr. Burleson was not prepared for this rebuke, coming as it did from a man with whom he had for years sustained the most cordial and affectionate relations. He preserved his equanimity, however, bowed himself out of the office and went to his home.

During the next few weeks the excitement in the community subsided to some extent and the good nature of the people was restored.

Rev. James H. Stribbling, a former student of Baylor University, came to Independence to conduct a protracted meeting, during which Dr. Burleson had his triumphs. The interest in the meeting did not grow as Dr. Stribbling, the pastor, Rev. M. Ross, and other members of the church had expected and desired. All the services seemed to be dead formality and nobody moved. After it had progressed for nearly a week, Dr. Stribbling called on Dr. Burleson to lead

in prayer during one of the services. In extending the request for Dr. Burleson to pray, the preacher used this language:

"Brethren, this meeting is not progressing as I, and I trust you all had prayed. We are not right before God, or He would send us a blessing. Let us all get down on our knees, and join with Brother Burleson in an earnest prayer that God will remove all obstacles in the way, and send us down from Heaven such a blessing as our souls are not able to contain. Let us pray."

Instantly almost all the Christians in the house knelt down. All was quiet. Dr. Burleson was attired in a black frock coat, black trousers, black silk plush vest, standing collar and white stock cravat. He arose from his place in the audience and said:

"If at any time in my life I have offended any creature of God, either man or beast, by thought, word or deed, I here and now humbly crave God's forgiveness, and ask their pardon. Bro. Stribbling, you have asked me to kneel in prayer. This I cannot do. I feel like prostrating myself in the dust of the earth, and ask Him to take everything away that hinders, or in any way interferes with the progress of this meeting."

With these words he slowly walked from his seat to the aisle, deliberately threw himself upon his stomach, supported his face with his hands, and poured out his soul to God for a blessing on all he had offended, for the spirit of peace and love, and that everything that stood in the way of the success of that meeting might be removed. This prayer was the most soulful ever heard. The stone walls were almost melted. It reached the very Throne, and moved the Almighty God Himself. The windows and doors of heaven were thrown wide open, and copious showers of Divine blessings descended upon that town, that had been torn and tossed on the waves of internal strife for years.

After the service was over Dr. Ross and others gave Dr. Burleson their hands as a token of their complete reconciliation. General Houston approached him and remarked: "Brother Burleson, here is my hand. Hold it while life lasts. Here is my heart; it will love you with its last pulsation."

This was not Dr. Burleson's only triumph. Others were to follow.

Washington was hounded and pursued during the closing years of the Revolution of 1776, but by his courage and capacity triumphed over his enemies. Gladstone was thrice hurled from the British Premiership, but lived to see his policies and character vindicated by the English people. Houston was deposed in 1861, and left the capital overwhelmed with mortification because of a variance between himself and the Legislature, but his foresight and wisdom is now seen and admitted, and to-day he occupies the highest place in the estimation of the people of Texas, and the warmest place in their hearts.

Like these patriots and heroes, Dr. Burleson had been discredited by his church, and it may be said also by the Board of Trustees of Baylor University, but his overtowering personality and character enabled him to overcome much of this opposition.

By those with whom he had been most intimately thrown he was warmly sustained. This is shown by the following communications, which were placed in his hands when he tendered his resignation as President in June, 1861:

ARTICLES OF AGREEMENT.

We, the President and Professors of the Male Department of Baylor University, enter into the following articles of agreement.

1st. We pledge ourselves to exert our utmost ability to build up and sustain a great literary institution in Texas.

2d. To secure this noble end, we will do all in our power to promote the pecuniary, social and professional interest and happiness of each other.

3d. All questions of mutual interest or difference to be decided according to the will of a majority.

4th. The basis of our co-operation shall be our present relations as professors, until otherwise ordered by the majority.

5th. It is distinctly understood that in all our intercourse with each other, as well as all others, we are to act on the highest principles of candor, honesty and patriotism.

6th. This agreement to last five years, unless dissolved by mutual consent, after three months' notice has been given.

(Signed) RUFUS C. BURLESON,
RICHARD B. BURLESON,
DAVID R. WALLACE,
OSCAR H. LELAND,
GEORGE W. WILLRICK.

Request From the Senior Class.

To the Faculty, Male Department of Baylor University:

In consequence of your late action in notifying the Trustees of Baylor University that you would resign your respective positions as Professors in said institution at the close of the present term, and in consideration of the patent fact that whatever of educational advantages we have enjoyed while students of Baylor University have been derived from your arduous and disinterested labors in our behalf, and, whereas, the relations which have so pleasantly existed between us, as Professors and pupils, should not be severed by your removal from this institution, and that the University with which you in future will be connected should be our Alma Mater; therefore,

Resolved, By the senior class of Baylor University, That we prefer receiving our diplomas from you, when you shall have established yourselves in Waco University, and do not wish to graduate at the close of the present term as students of Baylor University.

(Signed) M. M. VANDERHURST,
WILLIS B. DARBY,
BOLING ELDRIDGE,
JOHN C. WATSON,
MARK A. KELTON,
JAMES L. BOWERS,
HENRY F. PAHL.

That Dr. Burleson's triumph over General Houston was complete, and that the warmest personal relations were

restored, is shown by the fact that when General Houston was deposed as Governor of Texas, in 1861, he went to Independence expressly to see Dr. Burleson, and seek his counsel and advice as to the wisest and best course for him to pursue.

These great Texans discussed the ordinance of secession, the secession convention, the probable resort to arms that would be had by the States, and the result of the impending conflict. Together these brothers, friends and patriots, kneeled under the boughs of a wide-spreading live oak, and prayed to the God of nations for guidance and direction, for themselves and their people. When they arose General Houston gave Dr. Burleson a parting hand, and said, with tearful eyes: "Brother Burleson, let us continue to pray and hope for the best, but I fear all is lost."

It has been remarked that the disagreements in the Faculty of Baylor University did not change the geography of Texas, but did perceptibly affect its history. This is candidly believed, confidently asserted, and can be clearly shown.

In 1861 there were twenty Baptist churches in Washington County, and fully as many of other evangelical denominations. The county ranked among the first in wealth and population, and was increasing rapidly in both. As an educational center the county had neither a competitor or rival. Hundreds of wealthy families had settled in the county on account of the religious advantages and educational facilities offered.

What is said of Washington County may be said also of Burleson, Grimes, Montgomery, Waller, Austin, Fayette, Colorado and many other counties convenient and adjacent. Baylor University was the nucleus around which the people in these counties rallied, and it was the strong, cohesive force that held them together. The resignation of Dr. Burleson and Faculty in June, 1861, marks the decline and death of Baylor University at Independence, which marks in turn the decline of South Texas, which meant, in the light of late developments, the growth and increase, in spiritual and material affairs of North and Central Texas, especially the latter.

Thousands of families moved from the twenty counties around the school at Independence, and settled at convenient

distances from the University at Waco. As a result the Baptist, and American population within a radius of one hundred miles of Waco, has octupled in forty years, while the same classes of society in Washington county has decreased in the same proportion, and in some other counties contiguous have passed out almost altogether. Washington county has now twenty Lutheran churches with the numerical strength and moral influence of Lutheranism increasing every year.

We make no sort of pretension to ability in reading heavenly omens, nor to power to unravel signs, and apply them to purely mundane affairs. It is not even assumed in these ages of the world, that God uses displays of His might in the phenomena of nature to show His approval, or disapproval of human conduct. Paul and Peter, however, saw signs, had visions, and described celestial wonders from terrestial positions. Ancient Babylon, Jerusalem, Sodom and Gomorrah received warnings of their destruction and doom from an angry God, failing to heed which they were removed from the earth, and in the case of some the destruction is so complete that their precise location can not be determined.

During the years that the favored town of Independence was passing through this unseemly tumult, there was a most remarkable display of heavenly phenomena.

A great comet came out of the northern heavens. It had a resplendant appendage, estimated by astronomers to be one million miles long. It curved with indescribable grace and presented the form of a cavalryman's saber with the hilt hanging west. It whirled and described an immense circle around the sun, and disappeared, after remaining visible for weeks, in the same direction from which it came, and most remarkable to say, pushing its tail in front.

The following year, (1860), there was a grand auroral display in the northern heavens. At first a faint reddish tinge diffused itself over that portion of the sky. The coloring became more distinct, until the heavens looked as if they had received a coating of blood. Through this mass, a long silvery prominence shot up, from the base to its zenith.

(1) We are indebted to Judge T. W. Morriss for these facts, who, with other persons now living vouch for their truthfulness.

The redness extended to the northeast, sprayed and streaked with silvery streams, shooting to the uppermost limit in many places. Then the whole brilliant phenomena would descend like a great gorgeous portiere to the very edge of the horizon. Remaining for only a moment, it would suddenly start and shoot upward with the velocity of lightning. Instantly the flaming red spectacle would become bisected, one half rolling literally to the east, the other sweeping and swooping westward.

Reuniting, the entire auroral mass would swing and whirl from east to west, like the pendulum of a great clock. The colors were constantly and continually changing, from light to deepest crimson, now threaded with somber streams of silver.

Now it settled, became steady, and finally disappeared like a dissolving view, from human sight.

We do not wish to be understood as maintaining, that the great comet, shaped so like a warrior's saber, was the sword of Damocles hung by the Almighty One, over the town of Independence as a warning that the strife among the people must cease, but it looks that way; and more, it looks like the hair by which the sword of Damocles was suspended was cut, and it descended with destructive avenging might.

We do not assume, nor attempt to maintain, that the auroral display, when it parted, was intended to represent the sundered condition of the town, church and University, and when it became reunited to teach the beauty of harmony and reunion of discordant elements; nor do we say when it disappeared it was typical of the destruction that would follow unless peace, and unity of spirit prevailed; though it looks that way. No deductions are drawn, and no applications are made. We merely recite the facts.

CHAPTER XXVII.

Resigns the Presidency of Baylor University at Independence — Letter to the Board of Trustees — Exalted Spirit Manifested by Dr. Burleson in Retiring from the School—Summary of Ten Years' Work at Independence.

THE controversies in the school and church at Independence resulted as was to be expected in Doctor Burleson tendering his resignation as President of Baylor University. This has already been referred to; with a view of presenting his resignation formally he addressed the following letter to the President of the Board. In the face, and in the very atmosphere where, for nearly ten years Dr. Burleson had encountered so many obstacles in his efforts to build a University to which the Baptists of Texas could point with pride, the letter breathes a spirit of nobleness and Christian forbearance, worthy of preservation in the holiest archives of earth:

Baylor University, Independence, Texas,
May 15th, 1861.

Rev. Hosea Garrett, President Board of Trustees, Chappell Hill, Texas:

Dear Brother: There are a great many items of business to be settled between your Board and our Faculty preparatory to our final separation. Please inform us whether we shall confer with the whole Board, or a special committee. Also let us know whether a formal presentation of our resignations at this time will facilitate your business.

We are anxious to co-operate with you and the Board in securing an amiable dissolution of the intimate relations which have so long existed, and in whatever way we can promote the great interest of education under Baptist auspices in Texas.

We need not disguise the fact that in our present and future relations great magnanimity of soul, and Christian forbearance and firmness will be required to prevent alienations, and recriminations, which will only wound Christ in the house of His friends.

I shall avoid no sacrifice to prevent this result.

We earnestly desire peace and fraternity and co-operation in promoting the great interest of our dear Redeemer's cause in Texas.

For yourself and the majority of the Board we have the deepest affection and kindest remembrance; and for those from whom we have differed we entertain no unkind feeling, and wish the mantle of love to be thrown over all our differences.

Yours ever and affectionately,

RUFUS C. BURLESON.

At a meeting of the Board held at Independence June 28th, 1861, the resignations of President Burleson and other members of the Faculty were formally presented and accepted, and his connection with the University at that place ended.

A resume of the result of his ten years' work is given. In some instances the reports and data from which this information is compiled are meagre and hence the figures may not be exact, but may be taken as reliable approximations. Again, since Dr. Burleson's immediate control extended only over the Male Department of Baylor University, the figures and facts for this Department only are given.

1st. The only buildings on the campus in 1851, was a two story stone structure 40x60 feet. In 1861, a two story stone building 40x80 had been added and the first story of the main University building 56x112 finished.

Three wooden buildings 16x32 feet for recitation rooms had been also added to the college buildings proper, making twelve large rooms, one chapel, and one ample hall. A three

story boarding house was completed with 25 rooms, with a two story annex with 8 rooms, a total of 33.

2nd. In 1851 there was not the semblance of a library, and no chemical and scientific apparatus. In 1861 the library contained 2500 volumes, and there was a supply of apparatus amply sufficient for chemical and philosophical experiments and demonstrations.

3rd. The school opened September 1st, 1851, with 27 students in the Male Department, and 25 in the Female. In 1861 there were 280 students in Male Department and 200 in the Female.

4th. In 1851 the receipts including $336.00 interest on endowment notes, were approximately $2,000.00. In 1861, President Burleson reported the receipts to the Trustees to be $7,467.79.

5th. In 1851, Baylor University was an unknown school, an uncertain educational enterprise, trembling in the throes of doubt. In 1861, it was known in every state in the Union, and catalogued by the London Times among the leading institutions of learning in America.

It is not claimed that Dr. Burleson is entitled to all the credit for this marvelous growth and development of Baylor University. The Board of Trustees during this period of the school's history was composed of:

Rev. Hosea Garrett, Nelson Kavanaugh, Esqr.; Hon. Albert G. Haynes, Judge R. E. B. Baylor, Gov. A. C. Horton, E. G. Mays, Esqr.; J. L. Farquhar, Esqr.; Col. R. B. Jarman, T. J. Jackson, Esqr.; Dr. G. W. Graves, Rev. J. W. D. Creath, Rev. J. G. Thomas, Col. Aaron Shannon, Col. J. S. Lester, Gen. J. W. Barnes, Judge Abner S. Lipscomb, Dr. George W. Baines.

And while there were honest differences between the Trustees and President as to methods, they rendered him valuable aid.

It is, however, asserted that he is entitled to the honor in the same sense that a General who commands an army is entitled to the credit of achieving a brilliant victory in battle.

CHAPTER XXVIII.

UNION ASSOCIATION MOTHER OF THE CONVENTION—APPOINTS A CENTRAL COMMITTEE—MEETING CALLED—CONVENTION ORGANIZED SEPTEMBER 8TH, 1848 AT ANDERSON—LIST OF CHURCHES AND DELEGATES—DR. H. L. GRAVES FIRST PRESIDENT—RUFUS C. BURLESON FIRST CORRESPONDING SECRETARY—OTHER OFFICERS—CONSTITUTION—REPORT OF COMMITTEE ON ESTABLISHING A PAPER—ADVISE THAT PAPER BE ESTABLISHED, BUT CONVENTION TO ASSUME NO FINANCIAL RESPONSIBILITY—CHARACTER AND WORK OF CONVENTION, AND ITS INFLUENCE ON THE PEOPLE OF TEXAS.

THE Union Baptist Association is not only the mother of the Texas Baptist Education Society, Baylor University, Baylor Female College and nearly one hundred Baptist associations in the State, but it has also the distinction of being the mother of the Baptist General Convention of Texas.

It has been said that the Baptist pioneers of the State were impulsive, deliberated in a whirl, and reached conclusions hastily. They had no time to dally or delay, they were pressed by the exigencies of the times, and acted with promptness and courage, but not in haste. Every important step and enterprise was carefully, cautiously and conservatively considered. They inaugurated many enterprises to meet transient conditions, a temporary want; these have all perished with the necessity which called them forth.

When, however, they planned for the future, they acted with caution, displayed unmatched wisdom, and laid founda-

tions unaffected by the blasts of nearly three-quarters of a century. Surely these early builders for God, in the trackless Texas forests, were in the mind of John, the Divine, when he wrote, "Yea saith the Spirit, that they may rest from their labors; and their works do follow them."

But let the original M. S. record of the Union Baptist Association itself be consulted, to see whether they acted hastily, or without due deliberation in the matter of organizing the Baptist State Convention, which was, and is beyond question, the most potent factor for good of any religious organization in the state.

At a meeting of the association held in Houston, commencing September the 30th, and ending October the 4th, 1847, the following resolution was introduced by R. S. Blount and adopted: "Resolved, That the corresponding secretary be, and is hereby instructed to correspond with the *several associations* in the State, and with as many of the *churches* as it is convenient, in order to ascertain their *views* and *wishes* in regard to the formation of a Baptist State Convention."

"Resolved, That this association appoint a central committee of correspondence composed of H. L. Graves, H. Garrett, Richard Ellis, P. B. Chandler, W. M. Tryon, J. W. D. Creath, A. G. Haynes, J. L. Farquhar and J. G. Thomas, whose duty it shall be to receive from the corresponding secretary, the information that he may obtain, and in the event that a majority of the churches so corresponded with, shall be in favor of forming a convention, then it shall be the duty of the said central committee, to appoint a place and time of meeting, and unite with the churches favorable thereto, to send delegates to the said place of meeting, in order to organize a state convention."

Dr. Henry L. Graves, the corresponding secretary, communicated with the associations and churches then existing in the state, which correspondence he arranged in businesslike form, and delivered to the central committee.

The record does not state where or when, but the central committee met, went over the letters carefully, in which the associations and churches had expressed themselves on the subject, and decided that the time had come in the history of Texas Baptists for the formation of a body less circum-

scribed in its operations than associations, and to organize a convention with state wide jurisdiction. The Antioch Church at Anderson, Grimes county, was selected by the committee as the most central and suitable place for holding the meeting, and September 8th, 1848, the most desirable time.

The action of the central committee was communicated by the corresponding secretary to the associations and churches, by private letters and publication in the very few papers in the State.

At the time designated, September 8th, 1848, and at the place specified, Anderson, Grimes county, the delegates from the churches assembled, and at 9 o'clock proceeded to organize the Baptist State Convention.

Judged by results, the work of that autumn morning is the most memorable in the brilliant history of Texas Baptists, and those who took part in it, are worthy of undying glory in this world, and immortality in the next. There are few persons or places, in all the geographical limits of Texas that have not been plainly, palpably, perceptibly and powerfully effected by it; and in future ages, where is the person or place in all Texas, that will not be moved to higher plains of social, religious and civil excellence, and living, under the influence of this stalwart ecclesiastical body, whether they be Baptist, or even Christians of any distinction, or not.

In its vigorous existence for more than a half century in Texas, its influence has permeated the pulpit, moved ministers, cultivated Christianity, made homes happier, politics purer, society less sordid, and commerce cleaner.

So far as can be now determined, at the time the convention was formed, there were less than a half dozen associations in Texas, and only thirty-four churches, with an aggregate membership of about 950. Of these twenty-three churches sent delegates. The associations were not represented; unless Z. N. Morrell and Z. Werley who accepted seats in the convention as visitors, represented associations.

Rev. Z. N. Morrell by invitation from the central committee, preached the introductory sermon from the text, "Of the increase of His government and peace, there shall be no end."

After the sermon the delegates assembled in mass meeting; Judge R. E. B. Baylor was elected to preside, and Rev. J. G. Thomas, chosen secretary. The delegates present were requested to place their credentials on the secretary's table, and Reverends James Huckins and J. W. D. Creath appointed by the chairman to read them, and the secretary to enroll the names.

The following churches were found to be represented by the delegates whose names are given:

Independence.

H. L. Graves, R. E. B. Baylor, James Huckins, J. H. Stribling and A. G. Haynes.

Washington.

B. B. Baxter, J. L. Farquhar and J. G. Heard.

Dove Church.

H. Ryan, W. A. Chance, E. J. Chance, W. G. Rowland and J. G. Thomas.

Providence.—(Washington County).

Hosea Garrett, J. M. Hill, J. W. Brooks, W. Jackson and J. D. Smith.

Houston.

Rufus C. Burleson, R. S. Blount, E. B. Noble, D. S. Terry, J. N. Joiner and H. Bowles.

Rocky Creek.

A. M. Tandy, M. B. Bennett and B. Stribling.

Plum Grove.

Wm. Scallorn, G. W. Tuttle and J. Price.

Post Oak Grove.

J. W. D. Creath, A. McRae, J. King and N. H. Davis.

Antioch.—(Anderson).

A. Buffington, O. H. P. Hill, A. G. Perry, J. W. Barnes and J. M. Camp.

Concord.

B. F. Ellis and J. L. Ellis.

NEW YEARS CREEK.—(Brenham).

D. Fisher, J. Allcorn, J. Clark, J. Brown and W. G. Veazey.

MATAGORDA.

Noah Hill, A. C. Horton, W. Baxter and J. Yeaman.

BETHANY.

R. Andrews, R. B. Jarman, S. S. Hosea and S. E. Wright.

GONZALES.

R. Ellis, B. Weeks, J. L. Johnson and J. Mullin.

AUSTIN.

R. H. Taliaferro.

CUERO.

J. Stephens, D. B. Dillard and N. Burgett.

BEADI.

T. Davis, W. Stone, C. S. Gorbet.

MOUNT GILEAD.

R. D. Heck, W. P. Darby, G. M. Buchanan, W. W. Buster.

GALVESTON.—(First Church).

J. F. Hillyer, Gail Borden and D. B. Morrill.

HAMILTON.

Jesse Witt, J. Goodwin and S. Sanders.

WHARTON.

Eli Mercer.

LA GRANGE.

P. B. Chandler, J. S. Lester.

PROVIDENCE.—(Burleson County).

Represented only by letter.

The provisional organization of the Convention, was continued until the adoption of the constitution.

Hosea Garrett, Rufus C. Burleson, James Huckins, H. L. Graves, J. W. D. Creath, Richard Ellis, P. B. Chandler, R. S. Blount, A. C. Horton, J. G. Thomas, to which the chair-

man, R. E. B. Baylor, was added by motion, were appointed to draft a constitution.

R. H. Taliaferro, Noah Hill and A. G. Haynes were appointed on a committee to prepare rules of order.

Saturday, the 9th, at 9 o'clock the committee on constitution of which Rufus C. Burleson was a member, submitted its report to the convention, which was adopted without amendment or change, as was also the report of the committee on rules of order. It is related that both these committees worked until nearly daylight, to have their reports ready to present to the convention at the opening of the morning session of the second day.

Report of Committee on Constitution.

1. This body shall be called the Baptist State Convention of Texas.

2. The objects of the Convention shall be Missionary and Educational, the promotion of harmony of feeling and concert of action in our denomination, and the organization of a system of operative measures, to promote the interest generally of the Redeemer's Kingdom within this State.

3. The convention shall be composed only, of members of Baptist Churches in good standing.

4. Any member of a Baptist Church may be a member of the convention, upon the payment of $5.00, and will be entitled to life membership, upon the payment of $25.00 at one time. Any association, church or society, shall be entitled to one representative in the convention, for every $5.00 contributed to its funds; and any church belonging to an association shall be entitled to one representative without a contribution.

5. All donations to the convention shall be sacredly appropriated in accordance with the wish of the donor.

6. The officers of the convention shall be a president, three vice-presidents, a corresponding secretary, a recording secretary and a treasurer; who shall be annually elected by ballot, but shall hold their office until others are elected, which officers shall be ex-officio members of the Board of Directors.

7. It shall be the duty of the President to preside over the deliberations of the convention, and Board of Directors,

and discharge such other duties as are generally incumbent upon this officer in deliberative assemblies. He shall appoint the committees in all cases, except when the convention shall otherwise determine.

In the absence of the President one of the Vice-Presidents shall preside, and the one entitled to the office shall be determined by seniority of age.

8. It shall be the duty of the Corresponding Secretary to conduct all the correspondence of the convention, and Board of Directors. He shall make an annual report in writing of the same, embodying therein, such matter or information as he may deem important.

9. It shall be the duty of the Recording Secretary to keep in a book suitable for the purpose, a correct record of the proceedings of the convention, and Board of Directors, and to file and keep such papers as are important to be preserved.

10. It shall be the duty of the Treasurer to take charge of all moneys, specialties and property belonging to the convention, and to make such disposition of the same, as he shall be directed by the convention or Board of Directors. He shall not make any disposition of money or property, without an order signed by the presiding officer and Recording Secretary. He shall make an annual statement in writing, to the convention, of his official acts, and of his receipts and disbursements.

11. The convention shall annually elect by ballot a Board of Directors, of not less than twenty members, whose duty it shall be to act in the recess of the convention, and whose powers shall be the same as those of the convention; they shall not do anything inconsistent with the constitution, nor contrary to the objects and intentions of the convention. It shall be their duty to meet once in every four months, and oftener if they deem it necessary. They shall keep a record of their proceedings, and make an annual report of the same in writing to the convention. They shall make their own By-Laws. Eight members shall constitute a quorum to do business. Five additional members of the Board of Directors, shall be nominated at the same meeting by the President, subject to approval by the convention. Any life member of the

convention may be an honorary member of the Board of Directors.

The Board of Directors shall have the exclusive power of appointing agents and missionaries, and ordering the disbursement of money in the recess of the convention. They may call a meeting of the convention.

12. The convention shall never possess a single attribute of power or authority over any church or association. It absolutely and forever disclaims any right of this kind, and hereby avowing that cardinal principle, *that every church is sovereign and independent.*

13. The election of officers shall take place immediately after the convention is organized, and the Recording Secretary shall have ascertained the names and number of members present. The highest number of votes shall constitute a choice in all elections, except for President and Treasurer, in which elections a majority shall be necessary.

14. No officer of the convention shall receive any compensation for his services.

15. Visiting brethren may be invited to seats in the convention, and participate in its deliberations, but shall not be allowed to vote.

16. The annual sessions of the convention shall be held on Friday before the second Sabbath in May.

17. This constitution may be altered or amended at an annual session, by a vote of two-thirds of the members present.

The constitution was considered seriatim, and adopted as the organic law of the body. And just as the constitution of the Republic of Texas adopted in 1836 has, with slight elaborations and enlargements, been re-affirmed, by every constitutional convention held since, so this first constitution of the Baptist State Convention, has been substantially re-adopted by that body from that time until now.

Dr. Henry L. Graves, who it will be remembered was the first President of Baylor University, was elected President. Dr. Graves was a man of commanding personal appearance, deliberate and dignified in manner, a fine parliamentarian, and as a presiding officer has had few equals. He filled the position until 1851, when he was succeeded in office by Judge R.

E. B. Baylor. J. W. D. Creath, Hosea Garrett and James Huckins were Vice-Presidents; Rufus C. Burleson, Corresponding Secretary; J. G. Thomas, Recording Secretary, and J. W. Barnes, Treasurer.

The President appointed committees on Education, Printing and Papers, Missions, Finance, Bibles and Colored Population, all of whom made interesting reports, that could be very properly inserted in this connection if this was a history of the convention; but since it is only intended to show Dr. Burleson's connection with it, only his acts are noticed. The committee on Printing consisted of J. W. Barnes, R. C. Burleson, J. F. Hillyer, Gail Borden, R. S. Blount and B. F. Ellis. In their report the committee discussed the value of the press with so much wisdom, that it is reproduced entire. It shows that the Baptist Fathers of Texas, were not only impressed with the importance of Missions and Education, but also every adjunct and accessory tending to promote the growth of the denomination, and development of the state.

COMMITTEE REPORT.

"It is a fact known to all of you, brethren, that among the individuals composing our churches, there are persons from almost every state in the Union. It is a fact also known to you, that these brethren, owing to the sparseness of our population, are scattered in every direction over our extensive territory; and it is also well known, that we have brought with us impressions upon our minds, durably made, of the customs and practices of those with whom we were formerly associated.

"There is in this scattered mass an exceedingly valuable material. It is a very desirable, and highly important object, to bring together and concentrate this material, so as to raise a superstructure that will be at once beautiful and useful. This object, we firmly believe can be accomplished, but the mode or plan of effecting it, presents itself with great force to our prayerful consideration. With a view of accomplishing this object your committee would suggest, as one of the most efficient means, the issuing, and widely circulating, a paper devoted to the views and interest of our denomination. We believe it to be the most efficient means of producing concert

of feeling and action, and creating unison in our future progress and benevolent effort.

"But if these reasons are insufficient, we would urge its utility for the reason, that our brethren need and desire, more religious matter in the form of newspapers than they now possess, or can obtain without great inconvenience and expense. A paper would be a valuable auxiliary to the convention, and will also promote the interest of our Baylor Institute. We believe it will be made a medium of communication between our ministers and missionaries throughout the State. Through it we can all learn of the progress and prosperity of our churches and associations; and what is, if possible, still more important, it will be the means through which our brethren can disseminate the great principles of our denomination; and the better to disseminate these great truths, your committee are of the opinion, that if four or five of our talented ministers in different parts of the State were appointed by this convention, or would voluntarily prepare for publication in this paper, suitable articles upon our Doctrines and Practices, that great good would result from it.

"These are only in part the reasons that might be urged, and which readily suggest themselves to your minds, why it is desirable, if possible, to have a paper for our denomination in this State.

"As regards the practicability of the measure, your committee have not failed to possess themselves of such information as is highly important to the object contemplated. It is not considered necessary in a condensed report of this kind, to enter into details and minutiae, but they are fully convinced, that if 500 paying subscribers can be obtained, a paper can go into successful operation.

"Your committee would suggest, that it is not contemplated, so to connect the paper with this convention, as to incur any pecuniary responsibility whatever, on the part of this body, but that it shall be managed entirely by individual enterprise. At the same time they are satisfied, that in order to insure success, the hearty co-operation of the friends and brethren of the convention are indispensable; and with that co-operation, our movement is onward. We must appeal to Him who guides and governs, for blessings upon this effort."

CHAPTER XXIX.

DR. BURLESON'S APPEARANCE IN THE STATE CONVENTION, SEPTEMBER 8TH, 1848, MARKS HIS ENTRANCE INTO PUBLIC LIFE IN TEXAS—REPORT OF COMMITTEE ON EDUCATION—FIRST BAPTIST PAPER IN TEXAS—MR. BURLESON INVITES THE CONVENTION TO HOLD SECOND SESSION IN HOUSTON—CONVENTION MET MAY 11TH, 1849—RE-ELECTED CORRESPONDING SECRETARY—MR. BURLESON'S REPORT AS CORRESPONDING SECRETARY—LIST OF BAPTIST PREACHERS IN TEXAS IN 1849—CONDITIONS IN 1849 AND 1901 COMPARED—EARLY TEXAS HEROES AND HEROINES—THEIR SACRIFICES MAKE PRESENT CONDITIONS POSSIBLE.

WITH ten thousand miles of railroad in Texas, upon which hundreds of passenger trains move to every point of the compass every hour; with one thousand daily and weekly newspapers, circulating in every community; with the State a perfect interlacement of telegraph and telephone wires; with the most perfect postal facilities the world ever saw, postage at a trifle, and stationery at a song, it would not be a difficult matter to introduce a man to the three million people of Texas in a day. In 1848, when Dr. Burleson came to Texas, it was a vastly different proposition. Acquaintances were formed, and distinction achieved, almost entirely through the slow process of personal contact. Dr. Burleson had been in the State since January the 5th, had confined himself to pastoral work in Houston, and while he had made some reputation, he was very little known personally. His appear-

ance in the convention marks his entrance into public life in Texas; and when he arose on the floor of the convention to discuss the report on education, the delegates present looked inquiringly at each other and many of them asked:

"What distinguished looking young brother is that?"

The report of the committee, in which was so strongly set forth the necessity of a Baptist paper in the State, was adopted, and the following resolution, introduced by Gen. J. W. Barnes, passed:

"Resolved, That, concurring in the views of the foregoing report, we recommend our brethren to use their best efforts in sustaining a paper to be devoted to the interest of our denomination in Texas."

Notwithstanding the fact that Texas Baptists thus early saw the importance of establishing a newspaper in the State, as a means of communication and stimulating denominational growth; and notwithstanding the report of the committee, and subsequently the passage of the Barnes resolution, expressive of the sentiment of the convention on this subject, it was not until 1855 that the paper was started. In January of that year, seven years after the convention had taken action, Dr. G. W. Baines, one of the profoundest men in the denomination, established the "Texas Baptist" at Anderson. Rev. J. B. Stiteler, W. H. Stokes and R. H. Taliaferro were associated with Dr. Baines in the editorial management of the paper, which was conducted with marked ability until publication was suspended as a result of the war of 1861.

Rev. James Huckins, Gov. A. C. Horton and Hon. Richard Ellis composed the Committee on Education. The first-named was a leading spirit in projecting Baylor University, and his efforts to build it up had been ceaseless, as we have seen, and unremitting. Through his influence the Union Association had exercised fostering care over it. The new made friend of the school, found in Dr. Burleson, was no less ardent than the veteran Huckins, so he warmly supported the following report made by the committee:

"Whereas, The tendency of sound learning is to increase moral power, and hence the future prosperity and influence of the Baptist denomination in Texas will greatly depend upon their efforts to advance the cause of education in their

own families, and in the community generally; now, therefore, be it

"Resolved, By the Baptist State Convention, That we regard the efforts of the Board of Trustees of Baylor University to build up and endow, and furnish that institution, so that it shall be able to give a thorough and polished education, as a subject deeply interesting to every Baptist, and that we commend the institution to their prayers, their affections and to their liberal support.

"Resolved, That in view of the increased and still increasing demand for a holy and learned ministry in this country, and confiding in the success of the prayer of faith, in securing this blessing; and believing that the church contains within itself all those gifts, which, if drawn out and cultivated, would be equal to its demands, we do solemnly and earnestly recommend to our ministers and brethren generally that while they obey the injunction, 'Pray ye the Lord of the harvest to send forth more laborers,' that they take up at least one collection yearly for the purpose of aiding those young men in procuring a suitable education who shall give evidence of being called of God to preach the gospel."

On the 3d day of September, 1848, at a regular conference meeting of the church in Houston the following resolution was passed:

Resolved, By the members of this church, That we do invite the Baptist State Convention to hold its next meeting at this place."

This invitation was presented by R. C. Burleson and the other delegates from the Houston Church to the convention at Anderson, and accepted. Pastor Burleson and his church and congregation have the honor of entertaining the convention in its second annual session. Not only the members of the Baptist Church, but all Houston was gratified, and the pastors of the Methodist and Presbyterian Churches opened their doors and volunteered every assistance in their power to render.

The convention met in Houston on Friday, the 11th of May and continued in session until the 14th.

Rev. James Huckins preached the convention sermon.

J. W. D. Creath was elected President, and R. S. Blount, a member of the Houston Church, Recording Secretary.

The Corresponding Secretary, R. C. Burleson, reported the proceedings of the Board of Directors during the year as follows:

"It is deeply regretted that there is so little of interest in our proceedings to lay before your body.

"On the 12th of September, 1848, immediately after the close of the convention at Fanthorpe (Anderson), the Board held its first meeting, in accordance with the instructions of the convention, and appointed a committee, composed of myself, R. S. Blount and Nelson Kavanaugh, to select a colporteur, for the distribution of Bibles and religious books in Texas. The chairman of the committee has corresponded with four different brethren, with reference to engaging them in this important work, but no one has yet been obtained.

The second meeting of the Board was held at Independence on the 30th of September, same year. At this meeting $150 was appropriated for home missions, provided a minister could be obtained. But no one has yet been found to engage as missionary of the Board.

"The amount of money for Foreign Missions was forwarded to the Board at Richmond, Virginia, $11.50 to be devoted to Chinese Missions, and $11.50 to African Missions. The headquarters of the Board was located at Independence.

"The Board ordered $175 of the funds for educational purposes to be paid by the Treasurer of the convention to the Treasurer of the Education Society. The meeting in March was an entire failure, and there has been no meeting of the Board since.

"RUFUS C. BURLESON,
"Corresponding Secretary."

As chairman of the committee appointed at the first session of the convention to collect data as to the number of Baptists in Texas at that time, Mr. Burleson made a partial report of his efforts to gather reliable statistics, in which he gave a list of the preachers:

Reverends J. F. Hillyer, Richard Ellis, J. J. Wells, Noah Hill, P. B. Chandler, A. S. Mercer, James T. Powell, J. N. Joiner, W. H. Vardeman, Hosea Garrett, H. L. Graves,

R. E. B. Baylor, David Fisher, James H. Stribling, D. B. Morrill, Luther Seaward, B. B. Baxter, A. Buffington, J. W. D. Creath, J. Pearce, Z. N. Morrell, N. T. Byars, James Huckins, R. H. Taliaferro, A. E. Clemmons, William Pickett, Jesse Witt, J. M. Perry and R. C. Burleson. Total, 29. Of the whole number twenty were filling regular pastorates. The number of churches was in excess of the number of preachers, and for this reason, while nine ministers were not in the pastorate, many others had several charges.

Judge Baylor was a lawyer, in almost constant discharge of his duties on the bench, and only preached as he had opportunity. Rev. Hosea Garrett was not fond of the pastorate, but very active and useful in every other department of Christian work. Dr. Henry L. Graves was giving his whole attention to the interest of Baylor University. Luther Seaward was giving his entire time to missionary work. Rev. N. T. Byars was also devoting his entire time to missionary work.

The number of churchless preachers was thus, therefore, reduced to four, who, it seems, were more interested in farming than in preaching the gospel.

As this list of twenty-nine ministers, reported by Corresponding Secretary Burleson as being in Texas on the 12th day of September, 1849, is scanned, let the reader bear in mind that on the fifty-second anniversary of that report, September the 12th, 1901, there are about four thousand, and the ratio of Baptist growth in the State during the past fifty-three years will be readily grasped. A still clearer grasp of the marvelous numerical increase among Baptists in Texas will be had if it is recalled that when the Baptist General Convention of Texas met in Fort Worth, November the 8th, 1901, just fifty-three years and two months after it was organized, there were three times as many delegates and visitors in attendance upon that body as there were members of the denomination in the entire State in 1848. The increase during the last half century will be more clearly grasped still if it be understood that if all the Baptists in Texas at the time Mr. Burleson made the report had been gathered into one congregation, it would just about equal the present membership of the First Baptist Church of Dallas or Waco.

In 1850, at a session of the convention, held in Huntsville, Secretary Burleson presented an interesting report of the work of the convention for the year, which is summarized as follows:

"The increased interest and prosperity of the work is chiefly owing, under God, to the arduous and efficient labors of our agent. Elder J. W. D. Creath was appointed to this important work at our second meeting, June 15th, 1851. His duty was to collect funds and awaken a general interest for the convention, to organize new churches in destitute places, and aid them in securing and supporting pastors. He was released from his churches, on the earnest solicitation of the Board of Directors, and entered on his labors August 22d, 1851. Since that time he has traveled 3,000 miles, delivered ninety-three lectures and exhortations, preached 137 sermons, visited 240 families, attended sixteen prayer-meetings, ordained one preacher and four deacons, organized one Sabbath school, raised in cash $843.37. His expenses, $34. Your Board is deeply impressed with the importance of continuing Brother Creath as missionary agent, and urge his reappointment immediately."

"Rev. N. T. Byars was appointed missionary in 1849, to labor in the county of Navarro, for three months. He preached twenty sermons, constituted one church, baptized three persons, traveled 500 miles, and received $25 from the Board as compensation for his services."

"Rev. Luther Seaward was appointed in October, 1849, to labor principally in Burleson County. He has traveled 700 miles, preached nineteen sermons, constituted one church, visited nine families, and received $100 for his labor."

"Rev. David Lewis was appointed in October, 1850, as missionary to the counties of Houston and Anderson. He has traveled 645 miles, preached 162 sermons, delivered seven lectures, organized one church, baptized five persons, ordained one deacon, visited ninety-seven families, fourteen conferences, sixteen prayer-meetings, and delivered seven Sunday-school addresses."

"Rev. A. Ledbetter commenced his labors as missionary January 1st, 1851, in Dallas, Ellis, Navarro and Tarrant

counties. He has preached thirty-nine sermons, baptized two persons, received five by letter, and traveled 700 miles."

"Rev. Noah Hill, missionary to the colored people, commenced his labors April 1st, 1851, among the slave population of Wharton, Matagorda and Brazoria counties. Your Board deeply feel the importance of this mission, and no man is better suited to it than Brother Hill. He has traveled 567 miles, visited sixteen families, delivered four lectures, nineteen sermons, six exhortations, and baptized thirteen slaves. Brother Hill received $100 from this Board, $200 from the Board at Marion, Alabama, and the remainder of his support is made up by the churches at Wharton and Cedar Lake."

The regular quarterly meetings of the Board have been well attended and exceedingly harmonious."

DISTRIBUTION OF BIBLES AND RELIGIOUS BOOKS.

"This important subject, so earnestly commended to your body at the last session of the convention, has received prayerful attention. At the second meeting of the Board, a committee, consisting of R. H. Taliaferro, Nelson Kavanaugh, J. P. Cole and James Davis of Houston, was appointed. This committee, after most vigorous efforts, have not been able to secure, without the cash, books on such terms as would justify them in commencing the colporteur system. We recommend that a fund of $150 be raised immediately, to commence a depository."

"The Virginia and Foreign Bible Society at a recent meeting, donated $500 to aid Texas in circulating the Bible, and if we could raise $150, we could commence this glorious work at once. We have not been able until this time to secure a colporteur, fully prepared and qualified for this work, but are now happy to state that our beloved brother, Richard Ellis, has signified his willingness to enter upon this work just as soon as the books can be procured."

NEW FIELDS.

"Communications have been received, which clearly show the great importance of the convention sending missionaries immediately to labor in and around Richmond, Fort

Bend county, and Cameron, the county seat of Milam county, and also Austin, the capital of the State. There are some influential Baptists living near these places, each of which presents a wide field of usefulness, and should be occupied by pious, intellectual and energetic preachers."

"Letters have been received from Brother Baggerly of Austin and Brother Wombwell of Brownsville concerning their fields of labor. Brother Wombwell states that in his missionary labors he is sustained by the Domestic Board of the Southern Baptist Convention, and a school under his charge; that there is in Brownsville no church, there not being a sufficient number of members to compose one, nor a house of worship belonging to our denomination; that his time is employed in studying the Spanish language, and in making the necessary arrangements for a regular and systematic organization, and so far as possible in all the work of an evangelist."

"Brother Baggerly presents Austin as a proper field to be occupied by the convention, and asks that a suitable man be secured and sent into it, which request should be, if possible, favorably responded to. He likewise requests the convention to appoint a body of visitors to attend the examination of the school under his charge, which the Board has deemed proper to decline as business that does not legitimately come before the convention."

The Treasurer's report at this session of the convention showed the source of every contribution, and how the money had been applied.

The Finance Committee reported and paid over to the Treasurer $823.67, with an itemized statement, of whom, and for what purpose, all collections were received.

Some reference has been made and some comparisons instituted, showing how the Baptists of Texas had increased numerically during the past fifty-three years, and how the work of the convention had enlarged. This enlargement is noticeable in all lines of work, and a comparison between the report of Corresponding Secretary Burleson, made at the fourth session of the convention, in 1851, and the report of Dr. J. B. Gambrill, Corresponding Secretary, made at the session of the convention held in Fort Worth, November the

8th, 1901, exactly fifty years and two months afterwards, shows the immense strides made in the financial operations of the convention, and will produce a feeling of joyful surprise and gladness from those who are unacquainted with the operations of that body when it was an infant on the borders of civilization. The total receipts of the convention in 1851, from all sources, was $823.67, and five missionaries were employed. At Fort Worth, Dr. Gambrill says in his report:

"The results recorded for 1900-1 are far beyond anything known in our history. The Education Commission was able to mark the triumphant completion of the first part of its herculean task, viz: The liquidation of all indebtedness on the correlated schools, and the addition of important equipments, not as originally planned, but far beyond. The entire amount raised for debt paying and equipment is about $400,000. During the last year the commission raised in cash $250,000. The debts, which imperiled all our schools except one or two, will be known no more forever.

"The operations of the Mission Board were on a large scale. More than $50,000 in cash was paid out by the Board on State missions; 203 missionaries were employed. All obligations were met and a balance left in the treasury. Two thousand nine hundred and ninety-four people were baptized, eighty-three churches constituted, and 6,062 brought into church relations. Forty-two meeting houses were built and eight others assisted in building. The entire financial operation of the Board, in all branches of its work, for all purposes, and in all ways, amounted to $140,000 in round numbers. That the work of the Commission and State Board could have each succeeded on such a tremendous scale, on the same field, at the same time, during a year of State-wide crop failure, surely ought to awaken thought."

From 1812, the year from which the operations of Baptists in Texas should date, until 1851, when Dr. Burleson made his report, about twenty houses of worship had been built.

Dr. Gambrell's report shows forty-two, just double this number, and two over, erected in one year.

Dr. Burleson's report shows twenty-nine Baptist preachers in Texas in 1849.

Dr. Gambrell's report shows nearly seven times that number employed solely as missionaries.

There were, approximately, 950 Baptists in Texas in 1848. Dr. Gambrell's report shows 6,062, or nearly seven times that number, were added to the various churches in the State in 1901.

The last and most striking comparison is, in one respect, a deduction; in the other exact figures are given.

There was a time in the history of the world when nearly all the good Baptists lived in caves and among the mountains. They had no property, because not permitted to work. These good Baptists never came out of these caves, nor down from these mountains, except to be blown up or butchered for loyalty to their convictions. They have recovered from these slight reverses now, however, and are well toward the front in matters of business. This being the case, it is presumed that Baptists were as well-to-do in the early times in Texas as other people. The people at that time owned some land, but this possessed very little value. Nearly all were poor; a fortune of $5,000 was colossal wealth. The average fortune was not far from $1,000.

It is assumed that 250 of the 950 Baptists in Texas in 1848 were slaves, and, of course, owned no property, thus reducing the number of white Baptists to 700. Now, suppose they had been called on to raise $400,000? If they had contributed $500 each, which would have been perhaps one-half of all the property they possessed, they would have needed, $50,000 to finish the amount.

The text for the first conventional sermon ever preached, as stated, was: *"Of the increase of His Government and Peace there should be no end."* On that occasion Rev. Z. N. Morrell predicted and drew a word picture of present conditions. As the colossal growth, indicated by these comparisons, is contemplated, and the soul swells with ineffable joy, our hearts should turn upward and our faces backward, while we praise Him for sending Heroes and Heroines to Texas, through whose sacrifices and self-forgetting the present condition of the denomination was made possible.

CHAPTER XXX.

IN 1852 CONVENTION MEETS IN MARSHALL, 1853 IN HUNTSVILLE—AT BOTH MEETINGS DR. BURLESON RENEWS HIS EFFORTS FOR THE ESTABLISHMENT OF A PAPER—HIS REPORT AS CORRESPONDING SECRETARY—REVIEWS THE YEAR'S WORK—BAYLOR UNIVERSITY—MEETINGS OF THE BOARD OF DIRECTORS—J. W. D. CREATH, HIS CONSECRATION AND CHARACTER—HIS SADDLE HORSE, JOHN THE BAPTIST—DR. BURLESON'S REPORT FOR 1853—WORK ENCOURAGING ALONG ALL LINES —SPECIAL COMMITTEE APPOINTED TO VISIT BAYLOR UNIVERSITY—PRESIDENT BURLESON AND PROF. CLARK MADE HONORARY MEMBERS OF THE CONVENTION.

AT MARSHALL in 1852 Mr. Burleson renewed his efforts to induce the convention to establish a Baptist paper. In his new relation to the denomination as college President he felt more sensibly the pressing importance of this medium of presenting the progress of missions and education to the people. He believed in taking his constituents into his confidence. If the enterprises entrusted to his direction and management were prosperous, he wanted some means other than the laborious task of writing personal letters, through which to apprise the people. If these enterprises languished, he wanted the friends to know the truth, as the best means of inducing them to redouble their efforts. The convention was not ready to guarantee success in the matter, nor to assume any financial responsibility, and the effort failed.

His report as Corresponding Secretary presented to the convention at Marshall was the most voluminous document yet considered by that body, and a paper of much interest at the same time. It showed the swelling tide of Baptist progress in missions, and included also the progress in education, a feature not embodied in any report up to this time.

Dear Brethren:

"Another year has passed away, and our acts, labors of love, and shortcomings are all registered in the great book of God's remembrance, to be unrolled before an assembled universe in that last day."

"Reviewing carefully the labors and progress of our convention since 1851, we find some things to regret, but many others for which to be devoutly grateful to God. One of our most faithful missionaries, Rev. H. P. Mays, has fallen at his post. God has abundantly blessed the toils of some of our missionaries in the conversion of many souls."

"The quarterly as well as the called meetings of the Board have been well attended, and characterized by the spirit of harmony, love and zeal. Our efforts have been impeded considerably by the pecuniary embarrassments of the State, yet all the great objects of the convention have been moving on steadily, and gaining a deeper and stronger hold on the affections of our churches and brethren."

Here follows a very careful resume of the work of J. W. D. Creath, A. Buffington, Noah Hill, A. Ledbetter, David Lewis and David Fisher, the six missionaries employed by the convention during that year.

Appropriations Made to Associations.

To Trinity River Association	$100
To Elm Fork Association	100
To Red River Association	100
To Cherokee Association	100

"We have learned that these associations have already obtained missionaries, who are engaged successfully."

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IMPORTANT AND DESTITUTE FIELDS.

"San Antonio and Seguin present a fine opportunity for a Baptist minister of deep piety and good intellect. The former is said to have a population of not less than 6,000, and the latter of about 1,000 or 1,500; they are about thirty miles apart. The citizens of these places and vicinity are intelligent and liberal, and it is believed if the right kind of a man was located there, almost his entire salary could be raised on the field, even for the first year. But an ordinary man need not be sent. It will be time and labor lost."

"Bastrop, on the Colorado, presents another field 'white to the harvest.' It has about 1,000 inhabitants, and the vicinity is densely settled with an enterprising population. There are several influential Baptists on the field, who made liberal offers to a minister of our church. Rev. R. H. Taliaferro of Austin devotes a portion of his time to this interesting field, but the growing importance of this section of the State demands a pious and energetic man, devoted entirely to Bastrop and vicinity. The villages and country on the coast, between the Brazos and Colorado rivers, are becoming daily more important. In all this wide, fertile and populous region we have but one preacher."

"The counties in Northern Texas, bordering on Red river, is another equally destitute and important field. There are several small churches here that say they will support a minister if one can be found. *But where is the man?*"

The counties of Limestone and Freestone, left destitute by the death of our zealous and devoted Mays, ought to be supplied immediately. The interesting little churches he organized are now as sheep without a shepherd."

"Brownsville, on the Rio Grande, has been abandoned by Brother J. H. Wombwell, missionary of the Southern Board. We are fully convinced this point might become a place of great influence, on the Mexican and American population, if we could locate a man there of deep devotion, untiring energy and superior ability. But no other will do. Brethren, while the Macedonian cry sounds in our ear from so many important places, how can we, how dare we, stand idle?

Something has been done, we grant, but our hearts are sad when we see so much undone."

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Baylor University.

"We are happy to report this institution in a flourishing condition. It now has an able Faculty, and during the present scholastic year has enrolled one hundred and sixty-five students. The endowment of the Presidency has been raised to nearly ten thousand dollars. We have abundant reason to believe that this institution will become an ornament to Texas, and a rich blessing to our denomination. In accordance with the recent changes made by the Legislature in its charter, your Board has elected two Trustees—Rev. G. W. Baines, to fill the place of James Hines, resigned, and J. W. Barnes, to fill the place of Orin B. Drake."

We return to Corresponding Secretary Burleson's report for this year to introduce a statement of the results of the work of one missionary in the employment of the convention.

"At the first meeting of the Board, held on the 19th of June, Elder J. W. D. Creath was appointed our missionary agent, at a salary of $400 a year and traveling expenses, whose duties should be as formerly, travel through the State, organize new churches, do the work of an evangelist, awaken a deeper interest among the brethren for Home Missions, ministerial education and all the great objects of this convention. The members of your Board are more and more convinced of the desirability of having Brother Creath to give his undivided time to this agency. We deeply regretted that circumstances seemed to render it impossible to secure his whole time. At a meeting held in December last, at Independence, at his request, he was released for one-third of his time, to serve the Huntsville Church as pastor. Since which he has devoted but two-thirds of his time to our agency, the church at Huntsville and the Board bearing proportional parts of his salary. Though this arrangement has somewhat diminished Brother Creath's usefulness as our agent, yet he has rendered the convention valuable services, as the following report shows beyond doubt."

Report—"I have traveled from June 17th, 1851, to June 22d, 1852, 3,280 miles, preached 121 sermons, visited 246 families, aided in ordaining two ministers, six deacons, constituted two churches and witnessed the conversion of more than forty persons. I have raised $850 in cash and subscriptions, including the balance of unpaid subscription of $960. For the endowment of the Presidency of Baylor University I have raised $320, and collected for this institution $221."

What a showing for only two-thirds of the time of this sublimely consecrated man of God, and what a lesson it should teach the modern preacher, who demands much larger pay for much less and much easier work.

During the years Brother Creath represented the convention as missionary and financial agent he traveled perhaps 50,000 miles. He never used a vehicle of any kind, but rode a medium size, jet black horse that he called "John the Baptist." This horse had no fancy gaits, but moved along at the rate of four miles an hour, in what the old Texans called a "plain, flat-footed walk." When he visited a town or community, he paid no kind of attention to the social amenities of life until the "King's business" was attended to. The object of his visit disposed of, no man was more agreeable in the family circle. He did not dress as a minister, but wore a business suit of dark gray cloth, broad brim black slouch hat, deerskin gauntlets, and cloth leggings, tightly laced and fastened just above the knee.

Before entering a town he decided where he would stop, and on reaching the place he rode to the front gate, dismounted, tied "John the Baptist," and if no person was in sight he threw his blanket and saddle bags across the fence, and hastened away to find the man with whom he had business. Often it would be midnight before he returned, but "John the Baptist" was as well known as his master, and suffered no neglect in his absence.

Scores of times has this author, as a little bareheaded and barefooted boy, been called from his grapevine swing in the side yard, when this old weather-beaten missionary halted in front of his sainted parents' residence at Independence, and listened to these words:

"Well, my little man, it makes no difference where I sleep, or what I have to eat, so your mother gives me molasses to put in my buttermilk, but John the Baptist takes me around to attend to the King's business, and I want him to have some water; then put him in a warm stall and give him plenty of corn and fodder."

This request was always obeyed, but entirely unnecessary, for if there was one grain of corn or one blade of fodder on the place "John the Baptist" would be as sure to get it as his master to get the molasses for his buttermilk.

The operations of the convention for 1853 are very succinctly stated by Secretary Burleson, from which the following extracts are made:

"It has been the fixed purpose of the Board to avoid pecuniary embarrassments, feeling that debt would be a fearful calamity to our cause; hence we have confined our efforts entirely within our means, and have accomplished less missionary labor than was accomplished last year.

At our first meeting, held in Marshall immediately on the adjournment of the last convention, our indefatigable agent, Rev. J. W. D. Creath, was appointed General Missionary Agent. He accepted, on condition that he be allowed to devote one-third of his time to the pastoral care of the Huntsville Church, which was granted, provided the church would pay one-third of his salary, which the church consented to do.

"Brother Creath has preached 102 sermons, delivered thirty-three exhortations, traveled 2,000 miles, attended twenty-five prayer-meetings, visited 230 families, ordained one minister, one deacon, raised for convention in subscription $1,000 cash, and aided twenty-five churches in procuring pastors.

"Elder A. Buffington was reappointed missionary to the colored population in Anderson and its vicinity. He has labored during the whole year and has accomplished good. He has been greatly impeded in his labors for want of a house of worship. He has baptized five servants, and is still willing to labor gratuitously in this important part of our missionary work.

"Elder A. Ledbetter was appointed missionary in the bounds of the Trinity River Association at a salary of $100

per year from this Board. He has traveled 1,632 miles, visited thirty-five families, organized one Sunday-school, received fifteen members by letter, one by baptism, preached eighty-five sermons and delivered eighteen exhortations.

"Elder David Fisher was reappointed at the meeting in Marshall for the country lying on the Brazos and Little river. He has traveled 1,600 miles, preached ninety-eight sermons, delivered twenty-eight exhortations, attended twenty-four prayer-meetings, visited 125 families, baptized thirty-two persons, and received by letter sixteen.

"The above embraces only about one-half of the missionary work done under the auspices of your convention. The following appropriations were made: To the Colorado Association, $100.00; Red River Association, $100.00; Soda Lake Association, $100.00; Elm Fork Association, $50.00; Cherokee Association, $50.00.

"These bodies, we learn, have employed missionaries, who have rendered important service in the bounds of their respective associations, yet no report has been made to your Board of their operations.

"We would again urge upon the convention the importance of a resolution passed last year, that no money be paid out of the funds in the treasury of this convention until the full report of the labor performed has been received. Such a regulation will be indispensable in making out a complete history of the missionary labor performed under the auspices of this body.

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ON THE DISTRIBUTION OF RELIGIOUS BOOKS.

"Your Board has exerted its utmost effort to employ some suitable agent for colporteur to distribute Bibles and Baptist books throughout Texas. We regard this work as being of much importance, and would suggest that this convention would continue its efforts in this direction until our denominational books are scattered over the wide State. We rejoice to be able to state that by the personal efforts of our general agent about $800 worth of our best publications have been circulated.

Destitute Fields.

"There are over one hundred destitute places without Baptist preaching and earnestly crying to us for the bread of life. Seguin, New Braunfels, San Antonio and Brownsville and the counties in Northern Texas bordering on Red River, and Southeastern Texas are destitute, and should be supplied as soon as possible. Your Board would earnestly recommend that not less than $2,000 be raised especially for Home Missions, and that four evangelists, two for Eastern and two for Western Texas, be appointed, whose duties it shall be to devote their whole time to holding protracted meetings, organizing churches, and aiding them when organized to procure regular pastors. In concluding our report, we can but express our heartfelt gratitude for the bright prospects around us. Everything gives signs of a glorious future.

"Our beloved institution, Baylor University, was never in so flourishing a condition. Several talented and pious young men in our State are preparing for the ministry."

At this session of the convention a special committee was appointed, of which the Rev. James H. Stribling was chairman, to report more in detail as to the condition and needs of Baylor University. Dr. Burleson discussed the report of this committee, and took occasion to impress upon the minds of the delegates present the supreme importance of its success.

He referred to the fact that while the university at that time had a Faculty of eight efficient teachers, and was going on from victory to victory, it was no time for its friends to abate their efforts in its behalf. He also referred to the fact that while a fund of $10,000 had been raised for Presidential endownment, and $8,000 in sight for the endowment of the chair of Natural Sciences, it was no time to stop, but to press on, until the institution became the pride of every Texan, as well as the glory of Baptist liberality, patriotism and wisdom.

A resolution was passed by the convention making President Burleson and Rev. Horace Clark, Principal of the Female Department, honorary members of the Convention, and entitled to attend its meetings and enjoy all its privileges. The same resolution provided for the appointment of a committee by the convention to visit the institution at Independence, and report its condition at the next session.

CHAPTER XXXI.

MEETING OF THE STATE CONVENTION IN 1854—BAPTIST AFFAIRS REACH THE HIGH WATER MARK—BAYLOR UNIVERSITY REPORTED BY THE COMMITTEE AND TRUSTEES TO BE IN A FLOURISHING CONDITION—BOUNDING REPORT OF REV. ISAAC PARKS ON MINISTERIAL EDUCATION—ANNUAL REPORT OF CORRESPONDING SECRETARY BURLESON—LAST OFFICIAL REPORT TO THE CONVENTION—TENDERS HIS RESIGNATION TO DEVOTE HIMSELF TO THE INTEREST OF THE SCHOOL—RECOMMENDS REV. J. B. STITELER AS HIS SUCCESSOR—REV. C. H. STITELER ELECTED.

THE Baptist State Convention met in Palestine June 17th, 1854. Rev. James Huckins was elected President, J. W. D. Creath, J. M. Maxey and S. G. O'Brien, Vice-Presidents. Dr. G. W. Baines, Recording Secretary, Rufus C. Burleson, Corresponding Secretary, and General James W. Barnes, Treasurer.

Judging from the proceedings which have been freely consulted, Baptist affairs in Texas over which the convention exercised jurisdiction had reached the high water mark. All the committees were prepared with reports upon the various phases of the work with which they were expected to deal. The report of S. G. O'Brien, G. W. Baines and J. W. D. Creath, on Foreign Missions, Rev. H. Garrett on Home Missions, John O. Walker on Conditions of the Colored Population, S. G. O'Brien on Books and Periodicals, J. W. D. Creath on the Constitution, D. B. Morrill on the State of Religion generally in Texas. H. Garrett on Condition of Baylor Uni-

versity, J. V. Wright on Temperance, J. V. Wright on Sabbath Schools, Isaac Parks on Education, Rufus C. Burleson, Proceedings of the Board of Directors, were all highly interesting documents and worthy of their great authors, and the great cause of Christianity.

However, only those that touch the career of Dr. Burleson, will be noticed.

Report of the Board of Trustees of Baylor University.

"In compliance with the request of your body, I lay before you as nearly as possible the condition of Baylor University. This institution was founded chiefly by the instrumentality of the lamented Wm. M. Tryon, and was charted by the Republic of Texas in 1845. And though it has had the many difficulties of a new and thinly settled country to contend with, yet the progress of the school has met the expectations of its most sanguine friends. Our institution is almost the only one in the state that has not been subject to great fluctuations, and changes of prosperity and adversity. Its progress has been gradual, permanent and upward.

"This fact has been owing under God, to the harmonious action and feeling of the Board of Trustees, the liberality of Texans, the energy and zeal of its Teachers and Professors. The institution has now two buildings about three-quarters of a mile apart, one for the male, the other for the female departments. The Presidency and chair of natural science have received a partial endowment of about ten thousand dollars each, the interest of which, at 8 per cent., supports in part Rufus C. Burleson, the President, and J. B. Stiteler, Professor of natural science. The other Professors in the male department are sustained entirely by the receipts from tuition."

"The Female Department is under the direction of Rev. H. Clark, and is in a flourishing condition. The number of students in both Departments, is between one hundred and eighty, or one hundred and ninety, and it is confidently believed that this number will be increased to two hundred and forty before the year closes.

"This large patronage, with the interest accruing from the endowment, enables the Trustees to employ four able teachers in the Male Department and four in the Female. The institution is supplied with new and superior apparatus, and a well selected library; and the Hon. Sam Houston has tendered to the institution, the free use of his large and well selected library, which affords good facilities for students.

"The property of the institution is estimated to be worth about $40,000, a part of which consists in lands of increasing value. There are three young preachers in the institution, preparing for the full work of the Gospel Ministry. Tuition is free to all the children of Ministers of the Gospel. * * *

H. GARRETT,
President Board Trustees.

Rev. H. Garrett was a very conservative and successful business man, and distinguished for his coolness, good sense and fine judgment. His favorable report on the condition and prospects of Baylor University enthused the committee appointed on Ministerial Education, who presented to the convention the following bounding report:

BRETHREN:—The committee to whom was referred the subject of Ministerial Education and Baylor University, have had the same under consideration and have instructed me to make the following report:

We congratulate our brethren upon the interest they are taking in this important subject. This subject is engaging the prayerful attention of Baptists throughout our entire country. Our hearts are made to rejoice on account of the multiplied facilities afforded our pious young brethren for intellectual training, who have the ministry in view. Brethren, while we feel grateful to God for the prosperity which has attended our efforts in this department of Christian enterprise, let us ever remember that an unsanctified ministry is one of the greatest curses to the church and the world. It is not merely developed intellect that the age requires. We want men of *educated hearts*—men who have been thoroughly taught in the heaven-inspiring doctrine of *experimental religion*—men who feel "Woe is me if I preach not the gospel." Let such be sought out, and let them have such advantages of improvement

as circumstances will justify, and God will bless us in our rising ministry. We are happy to inform the Convention that we have three or four such young brethren now at Baylor University, whom the love of Christ constraining, are studying in order that they may be efficient ambassadors of Christ.

But the Committees are profoundly impressed with the conviction that we ought to look to the matured ranks of society for men already educated, pursuing various vocations in life. How many pious men have we in the different walks of life, who have had the benefits of education. They are pious, and may we not approach many such and say the Master hath need of thee to preach the gospel. We may thus awaken a series of holy reflections and pious meditation, that will cause some, at least, to leave the learned professions and follow Christ in the preaching of the gospel. May the Lord of the harvest send forth from all the ranks of society, holy men, godly men, to preach Jesus to the perishing multitudes of earth.

The Committee refer the Convention to the report of the President of the Board of Trustees of Baylor University, as to the conditions and prospects of that institution. We bless God that Baptists in this great confederacy of States, are doing so much in the cause of education. The following statistics will give some idea what the great Baptist family are doing in this work.

It is estimated that within the last six years, one million five hundred thousand dollars have been subscribed towards the endowment of Baptist Colleges and Seminaries in this wide land. The whole number of instructors is 154; students over 2,500. They have graduated over 4,000 students in all, and their libraries contain more than 120,000 volumes. May we not bless God and take courage?

ISAAC PARKS, Chairman.

The annual report of Corresponding Secretary, Rufus C. Burleson, was then, and still remains the most interesting feature of the proceedings of the convention, as it presents more in detail, the work of the year, and hence gives a clearer insight into the trials, troubles and triumphs of those who were in the saddle.

This was to be his last report as Corresponding Secretary of the convention, and was very elaborate and complete.

Since many subjects were covered by Rev. H. Garrett, President of the Board of Trustees of Baylor University, in his report, and Rev. Isaac Parks in his report as Chairman of the Committee on Ministeral Education, the paper of Dr. Burleson is abridged to avoid repetition.

"Brother Creath has rendered valuable services to the convention during the past year, by correspondence and other gratuitous labors, yet we feel it is of vital importance to have an efficient agent, whose whole time and undivided energies can be devoted to the interests of this Convention.

REPORTS OF MISSIONARIES.

In accordance with instructions of the last convention, your board made every effort to procure evangelists for Eastern and Western Texas, whose duty should be to visit the destitute neighborhoods, villages and cities, preach and hold protracted meetings, organize churches, and assist them in procuring pastors. After considerable consultation and the most diligent efforts, we were unable to secure two evangelists for Eastern Texas. Elder A. W. Elledge, of Hallettsville, and Rev. R. H. Taliaferro, of Austin, consented to become Evangelists for West Texas, provided ministers could be secured to fill their pulpits. They entered on the work under some embarrassments, and labored together for two months. They traveled together 650 miles, constituted one church, ordained one minister of the Gospel, preached fifty-five sermons, delivered twenty-eight exhortations, visited eighty families, and baptized six persons.

Brother Elledge while laboring separately, has preached sixteen sermons, delivered ten exhortations, visited twenty families, and witnessed the conversion and baptism of seventeen persons and labored twenty days during the month.

Brother Taliaferro has labored separately for two months, but from some cause no definite report has been received by the Corresponding Secretary. We regret exceedingly that these brethren were compelled either from domestic cares or church relations, to discontinue their labors as evangelists for

we are more deeply convinced than ever of the vast importance of sending out evangelists, two and two together, to visit and labor in destitute places. We may state that our plan of evangelizing failed entirely for want of men, as the most ample means could have been secured for their support.

Elder David Fisher was reappointed as Missionary for the important counties lying on the Brazos and Little Rivers, with a salary of $200 a year from this Board and $200 from the Southern Board at Marion, Ala. He has traveled 2412 miles, preached 151 sermons, delivered 172 exhortations, attended thirty-seven prayer meetings, visited 650 persons and families, baptized thirty-three converts, received thirty-three into the fellowship of the church by letter, organized one church and ordained one minister.

Elder A. Buffington was reappointed to labor gratuitously among the colored population in Grimes county, but no report of his labors has been received by your Board.

Elder Benjamin Clark was appointed at the first meeting of the Board at Huntsville, as missionary for Robertson county, also to act as colporteur for the circulation of the Bible and religious books, on a salary of $100 per year from this board. He has rendered very efficient service. He has traveled 1,523 miles, preached seventy-five sermons, delivered seventeen exhortations, attended eleven prayer meetings, baptized four persons, received twenty-four into the churches by letter, aided in ordaining three deacons, constituted two churches and visited fifty-one families.

Elder James Huckins, was appointed missionary for Galveston and vicinity, to receive $100 from this board, and the remainder of the salary to be made up by the Church at Galveston and the Southern Board. He has supplied the Church and colored congregation of that city, and for the last eight months has filled regular appointments in the vicinity of San Jacinto, where there are some fifteen scattered Baptists. He has preached 128 sermons, attended 144 prayer meetings, baptized fifteen persons, made 602 religious visits, traveled 900 miles, and reports the Church in Galveston as being in better condition than ever before, and the one at San Jacinto as one of great destitution but of considerable promise, and an in-

teresting state of religion in the colored congregation at Galveston.

For the Bethlehem Association, $100 was appropriated to aid in sustaining a missionary. They have secured the services of Brother E. A. Phelps who has labored forty-nine days, preached forty-six sermons, visited sixty families, delivered seven exhortations, traveled 1,447 miles and reports the prospect as encouraging at several points.

BAYLOR UNIVERSITY.

Your Board rejoices to be able to state, that this institution is still in a flourishing condition, increasing in public confidence, and its facilities for imparting thorough instruction in every department of education. Your Board would suggest that your body appoint a committee of five to visit the institution, examine carefully into its whole condition and report at our next meeting.

IMPORTANT AND DESTITUTE FIELDS.

Your Board rejoices to learn that some of the destitute places mentioned in our last report are now supplied with pious and efficient ministers. But the destitution is still great; Brownsville, San Antonio, Indianola, Port Lavaca and Richmond are still without Baptist preaching. There are a few Baptists in each of these places, and if they could be supplied with a faithful ministry, doubtless efficient churches might be established in each of these towns. There is also vast destitution and loud calls for Baptist Ministers in the counties lying on Red River. Your Board is often sad to behold this universal destitution without the means to supply it.

DISTRIBUTION OF RELIGIOUS BOOKS.

Your Board is glad to report that they have been able at last to employ an efficient colporteur to distribute denominational books. We have employed Brother John Clabaugh for this important work, on a salary of $250 a year. He has already sold about $300 worth of our best publications, and will doubtless be able to sell $1,200 or $1,500 worth during the

year. A small per cent on the books sold will more than pay his salary. We are glad to learn that there is a strong and almost universal desire for religious works especially books of a devotional character."

After the convention had received, discussed and disposed of the report of Corresponding Secretary Burleson, he placed the following communication on the Recording Secretary's table, which was heard with sincere regrets. The force of his reasons for tendering his resignation, was appreciated by the delegates, as it was understood that the growing condition of Baylor University rendered its demands on his time as President, more exacting.

To the Baptist State Convention:

Dear Brethren:—For six years you have honored me with the office of Corresponding Secretary. The duties of this office I have discharged to the best of my ability. But my increasing labors and responsibility in another department of Christian effort, renders it impracticable for me to serve you longer as Corresponding Secretary. And as I desire the labors and honors of the convention should be equally divided among all the brethren, allow me to resign the office, and suggest that Brother J. B. Stiteler be elected to this responsible position. Ever and devotedly yours,

RUFUS C. BURLESON.

CHAPTER XXXII.

IMPORTANCE OF THE OFFICE OF CORRESPONDING SECRETARY—ALL WORK DONE LARGELY UNDER HIS ADVICE—MR. BURLESON HAVING NO PRECEDENTS, BLAZED HIS OWN WAY, MADE HIS OWN PATH—ATTENDS MEETING OF THE UNION ASSOCIATION—WRITES THE CIRCULAR LETTER—PREACHES THE INTRODUCTORY SERMON—DELIVERS THE SEMI-CENTENNIAL ADDRESS AT SEALY IN 1890—RETURN TO CONVENTION—REPORT OF COMMITTEE ON EDUCATION—INDIAN MISSIONS — PIONEERS THOROUGHLY SATURATED WITH THE SPIRIT—COMMITTEE APPOINTED TO OPEN CORRESPONDENCE WITH THE BOARD OF MANAGERS OF THE AMERICAN INDIAN MISSION ASSOCIATION.

WHEN the convention was organized the Corresponding Secretary was the most responsible officer in that body, and as already observed, remains so up to this time. The Board of Directors appoint the missionaries and agents of the convention, and exercise general supervisory control of all its enterprises and operations; but it is no superlation of the duties of this official to say, that they do so largely upon his recommendation, and his judgment on all matters, is largely deferred to. He devotes his entire time to a close study of the situation, is conversant with wants of the field, in close, and almost constant touch with the missionaries and agents. The members of the Board being fully apprised of this fact, look to him for counsel, and act on his advice.

Mr. Burleson filled this position from the date of the organization of the convention, September the 8th, 1848, until June the 17th, 1854. The duties of the position were by no

means so extensive then as now, but possibly more arduous and difficult to discharge. Texas was a new country, the population a heterogeneous mass, the convention a new proposition in religious work, and Mr. Burleson comparatively a young man. There were no established rules to guide him, and no successful plans to follow. He was thus forced to rely largely upon his own resourceful nature; to blaze the way, make a path, ordain rules, originate plans, and devise means. "His original cast of mind, relied on the fundamental principles of truth. Anxious not requiring proof, causes clearly effective, effects undoubtedly linked to causes, principles took possession of his mind, and were more potent in reaching conclusions, and inducing conclusions in others, than a whole library of precedents and authorities," even if they had been at his command.

Mr. Burleson was equal to the demands made upon his resources. The situation and conditions were carefully studied and mastered. He was familiar with every portion of the field, and advanced with the steadiness and courage of a veteran. Plans were adopted, rules formulated, and precedents established that have been valuable in all the after history of this great body.

With the acceptance of his resignation as Corresponding Secretary, his official connection with the convention for a time was eventuated. But his interest in its work was by no means abated. He continued to attend the meetings, and participated actively in its deliberations. Not only was he interested in the work of the convention, but felt a deep concern for the success of all Christian effort being put forth at that time in the State. And after assisting in forming the convention, he attended the meeting of the Union Association held at Independence September 28th, 1848, sixteen days after the first session of the convention adjourned. Here he took hold of the work without hesitancy, and in addition to being placed on several committees, was appointed to write the Circular Letter of the Association for the session of 1849, at Huntsville.

At this meeting he was also honored by being chosen to preach the introductory sermon of the Association, to be held with the Providence Church, near Chappell Hill, October the 3d, 1850. Through all the succeeding years of the history of

this pioneer body, the name of Rufus C. Burleson, appears regularly and conspicuously in the record of its proceedings. And he had the pleasure, and honor of delivering the address, on the occasion of the celebration of the semi-centennial anniversary of this Old Mother Body, at Sealy, August 17th, 1890.

Dr. Burleson's address on that occasion was so replete with denominational history, and contains so many references to important civic events, that copious extracts are made from it, feeling that all will be interested in its perusal.

"We have assembled on this hold Sabbath evening to review and commemorate the blessings of God, on this venerable Association, for the last half century.

"Let us in the beginning of this service, keep in mind two great facts: 1st. No society, no association, no nation, ever became really great without commemorative days. Who can estimate the value of the anniversary of the battle of San Jacinto to Texas or the 4th of July to the American people." Rome and England in part attained their great power by commemorating great events in their history.

The most solemn service of God's ancient Israel, were days and feasts commemorating the glorious events of the past, and filling the Jewish heart with praises to God. The two great ordinances in Christ's Church, to be kept until He comes again, are to commemorate the dying, bleeding love of our dear Redeemer."

"But let us never forget the second great truth, that the true end of all anniversaries, and especially of this semi-centennial service, is to fill the heart with glowing love to God, and to inspire all hearts with a burning desire to carry forward with grander success, the work begun by our Fathers, fifty years ago. The end of this service will not be attained, unless we go from this house praying, 'nearer my God to Thee, nearer to Thee.'

It is a pleasing and thrilling coincidence, that the fiftieth anniversary of the organization of Union Association, is held in a place, surrounded by some of the most glorious events in Texas history. Five miles east of this place is San Felipe, the first town ever built by Anglo-Americans on Texas soil. There the first Masonic Lodge in Texas was organized. There the

first Sabbath School in Texas was founded in 1827 by our sainted brother and Baptist deacon, Thomas J. Pilgrim. There the first Texas newspaper, "The Star and Telegraph," was established by Gail Borden, for many years deacon of the First Baptist Church in Galveston, and discoverer of Condensed Milk, a great blessing to the human family. There, too, assembled in December, 1835, the general consultation that inaugurated Texas Independence from Mexican misrule. San Felipe was the capital of Texas till burned to ashes by Santa Anna, the bloody invader, in 1836. Ten miles north of this place once stood the humble but hospitable home of Moses Shipman, in which Elder Joseph Bayes, a Baptist, preached, in 1825, the first gospel sermon in Texas. In that same house, two years later, 1827, our beloved and venerable Sister James Allcorn was converted under the preaching of Rev. Thos. Hanks, a Baptist. This was the first public profession ever known in Texas. This beloved sister, after spending sixty-three years in the service of God and of Texas, died just one week ago, and went home to heaven. Twenty miles north once stood the town of Travis where this Association, the mother of all our Associations, and the mother of all great Baptist enterprises in Texas, was organized in 1840. It was small in numbers, but mighty in faith and noble deeds. There were present only three preachers: Elders R. E. B. Baylor, Thos. W. Cox and J. J. Davis, and three churches represented, Independence, LaGrange and Travis. Our grand old pioneer, Elder Z. N. Morrell, would have been present as a member from Plum Grove, Fayette county, but he was prostrate on a bed of sickness by over-exertion in fighting and chasing Indians and Mexicans away from the families of Texas. It is not to be wondered that this infant Association, born amid such stirring events and surroundings, should, like the infant Hercules, begin even in the cradle to strangle the venomous beasts of heresy and resolve to send the gospel into every neighborhood in Texas. Though surrounded by hostile Indians and Mexicans and in deep poverty, they sent out Brother A. Buffington to preach the gospel between the Brazos and Trinity, and Rev. N. T. Byars and Richard Ellis to preach the gospel in all the region west of the Colorado. But they found that they were utterly unable to supply the vast throng

of immigrants and the widely scattered settlements over this vast empire State. And, remembering that an appeal sent out in 1837 by Brethren Jas. R. Jenkins, A. Buffington and H. R. Cartmell had touched the great heart of Jesse Mercer, of Georgia, and induced him to donate $2,500 to begin a Texas mission, and this money enabled the Home Mission Board of New York to send Wm. M. Tryon, Jas. Huckins, B. B. Baxter and R. H. Taliaferro to Texas. This second appeal was made to the Southern Baptist Convention, organized at Augusta, Ga., in 1845. That Convention of Southern Baptists responded warmly to this appeal, and sent, in 1847, what Z. N. Morrell, in his great book, "Flowers and Fruits," calls "a whole ship-load of preachers." Of that number were Elders P. B. Chandler, Noah Hill, Jesse Witt, J. W. D. Creath, J. F. Hilyer and Henry L. Graves, as Missionary President of Baylor University. Rufus C. Burleson belonged to the same cargo, but he came seven months later. The Southern Baptist Convention, in their great zeal for Texas, also agreed to support Elders Z. N. Morrell, N. T. Byars, Richard Ellis, Wm. M. Tryon, Jas. Huckins, R. H. Taliaferro, Wm. Pickett, Jas. H. Stribling and D. B. Morrill, already laboring successfully in Texas.

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"The Southern Baptist convention in its ardent zeal to supply the great destitution in this Empire State, has generously donated more than $100,000, and has placed all Texas under an everlasting debt of love and gratitude, which she can only repay, by earnestly co-operating in its efforts to evangelize the world."

But the heroic and far-seeing fathers of this Association, in their profound wisdom, saw, and deeply felt the necessity for Christian education, for the pious training of the Sons and Daughters of Texas, and especially for educating the rising young preachers of the State. They therefore resolved, at the second annual session, to found a Texas Baptist education society, that led to a great Baptist University, that will stand as a Gibraltar to Baptist faith, as long as the flowers bloom on our vast prairies, or the waves of the gulf dash on our shores. In all the struggles of our Martyr Church for 1,800 years no

grander sight was ever displayed. Six hundred Baptists, surrounded by 8,000,000 angry Mexicans on the west and 60,000 hostile Indians on the north, resolving to found a great University. And as our heroic fathers believed more in the Book of Acts, than in the Book of Resolutions, they procured a charter, and located Baylor University on the beautiful live oak hills of Independence. This town was then the most central and accessible place in all the settled portion of the State.

Baylor University thus located, poured forth a stream of learning, piety and patriotism for forty years. They were educated in it, many of the grandest men and noblest women Texas ever saw.

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"In the early days and struggles of Texas Baptists, this dear old Association not only led in organizing the great enterprises of missions, education, journalism, Sabbath Schools and colportage, but was a generous contributor in every good work. The records of the old State Convention will show clearly that for the first seven years of the State Convention the members of the Union Association contributed from one-half to three-fourths of all the money given for missions and ministerial education. When we review the history of this Association for the last fifty years, we can but exclaim: "What hath God wrought?" And with joyous hearts we ought to-day to erect an Ebenezer and shout: "Hitherto hath the Lord helped us." Fifty years ago there was one little Association and three churches and three preachers. To-day there are over one hundred Associations with thirteen hundred churches and fourteen hundred ministers and two hundred thousand church members."

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"A grand factor in the wonderful success of Texas has been Christian education. In this great work, Texas Baptists have excelled, and continue to excel, all other denominations, and the State herself, with her millions of money. The wonderful success of Texas Baptists demonstrates the fact that the men who educate the youth of the State control the State.

In conclusion, dear brethren, after reviewing the last fifty years, let us thank God and take courage and resolve, by

God's help, that the next fifty years shall be more glorious than the last fifty. If our brethren, with only three little churches and three preachers and ninety-two members, surrounded by 8,000,000 hostile Mexicans and 60,000 Indians, increased two-thousand-fold in fifty years, what may we not do by 1940? Can we not establish a Baptist Church and Sabbath School in every neighborhood of Texas and girdle this entire planet with Texas Baptist missionaries?

Let us, to-day, banish every root of bitterness and all strife far away from us; let us, in honor, prefer one another; let us stand firmly on the old landmarks established by Christ and His apostles; let us resolve to ever preach "Jesus only, Jesus only," then, when our children shall assemble, perchance on this very spot, to celebrate the 100th anniversary of this dear old Association, our beloved Texas will be the greatest, wisest, holiest State between the oceans, and, filled with millennial light and glory and Baptist Churches, shall shine as the stars of heaven. For which let us ever pray, and toil, and sacrifice our time, our means, and, if need be, our lives."

Returning to the eighth annual session of the State Convention held at Independence in 1855, two reports are reproduced, in which Dr. Burleson was much interested. Like all his published documents, they afford an insight into the events of the times, and development of denominational character.

REPORT OF COMMITTEE ON EDUCATION.

"Your committee to whom was referred the subject of education, beg leave to report as follows: That while they hope and pray that the time may never come, that mental cultivation, either in the ministry or laity, shall take the place of holiness of heart, the real in-dwelling of the Holy Ghost; that while they should regard such a state of things as fatal to the salvation of the soul, and to every interest dear to the heart of the Redeemer, still, they are impressed with the necessity of our presenting to the world a highly intelligent laity, and a ministry profoundly learned. The age is advancing, and the church and the ministry must be advancing, in order to meet the necessities of the age.

The Gospel must be carried to every nation, kingdom, tribe and people. To comprehend this work, and to do it, we must have education, deep thorough, and extensive. Infidelity is, in every new age, assuming some new shape—is attaching itself to some new branch of learning. To wrest its weapons from its mighty hands, and to turn them with potency against itself, we must have learning. And more; we, as a denomination, have the truth—we are the only denomination that has the whole truth, so far as the ordinances of church organization are concerned; hence, we have the religious world against us. Now, to silence this opposition—to give to the world the pure word and a pure gospel—we must have learning. Hence we regard the Baptist denomination as under solemn obligations to give to the world, and all coming generations, to present to the world a pious laity and a holy ministry, armed with all the graces of the spirit, and at the same time furnished with all that science and learning can do towards aiding him in his great work. Hence, we would recommend to all our churches, that they foster, with pious solicitude and generous sacrifice, our own beloved University; that they sustain our paper, and that they furnish themselves and their families, well selected libraries; that they, by every lawful means, encourage a taste for reading, and that they seek to form habits of thought among the children—the rising generation.

J. M. MAXCY,
R. C. BURLESON,
J. V. WRIGHT,
Committee.

No people were ever more thoroughly saturated with the spirit of Missions than the early Texas Baptists. There was not a people of any tongue or tribe in the state, to whom their attention was not turned, and to whom they did not offer the Gospel of Jesus Christ. Much of their time had been employed in standing guard over their families, and crops, to prevent the first named from being butchered by the Indians, and their crops being wasted. They often followed the plow with their trusty rifles swinging to one handle, to prevent themselves from being ruthlessly slaughtered. Neither was it an uncommon occurrence for them to carry their guns to the

church and worship God with a Bible, or Hymn Book in one hand, and their rifles in the other.

Notwithstanding, they were as eager to give the Gospel to the Indians, as if they had been the recipients of naught save love at their hands. The solicitude for the salvation, and spiritual welfare of these people, is indicated by the following report:

REPORT OF SPECIAL COMMITTEE ON INDIAN MISSIONS.

"Your committee was appointed to report on the condition of those Indians, especially, near Fort Belknap, who are under the supervision of the government of the United States. There are portions of seventeen different tribes of Indians, settled near Fort Belknap, who are now under the supervision of agents appointed by the Executive of the United States. They are provided with bread and beef by our government, and are being taught agricultural and other industrial pursuits.

"The crop of corn made by the Indians this year was good, considering the great drouth. This gives promise of what they may do in future. But the government takes no oversight of their religious interest. Nor should it. This duty is binding on Christians, as such. Owing to our proximity to them, it is our duty under God, to do what we can for their religious condition, and respectfully call the attention of the Indian Mission Board to this subject. We recommend that the Committee or Board appoint some brother, whose duty it shall be to visit those tribes, with the permission of the agent, and ascertain the propriety of establishing a Mission among them, and the probability of finding interpreters, such as will enable a minister of Christ to commence early preaching to them, and to report the result of his visit to the committee or board.

RUFUS C. BURLESON,
Chairman of the Committee."

The above report was the subject of an interesting discussion by the delegates present. Dr. Burleson introduced the following resolution, which was adopted:

Resolved further, That the Board of Managers be requested to open a correspondence with the American Indian

Mission Association on the importance on establishing an Indian Mission in the limits of Texas, and that this convention pledges its hearty co-operation in supporting the same.

General James W. Barnes the Treasurer, submitted his annual report which covered every item of disbursement during the year, and the source from which all money had been received. The finances had kept pace with the advance along all other lines. The report showed $2,141.84 had been received, $1,972.09 had been paid out, leaving a balance of $169.75 in cash in the treasury.



CHAPTER XXXIII.

CONVENTION READY TO PLACE ANY HONOR AT DR. BURLESON'S COMMAND—ELECTED VICE-PRESIDENT IN 1856—A JUBILEE SESSION—LAST PARAGRAPH IN THE PROCEEDINGS—H. CLARK AND P. B. CHANDLER THE ONLY KNOWN SURVIVORS OF THESE EARLY CONVENTIONS — CONVENTION ADJOURNED TO MEET IN CALDWELL, BUT PLACE CHANGED TO HUNTSVILLE ON ACCOUNT OF SEVERE DROUGHT—CONVENTION OF 1857—GENERAL HOUSTON A DELEGATE AND OFFERS REPORT ON INDIAN MISSIONS—ROMANTIC CHAPTER IN GEN. HOUSTON'S LIFE—LIVES WITH THE INDIANS—CONVERSANT WITH INDIAN CHARACTER, AND COMPETENT TO DISCUSS INDIAN MISSIONS—DR. BURLESON'S REPORT AND RESOLUTION ON INDIAN MISSIONS—DR. H. F. BUCKNER, AND HIS CONSECRATED CO-LABORERS.

THE convention was ready to place any honor at Mr. Burleson's command he might desire, but owing to onerous and growing school duties he could not accept an office that involved any considerable work. When, however, it came to the election of officers, at the session held in Anderson, October 26th, 1856, he was made one of the Vice-Presidents.

It was here the convention had been organized eight years before, and this was made something of a jubilar occasion. Mr. Burleson led off, and many others followed in eloquent addresses, in which the onward and upward tendency of Baptist affairs in Texas, was amplified.

Turning to the old M. S. record of the proceedings of this session, the following closing paragraph is copied, to show how the spirits of these early saints flowed, on that noted occasion:

"After singing a parting hymn, and giving each other the parting hand, and a fervent prayer by Rev. Henry L. Graves, the convention adjourned to meet at Caldwell, Burleson county, on Saturday before the fourth Sabbath in October, 1857."

"And thus ended one of the most pleasant and harmonious sessions of this body. A spirit of brotherly love eminently characterized all its discussions, and an ardent desire to promote the Redeemer's Kingdom, seemed to pervade every action. So may it ever be; and when our work, brethren, shall be done, may it be well done, and well approved by our Divine Lord and Master."

HORACE CLARK,
Recording Secretary.

The man who forty-five years ago, penned the above, is still alive, 83 years old, and awaits with complacency the command of that Divine Lord, to whom he referred to come up, and enjoy unending rest as the reward of a well spent life. There may be more, but the only other man now living, December 20th, 1901, the day on which this chapter is written, who participated in these early conventions, is that noble old Roman, P. B. Chandler, now 85 years old.

Ah! but these old sanctified spirits, and saintly souls, who then lived in the brush, read their Bibles by torchlights, rode hundreds of miles to these meetings on horseback, staked their horses and slept under trees en route, raised their children on sheep skins, lived on bread and the promises of God, gave to missions, and sold rawhides to raise the money, and worshiped God on puncheon floors, may have been, and doubtless were deprived of many of the luxuries, and even comforts which the people enjoy to-day, but their souls were mellow with the Love of God, and they so lived, that they could reach out, day or night, and catch His Divine hand.

As noticed the convention adjourned at Anderson to meet in Caldwell, but a foot note to the proceedings says, "in con-

sequence of a severe drought prevailing in Burleson county, the place for holding the session of the convention in 1857, was changed to Huntsville, Walker county." The convention therefore met in Huntsville October 24th, 1857, and remained in session four days.

Mr. Burleson presented the report of the committee on Sunday Schools, which is here given for the reasons, that we have not heretofore referred to his advocacy and love for this institution, and second, because the report is a most excellent production.

REPORT ON SABBATH SCHOOLS.

Sabbath Schools have long since lost the charm of novelty, and your committee are impressed deeply with the conviction that their importance is overlooked and also that we are falling into some fatal errors. We will therefore present the following dictates and suggestions for your prayerful consideration:

First. That all human experience demonstrates that early impressions are most powerful and usually fix our destiny for good or evil, for eternal joy or misery. Geologists find that when the molded lava is first thrown up and in a formative state that a little sparrow lighting upon it will leave its footprints for thousands of years; so with the moral want when first cast upon the shores of time. Impressions then made usually give a moral tinge or coloring which grow brighter or blacker not only in time but forever.

In view of these facts statesmen and philosophers have ever felt the deepest solicitude for the rising generation. Roman mothers were so careful on this point that they would not commit their sons and daughters to any but the most eminent for purity and patriotism. Sparta provided for the education of the youth at the public expense. Luther charged his co-laborers "be sure to train the children." "Take care of the children and success is sure." The great and good Dr. Watts spent years of his life in composing "sacred songs for the children," and nothing in his whole life indicates more clearly his profound wisdom.

But One, greater than all the statesmen, poets and divines said, "Suffer little children to come unto me and forbid

them not." And when he takes them up in His arms and blesses them, He leaves an example never to be forgotten nor to be neglected. In view of such facts how painful is it to learn that a number of churches have no Sabbath Schools and no means for the religious instruction for the youth, and learn, too, how many of our members and even preachers are never seen in the Sunday School, while scores of children wander about the streets and neighborhood "corrupting with one another." Our endurance and neglect is rendered more fearful from the course of the enemies of religion.

Infidels following the example of Voltaire and Volney are exerting every power by books, periodicals, "and philosophy so-called," to sow the seeds of skepticism in the minds of our young men and thus introduce another "Reign of Terror," and, fasten the chain of error upon the first consciousness of childhood. In view of these solemn facts your committee in conclusion would urge that they have church organizations and Sabbath Schools.

Second. That preachers and parents co-operate with teachers by their counsels and presence to awaken and increase their interest in Sabbath Schools.

Third. Let us as Baptists not only send our children to Sabbath School, but indoctrinate them early and fully in the peculiar and heaven-born doctrines of our church, so that when we are gone they may stand like the ocean behind rocks, amidst all the dashing billows of error and infidelity and become blessed pillars in the temple of God.

Respectfully submitted,

R. C. BURLESON, Chairman.

General Sam Houston was a member of the convention, a delegate from the Huntsville church. He was made chairman of the committee on Indian Missions. He presented the report of the committee to the convention, and discussed the subject before that body.

Report on Indian Missions.

Your committee on Indian Missions have had the same under consideration, and beg leave to report, that in the judgment of your committee the only available plan to accomplish

anything with the Indians on our frontier, would be to recommend to the government to make an appropriation to erect suitable buildings and instruction schools under the supervision of such missionary as may be appointed by your Board for that purpose, and to preach in the surrounding country to the destitute.

That this is an enterprise worthy of our prayerful consideration, will appear self-evidently clear by reference to the report of our Missionaries of last year. In that we see some five or six hundred children there at two stations under the age of 12 years old. Could these children be gathered into schools and their young minds raised from their present channel of degradation and shame, to the paths of virtue and knowledge, then might their parents and the whole nation he reached by the glorious results that eternity alone can fully develop.

All of which is respectfully submitted,

SAM HOUSTON, Chairman.

No man was better prepared to discuss this subject than this old Christian hero. He had spent three years with the Cherokee Indians in Western Arkansas in his younger days, and no person then living had a better insight into their lives and a clearer conception of the spiritual side of their characters. This will be admitted when the following history of Gen. Houston's connection with these untutored savages has been read. The quotation is from "The Life of Sam Houston," by Dr. Wm. Carey Crane. In order to make this chapter in Gen. Houston's life intelligent, which easily equals, if it does not eclipse, in all the elements of romance any truthful story ever told, and to present the reasons for his voluntary exilement, it must be understood that "In January, 1829, he was married to a young lady of reputable connections, and gentle character. Her kindred were personal and political friends of Gen. Houston, and had zealously supported him in his political canvasses. The whole country was taken by surprise when, about three months afterward, a separation took place No publication, either by Gen. Houston or the lady, has ever furnished the reason for this remarkable proceeding. Unfounded reports, born of bitter malignity, were scattered through Tennessee, and the popular feeling was so completely

inflamed that, in this strange excitement, the State was divided into two hostile parties. His name was denounced, impertinent disturbers of the peace did not hesitate to charge him with every species of crime ever committed by man. He offered no denial to these allegations, and to his dying day ever spoke of this lady in terms of unqualified respect and kindness. He never authorized any explanation of this singular event, but was wont to say in reply to all inquiry: 'This is a painful, but a private affair. I do not recognize the right of the public to inquire into it, and shall treat the public as though it had never happened. And remember that, whatever may be said by the lady or her friends, it is no part of the conduct of a gallant or generous man to take up arms against a woman. If my character cannot withstand the shock, let me lose it. This storm will soon sweep by, and time will be my vindicator.' Over fifty years have elapsed since this strange event occurred, and it cannot do any party to this strange affair any injustice to make the only statement known to have been made by him to another. * * * * * * * * * * * * *

Nearly two years after his death, and about two years before the second Mrs. Houston's death (1867), she gave the writer (Dr. W. C. Crane) the only clew to the separation from the first Mrs. Houston that ever escaped the General's lips. It can be summed up in a few words. * * * * * * * The first Mrs. Houston, three months after the marriage, admitted to her husband that he had not won her heart. To a man of Gen. Houston's fervid impulses, poetical temperament, and knightly attachment to woman's virtues, this admission was overwhelming. The heroism which had dared death on the battlefield, the fortitude which had endured the excruciating pain of unhealed wounds, were insufficient for the ordeal, and he succumbed and resolved upon exile among the Indians.

* * * * * * * * *

While a runaway boy among the Cherokee Indians in the Hi Wassee country, Oolooteka, the chief, adopted young Houston as his son, and gave him shelter and protection. In the course of events this chief had removed to Arkansas, and had become principal chief of his tribe in that country. Tokens of

fond recollection passed between him and his adopted son during their separation.

Eleven eventful years had passed, but their attachment knew no abatement. Resigning the gubernatorial chair of Tennessee, he determined to wend his way to the wigwam of this old Cherokee chief. * * * * * * Embarking on a steamer on the Cumberland River, he separated from his devoted friends, amid evidences of warm affection, presenting a scene of touching tenderness. The chief honors of the State had crowned him. He had filled its highest stations. In the strength and vigor of his early manhood, he stood forth, in his thirty-fifth year, a man of the people, toward whose future promotion all his friends had looked with eager anticipations of a brilliant career. * * * * * * * * * * * *

From Nashville he went by steamer to Little Rock, thence 400 miles to the northwest to the falls of the Arkansas River. He traveled alternately by land and water. Near the mouth of the Illinois, on the east side of the Arkansas, the old Chief Oolooteka had built his wigwam. Above Fort Smith, on both sides of the river, the Cherokees had settled. * * * It was night when the boat reached the landing. A message was sent to the chief that Colonebe (Gen. Houston's Indian name) had arrived. Bringing with him all his family, the chief came to greet his adopted son. Throwing his arms around him, and embracing him with great affection, the old chief said: 'My son, eleven winters have passed since we met. My heart has wondered often where you were. I heard you were a great chief among your people. Since we parted by the falls as you went up the river, I have heard that a dark cloud had fallen on the white path you were walking, and when it fell on your way, you turned toward my wigwam. I am glad. It was done by the Great Spirit. There are many wise men among your people, and they have many counselors in your section. We are in trouble, and the Great Spirit has sent you to us, to give us counsel and take trouble away from us. I know you will be our friend, for our hearts are near to you, and you will tell our trouble to the Great Father, Gen. Jackson. My wigwam is yours; my home is yours; my people are yours; rest with us.'

Such a greeting took largely from his breast the bitter gloom and sorrow of the past few weeks. He was at home and the wanderer had rest."

Here he remained three years, rendering every service possible in redressing the wrongs of these people, meanwhile studying their character and habits, until manifest destiny called him to Texas. The struggling State was not the only beneficiary of his coming. Baptist councils were aided by his advice, and Baylor University with both his mind and means.

In Texas he was not only to deal with Anglo-Saxons and the principles of human liberty, Mexicans and Mexican despotism, but with uncounted tribes of Indians, with their peculiar idiosyncracies as well. In his exile he had studied their character carefully, and hence not only knew what they needed, and exactly how to approach them, but to plan for their advancement. A more beautiful specimen of English composition is not to be found in the whole range of English literature than Gen. Houston's letter to Red Bear, written in old Washington-on-the-Brazos, dated October the 18th, 1842. And, while it forms no part of this record, the inclination to insert it is almost irresistible.

Dr. Burleson's relations with Gen. Houston were of the most intimate character. They discussed all subjects freely and confidentially. They had talked over the spiritual condition of the Texas Indians, which, possibly, led Mr. Burleson to make his report on Indian Missions during the session of the convention held at Anderson in 1856, in which he insisted that "it is our duty as Christians to do what we can for these people." And later in the session to introduce the resolution and recommend that the "Board of Managers of the convention open correspondence with the American Indian Mission Association on the supreme importance of establishing an Indian Mission within the limits of Texas."

It is not claimed that during the years that Gen. Houston lived with Indians in Arkansas that he then bestowed any thought on their religious condition and the importance of taking any steps whatever looking to the establishment of missions among them. He was not then a Christian, and his mind was engrossed with his own troubles and the affairs of

the world. After his conversion, however, Mr. Burleson's report on this subject and his resolutions directed Gen. Houston's mind to this field and to these neglected people, and induced him to present the report on the subject at the session of the convention held in Huntsville in 1857.

Who knows, and who but God does know, but what these acts of Dr. Burleson and Gen. Houston, in Baptist State Convention of Texas, in 1856 and 1857, held at Anderson and Huntsville, may have, in some way, at some time, in some place, influenced Dr. H. F. Buckner to consecrate his life and give his life for the good of these people. And from this beginning, through the influence of this great man and all who labored with him, the present standing and strength of Baptists among the Indians in the territory has grown.



CHAPTER XXXIV.

Texas Pathmakers Came in a Struggle, Lived Amid Conflict, Worked Without Means, and Built for All Time—Not Moved by the Courage of Cowards, but From a Sense of Duty and Love for Humanity—To Say They Were Not Successful Would Be to Brand a Thousand Records as Brazen Lies—Dr. Burleson Elected President of the Convention in 1858—Re-elected in 1859—Rev. H. Garrett Reports Baylor Booming—New Buildings Erected—Dr. Burleson Takes a Vacation—Travels East—Visits the Mammoth Cave—Bottomless Pit—Fat Man's Misery—Bunyan's Way—Echo River—Gorin's Dome—Methodist Church.

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who have honor, men who will not lie,
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking!
Tall men, sun crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife—lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps!"

IN NO State in the American Union have the Pathmakers more cheerfully answered this call and more fully filled this demand, than the trench-diggers of Texas during the times of which we have written and are now writing.

They came in a struggle, lived among conflicts, worked without means, and built for all time. They did not move forward with the courage of cowards, pressed into service at the point of the bayonet, but were all volunteers, actuated by a sense of duty, love for God, their country and humanity. To say that their struggles were not successful would be to brand a thousand records as brazen lies, and denounce a thousand ocular demonstrations as halucinatory monstrosities and every one of the five senses enfeebled, if not in a state of ruin.

They not only fought for a place to stand, but hewed out a government, fostered commerce, provided for transportation facilities, built churches, established schools, and reckoned for everything else desirable in civilized life.

The Baptist State Convention met at Independence, October 23d, 1858. Thirty churches and eleven associations were represented. Dr. R. C. Burleson was elected President. The convention employed eleven missionaries for this year, who reported fourteen churches organized and three hundred and eleven persons baptized. The Board of Trustees stated that an elegant three-story stone building had been completed for the Female Department of Baylor University, and the Law and all other departments of the school in a flourishing condition. The convention adjourned to meet in Waco, October 22d, 1859. The delegates complained that Waco would be a little hard to reach, but, nevertheless, in deference to the wishes of the members of the little Baptist Church of that place, they would start early, ride horseback, camp out, swim creeks, and be on hand. They were there, and the swelling tide of success came from every part of the State. Dr. R. C. Burleson was re-elected President.

Dr. J. R. Graves, from Memphis, Tenn., attended this session of the convention, and caused every Baptist in the State to stand erect, take courage and walk faster by one of the masterly sermons for which he was proverbial.

Rev. H. Garrett, President of the Board of Trustees of Baylor University, in his annual report to the convention stated that a two-story stone structure for the Male Department was in an advanced stage of completion; and that plans for a three-story building, 56x112 feet, to cost $30,000, had been adopted, $15,000 of which amount had been raised.

The first story of the proposed building was completed by Major A. G. Haynes, at an expense of $6,500. The war of 1861 coming on, building operations were suspended, the subscriptions to the building fund rendered valueless, and Major Haynes lost 80 per cent of the amount he had advanced.

Dr. Burleson, having discharged the arduous duties of corresponding secretary of the convention for six consecutive years, President of Baylor University eight, President of the convention for two, preaching every Sunday to some weak church, traveling and lecturing in the interest of the school, greatly needed respite from his work. He, therefore, took a trip East, including many places in Alabama, Mississippi and Kentucky in the itinerary. His letters to his wife, members of the Faculty, Board of Trustees and personal friends while on this tour are racy, entertaining and rich. All are worth preserving, but as this would make this memoir too voluminous, we reproduce only one. This particular letter is selected from the great number as possessing more general interest. It was written to Mrs. Burleson:

Mammoth Cave, Sept. 7, 1859.

My Dear Georgia:

This morning, after a hearty breakfast, our company, consisting of Mr. Shropshire and his bride, from Columbus, Texas; Mr. Austill of Mobile, Mr. Marshall and his sweet, modest daughter, Bettie, of Claiborn, Alabama, and Mr. Marshall and his thoroughgoing wife (just like Mrs. Captain Fuller) and their beautiful daughter, Lillie, of Mobile, and Mr. Andrews, a Presbyterian preacher, and Mr. Chapman of Ohio and myself, dressed up in "Cave Costume" to "see sights" in this worldwide wonder. And do you think you would have known me with a little red flanel round-about coat on, a rough pair of pants and a little slick cap? I was a sight. The ladies were all dressed in dark gray flannel, tipped with red, made in genuine *bloomer style*, and didn't they look funny? Upon my word, they looked like boys going to school, and how ashamed they seemed at first!

We left the splendid hotel, capable of entertaining three hundred persons (who flock here from Calcutta and China and

every part of Europe and America), and after walking one hundred and fifty yards down a long hollow we came to the mouth of the cave, surrounded with tall poplar trees. Each lady and gentleman was furnished by our excellent guide, Mat (who has been a guide here for twenty-three years), with a lamp and walking stick. For the first half mile we saw nothing of peculiar interest, except the saltpeter works, where saltpeter and gunpowder were made in 1812 and 1814.

The vats, troughs, wooden pipes, and even the corncobs, on which they fed the oxen, were as sound as they were forty-seven years ago. Such is the influence of the dryness of this part of the cave and the salt atmosphere. The tracks of the cart wheels and the oxen, made in soft mud, but now petrified, are as distinctly seen as they were when first made in 1812.

The first objects of peculiar interest were natural formations of rock representing perfectly a giant's coffin, forty feet long; the lid was as perfect as I ever saw on a coffin; with two other natural formations representing his wife and child weeping by his coffin. The next object of peculiar interest was a beautiful cascade, falling about twenty-five or thirty feet. Soon the old guide called "*Bottomless pit*, be careful," and in a moment we were right over the awful cavern, down which we threw rock, and heard them going *down, down, down*, till the sound died away. You have heard me in a sermon allude to the horrible instance of man losing his light and falling overboard.

My soul was horror-stricken when I gazed down into this dark and horrible vortex, especially when one of our company, foolhardy like, rushed out and stood upon the "slippery verge" of the bottomless pit itself. Some of our ladies grew faint at the very sight.

Oh, how like sinners who daily sport and laugh on the very verge of the bottomless pit of eternal burning! Soon we passed "Minerva Dome," which was about seventy feet high, and then "side-saddle pit," which was about 100 feet deep. We then squeezed through a natural channel, worn through a solid limestone rock about a foot, and very crooked, fitly called "Fat Man's Misery," and so it proved to be to the big, fat men of our company. The guide smiled and said, "Ladies, this road was made under the 'old constitution,' 'be-

fore hoops came in fashion.' " I thought it might have been called "Tall Man's Misery," for I had to bend nearly double to get along. The old guide said, Ladies and gentlemen, I could carry you through "Bunyan's Way," but you would have to crawl on your hands and feet one hundred and fifty yards." Thus has the immortal dreamer written his name wherever human beings go or human hearts beat in sympathy with genius.

We then passed Bacon House Cave, just like a smoke-house, and then "The Dead Sea," a sluggish pool thirty feet deep. We also crossed "The River Styx" on a "natural bridge," as "Charon's boat" had floated away amid the misty and beautiful legends of the Greeks. We also crossed in a ferryboat, "Lettie," a little sluggish stream, but it didn't make some of our company forget their fears. One man declared he had "an ager," and one beautiful maiden, with pallid cheeks, declared she had not "one particle of curiosity," which was the first time I ever gave full credit to such a declaration from one of the fair sex. Indeed, times were a little skittish. It was damp, and we were three miles from the mouth of the cave, and about three hundred feet under ground.

We next came to "Echo River," and walked down its sandy banks three hundred yards. In order to drive away the fears of the timid, and by way of keeping up my courage (like a boy whistling in a graveyard), I challenged a young man, Mr. Shropshire, of Columbus, Texas, to a trial of strength in going the running jump. After several trials I came off victor by throwing my feet and legs forward and falling flat on my back in the deep, loose sand. Would not this have looked funny at Baylor University? Our band, which we had hired, struck up a lively tune and revived our courage enough to take a ride of one and three-fourths miles on the "Echo River." The sound of the ladies' voices in singing echoed and re-echoed beautifully.

The musicians had walked on through a terrible way, called "Purgatory," and got ahead of us, and, oh! how lovely did "Annie Laurie" float along the dark stillness of this wonderful stream. The old guide told us to repeat some name and hear it echo back from the dark cavern below. I repeated

aloud "Georgia," and the echo came back "Georgia." I called aloud "Jonnie," and the sweet little name came back "Jonnie!" I said "Find papa," and the echo found papa crying, for I could not see those sweet little eyes turned on me. Here Jenny Lind sang beautifully on her visit to the cave in 1849.

Our guide fired off a pistol and it roared like a cannon. Our ladies were getting very tired, and we had reluctantly to turn our course back, and did not get to see Cleveland's Grotto, three miles from "Echo River," and said to have such beautiful formations of white rock as to represent lilies and roses and a perfect flower garden, six miles under ground. We retraced our steps, and reached "Richardson Spring" at 12 o'clock, in time for dinner, which we ate with a fine appetite.

We next visited "Gorin Dome," three hundred feet high. It beggars all description. To be understood it must be seen. Our guide lighted a sulphurous taper and threw it down, and it sent forth a purple light that illuminated the dome from top to bottom. We then came back within a mile of the mouth of the cave and took the main channel, the arch of which is from sixty to ninety feet from the bottom. We passed by several small cabins, which were built here sixteen years ago by consumptive persons to live in, hoping that the uniform temperature would cure them, but it was rather injurious, for every one that lived here died after they came out, though they felt well when they were here.

We next visited the "Star Chamber," one of the grandest scenes on the earth or under the earth. The cave is about sixty feet wide and eighty feet high and five hundred feet long. At the top there is a perfect galaxy of stars and a comet, formed by bright particles of stone jutting through the black gypsum. "We wondered and still the wonder grew." The old guide carried all our lamps behind some ledges of rocks, and as the lights disappeared he gave us the exact appearance of a thunder cloud coming up. We could see the stars as they disappeared behind the dark cloud. Then he disappeared entirely in a small by-cave, and such darkness as enveloped us! Why, I reached out my hand and tried to feel it. Very soon the guide appeared as a ghost shrouded in a bright mist, and

soon we saw the most hideous light any opium eater every saw. The guide had, by putting six lamps on each arm, and extending them upward, represented the open jaws of some terrible monster, and he so worked his fingers in the light as to represent teeth covered with blood.

We next visited the floating cloud hall, and then "Gothic Chamber," which is about three-fourths of a mile long and exceedingly beautiful.

Lastly we visited the "Methodist Church," a magnificent room, with a pulpit twenty feet up on the wall. The ceiling was about sixty feet high, and the cave was at least eighty feet wide and two hundred feet long. There, sixty years ago, the pioneer Methodists used to preach the gospel, and I should think, to get a sinner in here and preach "hell fire" and the "bottomless pits" to him, he would repent and "get religion" as quick as he could lose it. We saw the logs they used for seats. They were not backed nor cushioned, but hewed logs.

We then had a grand appearance of daylight dawning as we approached the mouth of the cave, and then we emerged into daylight again after having been in the cave from 8 o'clock till 4 p. m.

Yours affectionately,

RUFUS C. BURLESON.

Mr. Burleson visited his old home on Flint river before returning from this tour, and preached at Mt. Pisgah, the church he had joined twenty years before. This has already been alluded to, but is recalled to relate a touching incident of the service. His stepmother, between whom and himself all the affectionate relations of mother and son existed, was advanced in life, in feeble health, and had been for months confined to her home. Every member of the family attended the service, but at first she did not feel able to do so. After they had gone, the desire to hear her son preach overcame physical infirmities and pain, and she called two negro boys. One she told to hitch the horses to the carriage; the other to go to the church in all haste and ask her son not to begin the sermon until she arrived. The runner reached the church just as Mr. Burleson entered the pulpit. Capt. Burleson

approached him and said: "My son, your mother has just sent a boy to tell me she had decided to come out, and wants you to wait until her arrival before commencing." Mr. Burleson announced another hymn, and by the time it was finished his mother drove up, stopped at a side window, in full view of her preacher son, and remained in the carriage while he told the story of the cross. As he proceeded, tears of joy trickled down this saintly mother's cheek, which visibly affected the son, and this, in turn, the congregation, until all were in tears. The scene was touching beyond description.



CHAPTER XXXV.

Dr. Burleson's Dominating, Absorbing Purpose Was to Make Baylor University the Peer of Any Institution on the Continent—A Man of Many Ideas—Interested in All Public Questions—Early Canvass for Railroads—Elected Vice-President at the Fifteenth Session of the State Convention—Published Proceedings of State Convention in 1848 and 1898—First Catalogue of Baylor University in 1852, and Catalogue of Same School in 1898 Compared—Curtain on First Era of Dr. Burleson's Life Dropped, and Scene Shifted to Waco.

FROM the day Dr. Burleson resigned the pastorate of the First Baptist Church of Houston, in 1851, the dominating, controlling and absorbing purpose of his life was to make Baylor University the peer of any institution of learning on the continent. Notwithstanding this fact, he was a man of many ideas. His affections he never permitted to be divided, but he knew what was transpiring in the country, and extended a helping hand to every worthy enterprise, and encouraged every scheme that had for its object the glory and good of the world. He worked for education, all the plans of the convention, railroads, factories, transportation facilities, the growth of towns. He was interested in all political questions, and deeply concerned for the welfare and prosperity of the State, as scores of letters, found among his papers, from Governors Houston, Pease, Coke, Ross, Ireland, Hubbard, Hogg and Culberson indicate.

Among the earliest canvasses intended to encourage the construction of railroads in the State was made by Dr. Burleson. General Houston sought him at his home at Independence in 1853 for the purpose of conferring with him and reaching some conclusion as to the wisest plan to adopt to foster railroad construction. Dr. Burleson took the matter up, delivered addresses at railroad meetings, and contributed many articles to the press emphasizing the importance of this means of developing Texas. The task was by no means easy. The people were not perhaps hostile to railroads, but were suspicious of the men who proposed them, and much more suspicious of all plans proposed for building them. They recalled the questionable methods of the "Texas Railroad, Navigation and Banking Company" in this direction, commenced in 1839. The history of this huge corporation, with a capital stock of $10,000,000, was unsavory, and while railroads were valuable, perhaps, in promoting the material development of the country, yet all companies projecting them might prove to be of the same ilk. While advocating railroad construction and favoring a liberal State policy toward them; he insisted that the Government should reserve the right to control these highways. His efforts accomplished good, and were continued both at Independence and Waco in later years.

Mr. Burleson attended the fourteenth session of the convention, held at Huntsville, October 29th, 1861, and preached, by request, in the Methodist Church. He also attended the session held in Waco, October 25th, 1862, and was made one of the three Vice-Presidents.

From this time on, until 1885, he disappears from the record of the convention, except to receive its courtesies as a visitor, having become a constituent of the General Association.

We have thus far traced Dr. Burleson's record from his birth, in 1823, through his boyhood and manhood, to 1861. when he tendered his resignation as President of Baylor University at Independence. We then dropped back and traced his connection with the Baptist State Convention from its organization, in 1848, until 1864.

We have striven to avoid becoming tedious in reciting the events of his interesting career, but careful to omit nothing important in the record, for the obvious reason that it was during this period in his life that he was making history.

Dr. Burleson performed a much greater amount of work for the University at Waco than for the University at Independence; so, also, he did more work in the General Association than in the State Convention, but made less history.

To illustrate what is meant we will state: The proceedings of the first session of the Baptist State Convention, in 1848, is a little pamphlet containing twelve pages. The proceedings of the fiftieth session, held in Waco, in 1898, is a book of 155 pages. The last lacks only one page of being thirteen times as large as the first. Still not a precedent was established in the fiftieth session, while the proceedings of the first session were all precedents.

Again. The first catalogue issued of Baylor University, at Independence, in 1852, was a little pamphlet of fourteen small pages. The catalogue issued of the same school, at Waco, in 1898, is an elegant book of 103 pages; yet the first little catalogue required greater mental and mechanical effort than the last. For this reason we are not impressed that from this time on it is important to make the record so voluminous.

In addition to the reason expressed we are led to this conclusion by the following considerations:

First. The events of the closing years of Dr. Burleson's life are well known. They are too essentially a part of the history of Texas to be ignored or overlooked.

Second. To adhere to the plan heretofore pursued would make this record more voluminous than is necessary or desirable.

The curtain on the first era of Dr. Burleson's life in Texas is dropped, and the scene shifted to Waco.

We shall not attempt to step in Dr. Burleson's footprints from Waco in the exact order in which they were made, but will attend him in a succession as follows:

First. Give a condensed summary of the progress of education in Texas, and Dr. Burleson's efforts to establish a system of public schools. The importance and value of this

service will be something of a surprise to those who have not studied his life carefully.

Second. His connection with the Baptist General Association of Texas will be traced from the organization of this body, in 1868, to its consolidation with the Baptist State Convention in 1885, when the consolidated body became the Baptist General Convention of Texas.

Third. His connection with the Baptist General Convention of Texas from 1885 to 1901..

Fourth. His connection with Waco University from 1861 to the consolidation of Waco and Baylor Universities in 1885, when the consolidated school became Baylor University.

Sixth. His connection with Baylor University from 1885 to 1901.

Thus dividing his public services, divides his life also in exact halves in respect to years. Having been born in 1823, he was just thirty-seven years old when he resigned the presidency of Baylor University at Independence in 1861. From 1861 to 1898 is thirty-seven years, and at this time he was made *president emeritus* of Baylor University by the Board of Trustees, which marks the date of his retirement from active public life.



CHAPTER XXXVI.

Education in Texas Under Spanish Dominion and Mexican Rule—Population—Society—Missions—Revolution in Mexico—The Empire—Republic—Constitution of 1824—Provisions for Education Under the Federal Constitution—Constitution of Coahuila and Texas—Provisions for Public Schools in the State Constitution—The First American School—Report of Almonte—Efforts of the Colonists Toward Education—The First Female Academy in Texas—Independence Academy—Baylor University—Description of a Mexican School in 1825—Character of the American Colonist—Gen. Antonio Lopez de Santa Anna—Revolt of the American Colonists.

IN ORDER to present more clearly the splendid service performed by Dr. Burleson in behalf of public education in Texas, it has been found to be necessary to take more than a cursory view of this interesting subject. He vitalized constitutional provisions that had remained dormant and inoperative for years and invested it with an interest not hitherto known.

It is assumed that the only educational instruction offered in Texas when a separate province of Spain, at the beginning of the last century, was of a parochial character, and that it was provided by Roman Catholic priests. The only learning disseminated by them at the various missions and the few military establishments was of a religious nature, and intended to propagate the doctrines of the Catholic Church. These

priests were generally men of fair classical education, as were also many of the officers of the regular service.

They no doubt exerted some influence in guiding and moderating the fierce temper of frontier life, and in setting a wholesome example, which produced imitative effects upon a rude population. In 1806 the civilized inhabitants of Texas numbered 7,000, and the country was in a more prosperous condition than it had ever been before.

Many new settlers came into the country about the close of the year, and brought with them some wealth. This movement was influenced, no doubt, by the recent "Louisiana Purchase," under the Jefferson administration.

San Antonio was then the principal town in Texas, and was then, as now, in a flourishing state. The buildings, though generally of mud, were numerous, and occupied an extensive area. The population was about 2,000, only a few of whom were Americans. From a Spanish standpoint, it was a pleasant place of residence on account of the society. It was a garrisoned town and was the capital of the province. The several missions in the vicinity added greatly to the importance of the place, socially as well as commercially. As these were the homes of the missionaries, who were engaged in converting and educating the Indians, they may with propriety be designated as the first educational institutions established in Texas. The least conspicuous of these mission schools, but destined to become of great historical importance, was the Alamo.

Nacogdoches, founded in 1778, became also an important and historic town, and promised, until the great oil discovery at Beaumont, to hold its position as the commercial center of East Texas. In 1806, Nacogdoches contained about 500 inhabitants, among whom, as at San Antonio, there were very few Americans.

The revolutionary forces, which threatened invasion, disquieted the people, and the hostility of Indians made fugitives of large numbers, until Texas was almost restored to a state of nature.

This condition of affairs continued until Stephen F. Austin and others executed their contracts by settling a large

number of American families in the country. The contracts under which these families were introduced were very liberal. Austin's success is a matter of history, as are also his efforts in behalf of the colonists.

Prior to this time the revolution in Mexico, which had for some time been sustained, was accomplished. Iturbide became Emperor and administered for two years, when he abdicated in obedience to the will of the people. The Federal Constitution of January 31st, 1824, was adopted by the Republic of Mexico. The first Congress passed a decree May 7th, 1824, known as the constitutional act, uniting Texas with Coahuila as one State, by reason of the small population. The first Congress of this new State was duly installed August 15th, 1824, at Saltillo, and entered upon the discharge of its legislative duties. Congress formulated a constitution March 11th, 1827. It provided that the Congress was to be composed of twelve Deputies, of which Texas was entitled to two.

The Federal Constitutoin provided: "In all the towns of the State a suitable number of primary schools shall be established, wherein shall be taught reading, writing and arithmetic, the catechism of the Christian religion, a brief and simple explanation of the Constitution of the State, and Republic, the rights and duties of man in society, and whatever else may conduce to the better education of the youth; that the seminaries most required for affording the means of instruction in the sciences and arts useful to the State; and wherein the Constitution shall be fully explained, shall be established in suitable places, and in proportion as circumstances go or may permit. The method of teaching shall be uniform throughout the State; and with a view also to indicate the same, Congress shall form a general plan of education, and regulate by means of statute and laws all that pertains to this most important subject."

"Thus early, and in this manner, was provision made by organic law looking to the adoption of a plan of general public education, or common schools."

As usual with new governments, the question of promoting the settlement of Mexico from the United States attracted early attention, and in a few months after the adoption of the

Constitution instructions to the Land Commissioner as to new town sites required, among other things, that a suitable block of ground be provided for school and other buildings for public instruction.

The first mention of an American school in Texas is in a document in the Bexar County record, dated July 5th, 1828, referring to the McClure School. This was under Mexican rule, and the school was probably an institution started for the benefit of the growing Anglo-Saxon colonists. About this time there existed a Spanish public school on the east line of the present military plaza. (J. J. L.)

The State Legislature took the action in favor of establishing a system of public education in Decree No. 92, adopted May 11th, 1829, which made provision for a school of mutual instruction on the "Lancastran plan," at the capital of each department, for the free instruction of a limited number of poor children, and for the compulsory education of the children of the parents not able to pay tuition. It provided that the teachers should instruct the children in the rudiments only, the dogmas of the Roman Catholic Church, and the American catechism of arts and sciences. It fixed the salary of the teacher at $800 per annum, and provided for the general expenses of the school by creating a fund in the said capitals, to be supplemented when necessary by loans from the municipality, or by loans from the State rents, subject to be restored to the State agents. Parents who were able were required to pay fourteen dollars per annum for each child while learning the "first rudiments" till they commenced to write, and eighteen dollars for the rest of their attendance. Each student educated in the establishment was required, on leaving, to pay ten dollars "gratitude money" for rewarding the teacher at the end of the teacher's contract.

In April following the Legislature passed another law, establishing six temporary schools on a like plan, as provided for under Decree 92, with some modifications, which were specified, reducing the pay of teachers to five hundred dollars each per annum, and gratitude money to six dollars per pupil. Provision was made for the support of these public schools by grants of four leagues of land to the capital of each depart-

ment. San Antonio was the capital of the Department of Bexar. By a decree of January 31st, 1831, Bexar was divided, and a new department created, with its capital at Nacogdoches, and a special grant of four leagues of land was allotted to the new municipality for educational purposes.

But these laudable efforts of the Government proved to be practically ineffective. They were not satisfactory, and the people, especially the Americans, did not second the views of the Legislature, largely because of the preference allowed Spanish over English speaking children. At a convention held at San Felipe, in 1832, the disaffection on the subject led to the appointment of a committee to petition the State Government for a donation of land for the purpose of creating a fund for the future establishment of primary schools, but there is no evidence that it was presented, although provision was made, of a limited character, to produce school funds under general decree of April, 1833, whereby Juntas were also created, charged to take special care that the funds intended for the schools be used for no other purpose, and that they be not separated therefrom for any cause whatever.

These Juntas were further required to provide schools and also teachers, and to see that the teachers "do not render useless by their example the lessons it is their duty to give on morality and good breeding."

So far nothing of value was accomplished by the government in its efforts to establish a system of public education, and as was officially reported by a commission in 1834, there were then only three private schools in operation in the province; one on the Brazos river, one on Red river and the other in San Antonio, where the teacher got $25.00 for his services. (Report of Almonte).

In 1844 the city of San Antonio took action in obedience to the stipulations in its charter to encourage the opening of a public school by recommending that the old court house be so repaired as to serve for both court and school purposes, and certain lots were appropriated for the purpose, but for some reason the arrangement was not consummated until August, 1849.

Those Texas settlements that would justify it, established private schools for the instruction of their children. In cases

where parents could afford it, their children were sent to the United States to be educated. Mrs. M. Looscaus says, "The need of schools among the early colonists was pre-eminent in their minds, and many a good scholar who came to Texas with no intention of teaching was pressed into service by the importunities of his neighbors. A school house erected in a neighborhood was made large enough to accommodate not only all the children within riding distance, but many others from less favored, or less thickly settled sections, were received into families, often without thought of receiving, or even accepting payment for board, and were taken care of by the good women as if their own.

In the coast country the names of Willbarger, Henry Smith, (afterward provisional governor), Phineas Smith, Thomas J. Pilgrim, Noonan, Cloud and Copeland are still cherished.

Major George B. Erath says, "School houses of logs were found in the more thickly settled portions of country, but seldom was a school kept in one of them for more than one year. The same house, or the shade of a tree did very well for a religious service, and preachers of all denominations were passing and repassing."

One of the schools that had been located at Washington prior to 1834, was transferred to Mount Vernon, once the county site of Washington county, and Miss Lydia McHenry taught there until 1836.

A very interesting feature of the first history of Baylor University is now approached. We make no effort to controvert the statement that Union Association is the mother of Baylor University, and by turning back a few leaves in the history of education in Texas, we trace its descent back one more generation and discover also who our "Baylor's" grand mother was.

The first young ladies boarding school established in Texas, was opened by Miss Trask of Boston, in 1834. The academy building was of round cedar and post oak logs, the room eighteen feet square. This school was located about 1,500 yards due west from the old Female College building at Independence, known at that time as "Coles' Settlement." By a most singular coincidence the location was also only a few

hundred yards north from the house in which Mrs. R. C. Burleson was partially raised, and grew to womanhood. Miss Trask was a very cultivated and highly educated lady and as fearless as any frontiersman in Texas. When it was necessary for her to do so, she mounted her Texas pony, swung a six shooter on one horn of her saddle, and unattended, would ride to La Grange, Houston or Austin, a distance of fifty or seventy-five miles, the whole route infested with Indians and other lawless characters.

This academy was continued until 1838 or 1839, when Prof. Henry F. Gillette, as we have seen a member of the first Faculty of Baylor University, bought out the school, and established "Independence Academy" in 1841, which was



1. Houston and Cowden Halls. 2. Gymnasium.
3. Carroll Science Hall. 4. Georgia Burleson Hall
5. Main Building.
BAYLOR UNIVERSITY.

successfully conducted until 1845, when it was transferred and became a part of Baylor University. So therefore, the Trask Seminary, established January 31st, 1834, the first female school opened in Texas, has the distinction of being the progenitor of Baylor University and Baylor Female College.

From this brief account of the educational institutions in Texas under the Mexican Republic, it is evident that institutions of learning were few in number and poorly sustained, under the existing state of affairs among the colonists, but facts go to prove that they were not unmindful of the benefits

to be derived from education, and that even beset by innumerable trials, they exerted themselves to establish schools of some kind, and to foster them to the limit of their ability.

The fundamental law of the Republic in providing for a system of public free schools is worthy of the highest estimation, as was also the decrees promulgated by the state of Coahuila and Texas for the same purpose. Those laws undoubtedly influenced legislation in later years, and were suggestive of benefits we now enjoy in connection with the present school system.

The hindrances to the successful inauguration of any system, were such as exist in all newly settled countries and the obstacles to the establishment of such institutions are insurmountable; but were especially so under the turbulent state of affairs throughout the Republic. Other parts of Mexico was no better provided with educational facilities than was Texas. To form an idea of the conditions in Mexico we can not do better than refer to the discription of one of their schools about the year 1825 as given by an intelligent eye witness:

"I have just returned," says Mr. Poinsett, "from visiting a school, and have been much amused with the appearance of the pedagogue. In a large room, furnished with two or three cowhides spread on the floor, and half a dozen low benches, were ten or twelve little urchins, all repeating their lessons as loud as they could bawl. The master was stalking about the room, with a ferule in his hand, and dressed in the most grotesque manner. He had an old *manta* wrapped about his loins, from under which there appeared the ends of tattered leather breeches hanging over his naked legs; sandals were bound round his ankles; a leather jerkin, the sleeves worn off, and a dirty handkerchief twisted round his head, above which his shaggy hair stood erect, completed his dress. He seemed perfectly unconscious of his uncouth appearance, but received me very courteously, dismissed his scholars immediately, and at once entered into conversation on the state of the country. He told me that he was born in that house, and had never wandered beyond the precincts of the village. Several of the country people came in while we were talking, and treated the pedagogue with great respect. He appeared to be an oracle."

This graphic description enables one to estimate the extent of knowledge and refinement imparted in such an institution and we safely infer that all the country schools throughout Mexico was of a like character where ignorance was almost universal. This ignorance too, became more conspicuous after the execution of the decree of December 8, 1827, which was passed by the general congress and instigated by the excessive hatred entertained against the natives of old Spain residing in Mexico, and in response to the clamor raised for their expulsion. It was not only a barbarous law, but it "banished from her society those who possessed nearly all the intelligence and refinement in the nation. Miserable indeed is the condition of that country which supposes that its safety requires the banishment of its most accomplished and useful citizens." (Yoakum).

As a contrast, it can be shown that the colonists in Texas were generally of a high order of intellect. Many were familiar with the refinements and elegancies of society, and they practiced these evidences of civilization in the wilds of a frontier life to the extent that circumstances would permit. Many were of good families and bore names of distinction in their former homes, and it is a well attested fact that all, at least of Austin's colonists, were a superior order of people, and that they would not tolerate any individual who was not law-abiding and personally worthy of respect. As a natural consequence, such a society attracted to it immigrants of like tendences and its disposition was to encourage every influence calculated to elevate the character and provide for the intellectual welfare of their offspring. That they did so, we have every reason to believe, even if history did not attest the fact in the chronicle of events.

The American population in Texas had increased to thirty thousand in 1831, and were constantly augmenting, notwithstanding the proscriptions of the national government against immigration. The measures of tyranny attempted to be instituted in Texas met with resistance, and the spirit then manifested attracted a large number of adventurous characters to the colonies. But the despotism of Bustamente had become intolerable in Mexico, and a successful revolution in favor of Santa Anna was the result.

The people of Texas gladly availed themselves of the opportunity presented by the factious spirit in Mexico, and professing sincere attachment to the constitution of 1824, they gave their adherence to Santa Anna, and taking up arms they resorted to force to suppress his opposition in Texas.

The successful battle of Velasco and Nacogdoches added dignity and lustre to the national flag. Thus Texans made triumphant efforts at the promptings of patriotism in sweeping Texas of Mexican soldiers, but in doing so they fostered the power which was to control the destinies of Mexico, and to drench her own beautiful prairies in blood.

The historical events which followed are not only out of place in this brief view of early education in Texas, but are too well known to be recited. After the treacherous and bloodthirsty usurper, Santa Anna, secured his power in Mexico he turned toward Texas for the purpose of satisfying his vengeance by exterminating the colonists. His success in the massacre of Texan patriots at the Alamo and Goliad, gave him confidence, and led him on to his ruin and doom. The declaration of Texas Independence, the general uprising of the people, and the glorious battle of San Jacinto, with the humiliating capture of the tyrant, terminated the disturbances in Texas, and placed her among the respected powers of earth.

CHAPTER XXXVII.

Education in Texas Under the Republic—The Declaration of Independence—The Consitution of 1836—The First Congress of the Republic—Establishment of Schools—The First Charter of the Republic to Independence Academy—The Act to Establish a State University—President Lamar's Message on Education—Area of the Republic—Land Grants for Educational Purposes—Baylor University at Independence—School at San Augustine.

IN presenting the progress of education in Texas, and Dr. R. C. Burleson's connection therewith, it is necessary to mention some historical facts already referred to. Since, however, an entirely new view is taken of these facts this explanation is scarcely necessary.

The declaration of Independence promulgated at Washington-on-the-Brazos, March 2nd, 1836, was consummated on the battlefield of San Jacinto, April 21st of that year. The Burlesons and Byrds, paternal and maternal relatives of Dr. R. C. Burleson bore a conspicuous part in that memorable battle, which may be placed with the decisive engagements in history.

That document declared in connection with other grievances, "that the Mexican government had failed to establish a system of public education, although possessed of almost boundless resources; and although it is an axiom in political science that unless a people are educated, it is idle to expect a continuance of civil liberty, or the capacity for self government." To maintain these views the patriots engaged in

deadly strife, and successfully established the principle as one of the organic laws of the government.

It is notable that the framers of the document had followed the expressions of the constitution of Coahuila and Texas in fixing their attention upon the public domain, instead of direct taxation in providing for public education.

The first congress of the Republic of Texas assembled in Houston, October 1st, following under the constitution of March 17, 1836. It was composed of men well qualified to discharge the responsible duties delegated to them by the people. Among them were experienced statesmen and jurists, and these were sustained by a high order of cultivated and native intellects, which assisted in framing the laws and providing for the permanent institutions of the country.

"The new constitution made it the duty of the congress of the republic, as soon as circumstances permitted, to provide by law a general system of education. Schools were soon developed by the impetus of increased population, academies and other educational institutions sought charters from the government, and, as the public records show, as early as June 5, 1837, the President of the Republic, Sam Houston, approved "An Act to Incorporate the Trustees of Independence Academy and the University of San Augustine," which were separate institutions, but were embraced in the same act by the first congress of the republic of Texas. The institutions were located at Independence, in Washington county and at San Augustine, in San Augustine county. The same day, June 5, President Houston approved "An Act Incorporating the Trustees of Washington College to be located at or near the town of Washington, on the Brazos River. These acts of incorporation provide in effect, as do nearly all the charters granted by the republic, as well as by the State of Texas, for educational institutions, that they shall be accessible to all students without regard to religious or political opinions. Such institutions were generally maintained by subscriptions to their respective funds, or by tuition, or both, or in some way by private enterprise. The amount of property which they were to hold was generally expressed in the respective acts of incorporation, and the property was generally, but not always, exempt from taxation. Very often, too, upon application to

the legislature, special acts were passed prohibiting the sale of intoxicating liquors near the premises. Special qualification was made as to the Bible in two instances—one in an act incorporating the "Texas Christian College," to be located where the largest subscription may induce, and providing that "the Bible may be fully taught, but no partisan, sectional, sectarian, or denominational peculiarity shall be taught or encouraged in the college," and the other in an act incorporating "McKenzie Male and Female College," in Red River county, which provided that "the Bible may be publicly read and used as a text-book."

The idea of projecting a University to be supported by the government took shape in an act introduced in the congress of the Republic, entitled "An Act to Establish the University of Texas," which, on April 13, 1838, was referred to a special committee (page 7, "House Journal"), but, as far as the records show, was not further considered during that session of Congress.

In his message of December 20, 1838, to the third Congress of the Republic, convened at Houston, President Lamar thus expressed his views as to the importance of liberal landed provision for the promotion of public education, while the domain was ample for the purpose. "The present is a propitious moment to lay the foundation of a great moral and intellectual edifice, which will in after ages be hailed as the chief ornament and blessing of Texas. A suitable appropriation of lands to the purpose of general education can be made at this time without inconvenience to the government or the people; but defer it till the public domain shall have passed from our hands, and the uneducated youths of Texas will constitute the living monuments of our neglect and our remissness. A liberal endowment which will be adequate to the general diffusion of a good rudimental education in every district of the republic and to the establishment of a University where the highest branches of science may be taught can now be effected, without the expenditure of a single dollar. Postpone it a few years, and millions will be required to accomplish the great design." (Lane's Educational System).

The area of the Republic was about 395,557 square miles, without including the territory afterward sold to the United

States, which was 125,000 square miles. The Spanish, Mexican and Colonial grants amounted to 25,000,000 acres. This, exclusive of bays, lakes, etc., is about 167,865,600 acres of land, of which Texas had the disposal of about 143,000,000 acres in 1836. Lamar's suggestion met with approval to the extent, that the committee on education reported and recommended the adoption of a bill entitled "An act, to appropriate certain lands for the purpose of establishing a general system of education and proposing a grant of three leagues (thirteen thousand two hundred and eighty-four acres), of the public domain to each county for establishing a primary school or academy in the county; and authorizing the President of the republic to have surveyed from any of the vacant domain twenty leagues of land, which were to be set apart and appropriated for the establishment and endowment of two colleges or universities, one in the eastern, and the other in the western part of Texas.

The act passed with fifty leagues substituted for twenty leagues, and was approved January 26, 1839. The same day President Lamar approved an act establishing and incorporating the "College of DeKalb" at DeKalb, in Red River county, the act naming a board of "superintendents," exempted the property of the college from taxation, and authorized the board in addition to selecting teachers and providing for the educational and financial management of the school," to suppress and abate nuisances within half a mile in any direction from the premises," and to levy and exact a fine of from twenty-five to one hundred dollars from all retailers of spirituous liquors sold within the prescribed limits. The Congress also granted four leagues of land in fee simple for buildings and apparatus, and "for the promotion of arts, literature and science. An act of 1840 "Establishing Rutersville College," made similar provisions to the preceding.

The first effort of the government for promoting public free schools in the counties was an act of February 5, 1840, "In relation to common schools and academies and to provide for securing the lands formerly appropriated for purposes of education." It made the chief justice and two associate justices (then existing officers) of each county, *ex officio* a board of school commissioners, with full power in their re

spective counties to receive, lease, and sell all property appropriated for the schools, and required them to have located and surveyed the three leagues of land appropriated under the act of January 26, 1839, and granted an additional league (four thousand four hundred and twenty-eight acres) for the purpose of necessary scientific endowment, one-half of it for an academic school and the remainder to be distributed among the various common school districts in the county. It provided that school districts be organized in the county when the population or interests of education required.

Numerous private as well as denominational institutions of learning were chartered by direct acts of the republic and subsequent state legislatures, till a law was enacted by the State prescribing a general mode for such incorporations, under which the charter articles, when framed accordingly, have only to be accepted and filed in the State department at Austin." (Lane).

The laudable efforts on the part of the people to secure institutions as provided by law, resulted in the establishment of only a few of those projected, and but few of these became permanent and attained positions of prominence.

Among those that succeeded was Baylor University at Independence, which as a chartered institution, as stated elsewhere, was the direct successor of the oldest Female school in Texas. "Baylor" was a denominational school under the control of the Baptists, and after 1851, under the able management of Dr. R. C. Burleson, attained eminence.

It will be observed that the same act which incorporated "Independence Academy" also included the "University of San Augustine." It is curious to note that the history of those institutions, which were the first incorporated under the Republic, passed through a similar experience in consequence of acrimonious differences, which arose in their communities, but from different causes. The facts of Baylor University have been stated and the following account of the fate of the school at San Augustine we give as recited in "The Comprehensive History of Texas."

"The town of San Augustine is situated on a beautiful and fertile strip of red-land country running in an east and west direction through the counties of Sabine, San Augustine

and Nacogdoches, which was well settled with good farmers as early as 1840, and from that time to 1850, that town was one of the largest and best-improved towns in all Eastern and Northern Texas. It was situated thirty miles west of the Sabine River, on the old King's Highway, leading from Natchitoches in Louisiana, through Nacogdoches and Bastrop to San Antonio. The wagon road made along or near it, commonly called the "San Antonio road," was the principal thoroughfare along which the immigrants came to Texas by land, and it was the route of the first stage line through Eastern Texas. A master builder, a Mr. Sweet, erected a large two-story frame building and sold it to the county of San Augustine for a league of land that had been given to the county for the erection of an academy, though the school had the high-sounding name of "The University." A small school having been taught in it for several years, in 1843, a gentleman by the name of Montrose, of medium size, about 30 years old, and apparently good manners and intelligence, appeared at the hotel, and learning that there was a large school building in the town, let it be known that he was a teacher. The board of trustees were soon assembled and sent for him. He was a man of few words and very positive in his utterances. He said in substance: "All I ask is to give me control of the house, and I will build up a large school, that will attract scholars to your town."

They complied with his request, and before the end of the second session, he had verified his assertion and had a large school, with numbers of scholars from a distance. It so continued for several years. One of his great merits as a teacher was his control of the scholars in school by a regular system, and the anxiety he produced in them to attend school punctually and an ardent desire to attend to their studies. He did not seek to acquire favor in the community, except through his scholars, and was seldom seen upon the streets of the town or otherwise in communication with the citizens. He taught school as a business strictly, and had no difficulty in collecting his tuition through his scholars, although there was a great scarcity of money in the country. After his school increased his plan for assistance was to engage some of his advanced scholars to teach classes under his direction. The school soon

became the pride of the town and surrounding country, with a united recognition of its advantages. It may be instructive to tell how discord and contention were produced that ultimately led to bad consequences in reference to that and other schools in that place.

A Methodist preacher came there fresh from "The States," as the United States were then called, and preached a sermon in favor of "perfect sanctification on this earth," the most numerous denomination of Christians there being Methodists. Professor Montrose, being a Presbyterian, and a good reader, had occasionally read sermons, as a layman, to a few Presbyterians and others on Sunday. By their urgency he was induced to read in public a sermon opposed to the doctrine advanced by the Methodist minister, who promptly challenged him for a public debate on the subject. Professor Montrose, though not a preacher, was pressed into the debate by his religious friends; moderators were chosen to regulate the debate, and it was held before a large audience. Professor Montrose simply read extracts from books when it came to his turn to speak, and he did it with such impressiveness as to make it appear that he had achieved a victory over the challenger. At once a religious storm was raised. There being a number of prominent Methodist preachers and other leading citizens of that denomination in the town and in the surrounding country, it was readily determined to put up in that place a Methodist College. A large three-story frame building was erected, and an excellent teacher, as well as preacher, was brought from Ohio to take charge of the College. His name was Jones, a cousin of Bishop Jones. Other Methodist preachers were engaged to teach in the college and several Presbyterian ministers were engaged to assist Professor Montrose. Both schools prospered for several years, with scholars in each to the number of one hundred and fifty. San Augustine claimed to be the Athens of Texas. * * * The rivalry that made a spasmodic success for a time for both schools could not last long. Professor Jones left the college, and it declined and was sold to the trustees of the so-called university for a female institute. Professor Montrose, hampered with assistants, contrary to his own plan of getting them by engaging his advanced students, left and afterwards taught at Nacogdoches.

and at Anderson in 1857. The university, as it was called, struggled along for a time under its trustees, but gradually declined, and that place has never been able to keep up a good school since its failure. Both of the buildings have been burned, and the vacant places where they stood attest the sad calamity of a religious rivalry entering the management of the schools of a community, where it assumes the character of a bitter partisanship."

Another denominational school was Rutersville College—the first Methodist school chartered in Texas of the many educational enterprises put on foot by that vigorous denomination, including McKenzie College at Clarksville, Wesleyan College at San Augustine, and Soule University at Chappell Hill. The unsatisfactory history of these scattered enterprises led to the concentration in late years of all their chartered rights in the "Southwestern University" at Georgetown, which has become an ornament to all Texas. This policy of consolidation, in a modified form, as we shall notice later on, was afterward adopted by the Baptists.

The subject might be still further enlarged, possibly with pleasure and profit, but as it is only contemplated to sketch an outline of the measures adopted by the fathers of the Republic, that constitutes the foundation of the fabric upon which has been erected the present school system of Texas, all details are omitted, except such as are calculated to show the temper of the people in a few instances, and to lead up to Dr. Burleson's connection with public education.



CHAPTER XXXVIII.

Progress of Education in Texas Under State Rule—Annexation of Texas to the United States—Texas Retains Her Unappropriated Public Domain—The Constitution of 1845—Legislative Provision for Education—Dr. R. C. Burleson Arrives in Texas—The Civil War 1861 to 1865—The Constitution of Texas as a State in the Confederacy—Surrender of the Confederacy—The Interregnum Followed by Military Occupation—The Peabody Fund, Its Infuence on Education.

THE State of Texas surrendered its sovereignty as an independent nation through a convention of the people assembled at Austin July 4, 1845, and adopted resolutions for the annexation of the state, in harmony with a resolution passed by the congress of the United States. Among other stipulations it was provided, that the Republic of Texas should retain as a state in the Union all its vacant and unappropriated public domain.

The constitution that was adopted when Texas became a State, provided for education as follows:

Article 7 section 8, made a restriction on State appropriations of money by declaring, that appropriations of money should not be made for a longer period than two years, except for purposes of education.

Article 10, asserted 1st. A general diffusion of knowledge being essential to the preservation of the rights and liberties of the people, it shall be the duty of the legislature of this State to make suitable provision for the support and maintenance of public schools.

2. The Legislature shall, as early as practicable, establish free schools throughout the State, and shall furnish means for their support by taxation on property, and it shall be the duty of the Legislature to set apart not less than one-tenth of the annual revenue of the State, derivable from taxation, as a perpetual fund, which fund shall be appropriated to the support of free public schools; and no law shall ever be made, diverting said fund to any other use; and until such time as the Legislature shall provide for the establishment of such schools, in the several districts of the State, the fund thus created shall remain as a charge against the State, passed to the credit of the free common school fund.

3. All public lands which have been heretofore, or may hereafter be granted for public schools, to the various counties, or other political divisions in this State, shall not be alienated in fee, nor disposed of otherwise than by lease, for a term not exceeding twenty years, in such manner as the Legislature may direct.

4. The several counties in this State, which have not received their quanitity of lands for the purposes of education, shall be entitled to the same quantity heretofore appropriated by the Congress of the Republic of Texas to other counties.

In accordance with the provisions of the constitution the following acts were passed by the Legislature in support of the common free school system:

An act of 1846 set a precedent of municipal taxation for the support of free schools in which the Legislature authorized the corporation of Galveston to levy a tax for such purpose, limited to one-half per cent. on the value of the real estate of the corporation.

An act of January 16, 1849, exempted from taxation all buildings with furniture and library used solely for purposes of education, together with the lands owned by the educational institutions, not exceeding ten acres, on which they are situated.

An act of January 16, 1850, appropriated four leagues of land to all organized counties as provided in the act of 1839.

An act of February 1, 1850, authorized the survey of three leagues of land for the University in lieu of the surveys

lost by failure to return the field notes of the surveys made under the act of 1839.

An act of January 31, 1854, appropriated two million dollars of 5 per cent. bonds of the United States remaining in the State treasury of the amount received from the general government in the settlement of the boundary question, as a school fund for the support and maintainance of public schools, to be called the "special school fund;" the interest therefrom to be distributed for the benefit of the school fund. This fund was afterwards authorized to be invested in railroad bonds to encourage railroad construction in the State.

An act of January 30, 1854, to encourage the construction of railroads in Texas," and the act of February 11, 1854, relative to the Galveston and Brazos Navigation Company, appropriated "alternate sections," of lands in large quantities to the railroads and navigation companies and to the free school fund, the corporations being required to survey the school sections for the State, as well as their own lands. These grants aggregated many millions of acres, including about thirty-two million acres to the railroads.

An act of August 30, 1856, provided for the survey of fifty leagues of University lands, appropriated by the act of 1839, under certain stipulations respecting the survey: Also how it should be divided and sold; the minimum price per acre, and the payments and interest. The proceeds was to constitute a University fund. Another act in 1856 provided for "investments of the special school fund in bonds of railroad companies incorporated by the State."

An act of 1856 provided that "no statute of limitations shall run in favor of any one who has heretofore settled on or may hereafter settle upon or occupy any of the lands that have heretofore been granted, or may hereafter be granted for purposes of education."

An act of February 11, 1858, known as the 'University Act of 1858" provided for the organization and establishment of the University. It granted the University of Texas one hundred thousand dollars in United States bonds, then in the State treasury; transferred to it the fifty leagues of land originally set apart by the Republic of Texas for the "endowment of two colleges or universities," and further set apart to it

"one section of land out of ten sections which have heretofore been or may be hereafter surveyed and reserved for the use of the State, under the act of January 30, 1854, to encourage the construction of railroads in Texas," and the act of February 11, 1854, granting lands to the Galveston and Brazos Navigation Company. The governor was to select the sections so as to have them adjoin each other. The administrative details of the institution were provided for and all the usual requirements for a first class university were established. The Constitution of 1876 annulled the proposition as to the alternate sections, converting the lands to the free school fund, and substituting to the University but one million acres of far less valuable lands, in lieu of some three million two hundred thousand acres to which the University was entitled under the act of 1858.

We have thus far traced the history of education in Texas from the earliest times, through its evolutions under four separate governments, according to available data. It has been shown that the constitutions and laws all demanded common free schools, but their requirements were never enforced or a single school put into operation. The only provision ever made was for the free tuition of every indigent child and every orphan in a good private school ten months in the year. The reasons for their not having been established was partly owing to the fact that the permanent school fund afforded an insufficient income for the purpose, and because the lands were unremunerative. But for the opposition of the people to the levying of a tax for the support of a system of free schools they might have been instituted with success; without a tax for the purpose, the measure was practically impossible, otherwise the men of affairs, aided by those who were devoted to the educational interests of the State would have established them without a question of doubt.

J. J. Lane says that "after the annexation of Texas to the United States, the public school system was subject to various important changes. Naturally, at the organization of the government, the management of educational interests was largely left to the cities and counties and boards of school trustees, the counties being generally divided, when the population justified, into school districts with respective school commissioners.

Eventually sub-divisions of school districts were allowed, under what was termed the community system," where a sufficient number of the people petitioned for it to the school authorities. Cities and towns were allowed to incorporate as "independent school districts" under separate school boards and city school superintendents, and established "graded" and "high" schools, in addition to the grammar and primary schools. The disposition of free school funds of the counties, derived from State grants and special appropriations and taxation, was charged to the county officers, subject to legislative regulation.

At first the State Treasurer, and subsequently the State Comptroller, was *ex officio* State Superintendent of instruction, with a certain general supervision of the school fund and some direction as to its distribution and use in the several counties, reports of county school finances and school work being required to be made to him, and he to report to the governor as to the condition of such matters and the general interests education in the State. This was before the population of Texas had grown so as to require a more thorough system of regulation."

Under the laws and regulations then in force quite a number of institutions of learning were sustained in this more thickly settled portions of the State by private enterprise and these were generally supported by a generous patronage. They were under the supervision of competent instructors and their management secured for some of the establishments a reputation which ranked them among the creditable schools in the Union.

During this era, as we have seen, Rev. Rufus C. Burleson arrived in Texas who was destined to take rank among the eminent instructors in the educational institutions of his adopted State. He was also to become an instrument in moulding the present educational system by bringing to bear his indominatable spirit and great energy combined with an influence and an enthusiasm which no opposition could withstand.

At the time of his arrival in Texas, Rev. Rufus C. Burleson was a young Baptist preacher. The reader is familiar with all the incidents of his life prior to this time, and during this

period and will be made acquainted in subsequent chapters with his after life when he became an educator in charge of Waco University, in 1861, located at Waco Texas, and since rechristened Baylor University through consolidation. It was in this institution where his life-work was accomplished in the education of hundreds of the youth of the land who received the benefits of his instruction. It was here he acquired a prominence as an educator which proved him an authority in the estimation of the people of Texas and elsewhere, and this popularity gave assurance that he would be heard with deference on all subjects appertaining to education. He thus became eminently qualified to instruct the masses when the proper time arrived, on the subject of public schools, and it was through his indefatigable exertion and earnest solicitation, more than any other one man that they became an accomplished fact, which will be the unbiased judgment of the public when all the evidence is in.

It is appropriate that we should introduce Dr. Burleson on the stage of this feature of his service for education in Texas at the earliest moment consistent with history. In forecasting his after-life at this time, it serves as an introduction to his great achievements in administering the Peabody Education Fund, with which he became so closely identified in Texas a few years later.

We have arrived at a period in the history of education in Texas when nearly the whole system collapsed under the terrible visitation of civil war and its after results which included a period of about eight years. During the first half of these years 1861-1865, the government and the people of Texas was absorbed by measures and conditions relating to military operations. A universal patriotic enthusiasm was manifested in the cause of secession throughout the struggle for independence on the part of the Confederate States, and as the people of the North figuratively testified, the Confederacy robbed both the cradle and the grave, to recruit its armies by voluntary enlistment of its old men and youth. Nevertheless a few schools were maintained during the struggle and notably the one over which Dr. Burleson presided.

The constitutional convention of 1861, held during the secession of the Southern States, adopted the constitution of

1845 with some amendments, adapting it to the new order of things, but without changing article 10, on education or the two years provision as to appropriation for educational purposes.

At the termination of the war and with the collapse of the Southern Confederacy, all military and civil government was substantially at an end. There was for more than two months an interregnum in the government of Texas. And although the State was full of soldiers with guns in their hands and under no authority, yet the utmost order everywhere prevailed. They were filled with despair at the results of their heroic efforts in behalf of liberty, but they were alive to the necessities of civilization and they exhibited a love of order and respect for the rights of person and property that was creditable to the reputation they had sustained as soldiers of the "Lost Cause." The people having accepted the results of the struggle they made the best of the situation that was possible. Schools were opened throughout the country, and thousands of young men, who had volunteered as youths in their country's cause laid aside the trappings of war, and returned to the school room, fully realizing their deficiencies and in search of an education which had been interrupted at the most important period in their lives. With enthusiasm they had put aside their school books when their services were required in their country's defence, and history records their merit as soldiers, but many of them resumed their studies as cripples or physical wrecks, resulting from the vicissitudes of war and disease.

The distracted condition of the country during the several years which followed, was not conducive to the establishment of educational institutions. Civil government was suspended and the country was impoverished. The people were at the feet of the conqueror and the radical element among them being in the majority suppressed the conservative measures advocated for restoring the Southern states to the Union and for rehabilitating the country. The evils resulting from a free indulgence of such passions were disastrous and demoralizing. In 1867 a mighty impetus was given to the cause of education in the Southern states, by the creation of the Peabody Education Fund. This noble benefaction came at an opportune time, and the good it effected can not be overes-

timated, in relation to the poverty and ignorance that was then stalking abroad in the land.

By some of the worst desolated states the charity was grasped with avidity, and these consequently were soonest in possession of a successful system of public schools; but its benefits were generally slow in reaching those for whom the fund was created. The reasons were manifold which hindered and retarded its application. The greatest obstacle was in the people themselves. They were required by the regulations ordained by the Trustees of the Fund, to comply with certain requirements before they could become beneficiaries. The rule of the Trustees was that they would help those most, who helped themselves most, and if nothing was done in that direction they would withhold their benefaction.

The benefits of this Fund to public education in Texas, and it might be said to all education, for all was stimulated, is shown hereafter in connection with the influence it exerted in bringing about results, which have been so firmly established in the educational institutions of the State.



CHAPTER XXXIX.

Education in Texas Under the Provisional Government —Military Occupation—Emancipation Order—Hamilton Provisional Governor—Organization of the Civil Government—Election Order—Constitution of 1866—Throckmorton Governor—Provision for Education—Republican Reconstruction—Civil Governor Removed—E. M. Pease Appointed Provisional Governor—Constitution of 1868—Provisions for Education—First Public Free School in Texas was Opened September 4th, 1871—Dr. B. Sears' Report as General Agent of the Peabody Fund—The Taxpayers' Convention.

ON the 19th of June, 1865, General Gordon Granger, of the United States army, by proclamation at Galveston, assumed command over Texas, and issued an order declaring "all acts of the Governor and Legislature of Texas, since the ordinance of secession was adopted illegitimate, and called upon all Confederate and State officers and soldiers to repair to certain designated places in the State to be paroled. On the same date he also declared the negroes to be free, from which fact the negroes of Texas have ever since celebrated June 19, as "Emancipation Day."

Many measures effecting public education in the State came within these dates, and hence many things must be done *de novo.*

After passing through a period of reconstruction, a constitutional convention was held January 7th, 1866, and James

W. Throckmorton was elected President. This convention adopted a constitution, submitted it to a vote of the people who ratified it, and in an election which followed Mr. Throckmorton was elected Governor.

This constitution amended the provisions of article 10, on education, by declaring that the Legislature shall, as early as possible establish a system of free schools throughout the State, and as a basis for the endowment and support of said system, all the funds, lands and other property heretofore set apart, or that may hereafter be set apart and appropriated for the support and maintenance of public schools, shall constitute the public school fund; and said fund and the income derived therefrom shall be a perpetual fund for the education of all the white scholastic inhabitants of this State, and no law shall ever be made appropriating said fund to any other use or purpose. It further provided that all the alternate sections of land reserved by the State out of previous or future grants to railroad companies or other corporations for internal improvements, or for the development of the wealth on resources of the State, shall be set apart as the permanent school fund of the State; that the legislature shall hereafter appropriate one-half of the proceeds of sale of public lands to the perpetual school fund, and shall provide for the levying of a tax for educational purposes, and that the sum arising from said tax which may be collected from Africans or persons of African descent, shall be exclusively appropriated for the maintenance of a system of public schools for Africans and their children; that the University funds shall be invested in like manner provided for the public school fund, and the legislature shall have no power to appropriate the University fund for any other purpose than that of the maintenance of universities, and shall at an early day make such provision by law as will organize and put into operation the University. The Governor in his inaugural address thus graphically described the situation:

"We have just emerged from the most terrible conflict known to modern times, with homes made dreary and desolate by the hand of war, the people impoverished and groaning under public and private debt; the great industrial energies of the country sadly depressed, occupying in some respects the

position of a State in the Union, and in others the condition of a conquered province; exercising only such privileges as the conqueror in his wisdom and mercy may allow; the loyalty of the people to the government doubted; their integrity questioned; their holiest aspirations for peace and restoration disbelieved, malinged and traduced by a constant misapprehension of their most innocent actions and intentions." Defamations continued to influence the hostility at the North, and aggravate their feelings toward the Southern people. A military government was established, and the highest welfare of the people for a time seems to have been forgotten. But through it all Dr. Burleson never relinguished his life purpose, not lost sight of the proposition that the perpetuity of republican institutions depends upon an educated constituency.

The Reconstruction Convention which assembled June 1, 1868, framed a State Constitution which was finally ratified by the people in July 1869. This Constitution eliminated from that of 1866 all those provisions against "race discriminations," and was so changed as to provide that "the perpetual school fund shall be applied, as needed, exclusively for the education of all the scholastic inhabitants of the State, and no law shall ever be made appropriating such fund for any other use or purpose." It was also provided that "All sums of money that may come to this State from the sale of any portion of the public domain of the State shall also constitute a part of the public school fund. And the legislature shall appropriate all the proceeds resulting from sales of public lands, to such public school fund, and shall set apart for the benefit of the public schools one-fourth of the annual revenue derivable from general taxation; and shall also cause to be levied and collected an annual poll-tax of one dollar on all male persons in this State, between the ages of 21 and 60 years, for the benefit of public schools." "And said fund and the income therefrom and the taxes herein provided, for school purposes shall be a perpetual fund to be applied" as above.

The Constitution declared the Ordinance of Secession of 1861 and all legislation based thereon, a nullity. It also declared that the Legislature, which assembled in Austin, August 6, 1866, was provisional only. The invalidating of all debts under the Confederacy caused a loss to the University

fund of $74,804.48, in consequence of having received that amount in "Confederate notes" in payment for University lands and turned over to the Confederate States depository. No estimate seems to have been made with respect to the losses sustained by the free school fund and other special trusts by the State being prohibited from paying any debt involving Confederate money.

Provision for the establishment of Public Free Schools was made under a new school law which was passed April 4, 1871, in which ample powers were given to the school authorities, and in which the scholastic age was placed at from six to eighteen years and attendance at school was required by law. The first public free schools were opened in Texas on September 4, 1871, under the administration of Provisional Governor E. J. Davis and with J. C. De Gress (appointed by Davis) as State Superintendent of Education.

Governor O. M. Roberts says in relation to this period, "Public free schools were established with the same central control by a school board at Austin, with district supervisors and county superintendents, and with taxes levied in the counties to build school houses. Parents were compelled to send their children of a certain age to school under a penalty for failure to do it. Immense bounties of land were given to railroad companies, and in one case a large amount of money was donated, the payment of which was prevented only by the stern honesty of the Treasurer, A. Bledsoe, who refused to sign the bonds issued to secure it, and which bounty gave the State no little trouble afterwards." Hon. J. J. Lane says, "An act of 1871, amended the general school law by providing that the Board of Education shall apportion the territory of the State anew into convenient educational districts. The State Superintendent was authorized to appoint the district supervisors, the supervisors were to appoint the school directors and could act as examiners of teachers. Thus, the school officers were very numerous and involved an expense that was well calculated to exhaust the school fund, if not to bankrupt the State, if the system was maintained. At all events, it was too extravagant for maintenance by the counties."

Dr. Sears as general agent of the Peabody Education Fund reported to the Trustees February, 1871, as follows:

"A little more than a year ago, I visited this remote State, and found that nothing could be accomplished for the object of my mission till after the session of the first Legislature under the new constitution, which required the immediate enactment of a school law. That body has at length passed a law, but it seems not to be very satisfactory to the people. It makes the members of the police court of the county a Board of School Directors. It declares "that the Board of School Directors shall be subject to the rules and directions and supervision of the Superintendent of Public Instruction."

The governor nominated a Superintendent, but the Senate refused to confirm the appointment. No other nomination has been made, and the office is still vacant. Thus the whole system is rendered inoperative, and it is not known that any county has taken measures for carrying out the provisions of the law. In consequence of this failure, I have not yet been able to effect anything for schools in Texas."

In Dr. Sears' annual report to the Trustees of the Peabody Fund in June, 1872, he gives a synopsis of the State school law in connection with the following statistics gathered from the Report of the Superintendent:

"The school fund, after being sadly plundered, is still larger than that of any Southern State, being $2,285,279. The number of children of school age in the State is, according to the imperfect returns recently made, 227,615. Of these 63,504 (increased to about 90,000, April 5), have been already brought into the public schools. Of the 1,324 schools, 1,107 have been graded. Teachers have been well paid, male and female receiving equal compensation, and, consequently, capable persons could generally be obtained for the office. The schools were organized through the agency of the Supervisors of the thirty-five Judicial Districts. This number of Supervisors has, from considerations of economy, been reduced to twelve. Only one or two public school houses were found in the State at the beginning of last year." He further remarks: "I can safely assert that until the present time we have never had an educational law free from most glaring defects." In a Supplemental Report he adds: "While at every step this department has met with stubborn opposition, the experience of the last three months has demonstrated that

the sovereigns of the soil are fully alive to the importance and necessity of free schools." In a letter, written nearly at the same time, he says: "I cannot sufficiently thank you for your kind suggestions concerning the donation intended for this State. I recommend the wisdom of the plans proposed, and shall enter into a hearty co-operation with you in executing the same." "The State has made an appropriation of over $500,000, a part of which is in the State Treasury."

Roberts says, in reviewing the administration of these times, that "Such were the extravagant appropriations of money and the lavish expenditure of it, and such were the violations of the Constitution in the administration of affairs, that the whole country became alarmed at the excesses being continually perpetrated, and conservative men of all parties determined to arrest the ruinous policy if possible. For that purpose a meeting was called to assemble at Austin, by both Republicans and Democrats. This non-partisan meeting was called the "Taxpayers' Convention of 1871." It was held September 22, 23 and 25, 1871. It was composed of the leading citizens of the State.

Dr. Burleson warmly supported this movement, and, while not sent as a delegate, the action of the convention contributed largely toward securing a Democratic Legislature in the election of 1873.



CHAPTER XL.

The Peabody Education Fund—George Peabody—His Character—His Death—Munificent Bequest—Dr. Barnas Sears General Agent of the Fund—Dr. Rufus C. Burleson's Appointment as Lecturer for the Fund in Texas—His First Quarterly Report.

GEORGE PEABODY, the enlightened and beneficent founder of the trust which bears his name, was a native of Massachusetts, but for many years was a resident of London, "England, where he accumulated a large fortune. With characteristic sagacity, he was among the first to foresee the evils which would be entailed on the Southern States of America by the ravages of the great Civil War, and the consequent inability of the people of those States to extend to the rising generation the blessing of education." Discarding every feeling of a sectional character, and acting with a magnanimity almost without a parallel in history, he dedicated several millions of dollars of his private fortune "to be held by trustees (named by himself) and their successors, and the income thereof used and applied, in their discretion, for the promotion and encouragement of intellectual, moral and industrial education among the young of the more destitute portions of the Southern and Southwestern States of our Union;" his purpose being that the benefits intended should be distributed among the entire population and without other distinction than their needs and the opportunities of usefulness to them.

The letter of the great philanthropist was dated Washington, February 7, 1867. The trustees met and effected an organization the following day.

Mr. Peabody added a second princely gift of over $51,000,000 to his original donation June 29, 1869. He sailed for Liverpool on the 29th of September following, and died in London on the 4th of November of the same year.

His death was greatly lamented, and his acts afforded a theme of eloquent tributes commemorative of his character. He was the subject of funeral honors by command of Queen Victoria. His remains, after resting for a few days under the consecrated arches of Westminster Abbey, were brought to the United States, by order of the Queen, in H. B. M. iron-clad steamer "Monarch," which was accompanied by the United States ship of war "Plymouth." He was buried, agreeably to his own wishes, in his family tomb in Harmony Grove Cemetery, in Danvers, Mass., on the 8th of February, 1870.

George Peabody did not wait for posthumous execution of his munificence by refraining from parting with his millions until death should have wrested them from a reluctant grasp. His charity was of his own designing. The noble aspirations of his early manhood, which contemplated the acquisition of wealth for the purpose of disposing of it by doing some great good to his fellow-men was realized in the opportunity offered at the close of the sanguinary struggle in his native land, which impoverished the overpowered Confederate States and left them at the mercy of ignorance. The hopeless condition of the Southern people was manifest, with their 4,500,000 emancipated slaves recently associated in the political management of affairs, and fostered by a military despotism.

George Peabody grasped the situation and saw "the educational needs of those portions of our beloved and common country which has suffered from the destructive ravages, and the not less disastrous consequences, of civil war." By his prompt action in bestowing the gift and in his discrimination, which secured efficient trustees and agents for its distribution, he gained a place by himself far above all competition or comparison as having done the greatest good for the greatest number of his fellow-men, and in all human annals he should be esteemed as pre-eminent among the many benefactors of mankind.

The history of education in the United States would be incomplete which did not introduce George Peabody and his patriotic benefactions in behalf of the South at a critical period in the history of those States. In their then impoverished condition the people were unable to provide educational facilities for the white children who, for eight years, had been growing up in ignorance during the continuance of the war, and after its close, because all efforts in that direction were restrained, for the education of the masses, by the blighting influences of military occupation. The country was in the power of selfish and malignant influences, and threatened by a semi-barbarous generation under universal suffrage seeking to control the destinies of a section of the country which needed all the resources of knowledge, science and art to recuperate and fully develop its energies. Men of elevated character and ability throughout the Southern States were fully impressed with the importance of establishing an educational system, and were in a state of anxiety when contemplating the preponderance of ignorance which threatened the country.

The Board of Trustees of the Peabody Fund appointed Rev. Dr. Barnas Sears, President of Brown University, Rhode Island, their general agent. The wisdom of this appointment cannot be questioned. He was eminently fitted for the work contemplated by the endowment. His high intellectual gifts and large attainments, and administrative ability, coupled with his social distinction, qualified him for entering upon such a vast field of labor, where so much was to be accomplished. Dr. Sears was a great man, statesman and philosopher as well as an educator. Through his industry and patience in removing obstacles, he succeeded in laying the foundation for a system of public schools for the South.

His fidelity in the discharge of his duties and the results flowing from the administration of the great Peabody bequest up to the time of his death, at Saratoga, July 6, 1880, will commemorate him as the friend and benefactor of the Southern people.

It was through Dr. Sears that the State of Texas became a beneficiary of the Peabody Fund. In December, 1869, he said: "I visited the State shortly after the adoption of the

new Constitution. All eyes were turned to the Legislature about to be convened. Great interest was being manifested on the subject of a system of public instruction. I had an interview with the Governor-elect, with members of both branches of the Legislature and others. I was earnestly requested by them all to visit Austin during the session of the Legislature. As nothing could be done in Texas until that time, I made preparation for future action by addressing circulars to cities in the interior setting forth my plans of action, and requesting co-operation as soon as the necessary laws should have been passed." He says in his report of February, 1870: "The present is a time of great interest in Texas with respect to all that relates to its social and moral condition. While I was in Texas three different committees were appointed to confer with the Legislature on the subject of a system of public instruction."

Dr. Burleson says in an unpublished paper: "A broad and magnificent system of free schools was the early pride and glory of our Texas fathers. They made the grandest provision for the future establishment of free schools of any nation in ancient or modern times. But Gov. E. J. Davis and his allies, by their miserable management, made the free school system odious in so much that when that learned and practical sage and philosopher, Dr. Barnas Sears, general agent of the Peabody Fund, came to Texas in 1869, expecting to make an appropriation of $60,000, he returned home in sadness, and reported to the Trustees of the fund, assembled at White Sulphur Springs, Virginia, that it was useless to appropriate anything to Texas in her present situation; and suggested that unless some Texas educator, well and favorably known, could be induced to canvass the whole State, and correct the mistakes and explain the abuses of E. J. Davis and his allies, the free school system of Texas would be set back twenty-five, if not fifty, years. By the earnest importunity of Dr. Sears for the Trustees of the Peabody Fund and other true friends of free schools, I reluctantly consented to canvass the State and correct these abuses, which would result in saving the 3,542,400 acres of county school lands for the children of Texas.

"I was astonished to find in my tour the fearful array of prejudice agaist a free school system. In several places lead-

ing educators denounced my advocacy of free schools as unworthy of an old Texas educator. Even threats and insults opposed me."

It was not, however, until 1874 that Dr. Sears appointed Dr. R. C. Burleson special agent and lecturer for one year in Texas. In this selection Dr. Sears exhibited his usual good sense in choosing the most competent men available in each State to assist him in carrying into effect the intention of the great trust. Dr. Burleson, however, says that "he was appointed because he knew everybody, was not afraid of anybody, and was a friend to free schools."

Previous to this Dr. Burleson's services were enlisted in the cause of the Peabody Fund, during Dr. Sears' visit to the State in 1869, but the extent of his labors in its behalf are not accurately known, until the time when he entered upon his duties as State lecturer. His first quarterly report is herein given:

First Quarterly Report of Rufus C. Burleson, From April 21st, 1874, to July 24th, 1874.

To Dr. B. Sears, Through Prof. O. N. Hollingsworth, Superintendent of Public Instruction for the State of Texas:

Dear Sir—I have the honor to submit my first quarterly report as State Lecturer on Common Schools under the Peabody Education Fund.

I went immediately from Austin on receiving my commission, April 21st, 1874, to the city of Galveston. I found my old friend, General Thomas N. Waul, the Superintendent of Common Schools in Galveston County, fully alive to the great cause of universal education, and determined to make Galveston the banner county in Texas in the efficiency of her common schools.

I found things, however, in a very confused and chaotic state, chiefly because of the fact that the old De Gress Board, in the absence of any regulation, had reappointed themselves as Trustees of the county for one year. Neither the people nor the teachers had confidence in these self-appointed Trustees; hence there was but little co-operation and much confusion as to the distinct duties of the School Directors and the

School Trustees. As a consequence, the teachers were appointed and left to work out their own salvation and do that which was right in their own eyes. It is justice to Jas. P. Cole and others, on the old De Gress Board, to state that they protested against this disreputable self-appointment, and tendered at once their resignations to General Waul, but he and other good citizens urged and prevailed upon him and his honorable minority to remain and restrain the majority from doing further mischief.

I found over 6,000 children under the scholastic age in the county, and nearly all of them in the city of Galveston.

I visited and delivered lectures before all the principal schools. I found them, as a whole, doing well. Some of them were very high models in discipline in the manner and ability of teaching. Mrs. Goodwin's school was equal to any I have ever visited in Texas.

I made an effort to organize a Teachers' Institute, but found it impracticable, as nearly all the schools were drawing to a close, and there was great uncertainty whether the same teachers would remain in the common schools. Indeed most of them had resolved not to continue to teach unless there was a general remodeling and greater certainty in regard to prompt pay. They, however, expressed a great anxiety to organize a Teachers' Institute as soon as the common schools reopened, provided they continued to teach. I have found the same difficulty existing all over the State, and I deferred organizing Teachers' Institutes till fall.

I found that great confusion and dissatisfaction exists in regard to the salaries of teachers. The matter being left to each district, I found one district giving higher salaries to inferior teachers than was being paid to teachers of higher grade and greater ability and experience in an adjoining district. And some inexperienced colored female teachers were receiving salaries equal to Mrs. Goodwin. Also, in some instances, one district would offer higher wages to induce a favorite teacher to remove into another district. I suggested as an immediate remedy for these evils that as soon as the new teachers were elected a convention should be called and all the schools be well graded; also, that the salaries of teachers be

made uniform according to the grade of the school and the experience and ability of the teacher.

I am convinced from what I have seen in all our large towns and cities, including Galveston, Houston, Jefferson, Dallas, Sherman and Denison, that the present law must be so amended as to permit all large cities and densely populated counties to elect a special city or county superintendent—a man of great ability as an organizer and experience as a teacher—to superintend and regulate all these things. He should be paid and required to devote his time to the duties assigned to him.

I conferred with the Mayor and many leading citizens relative to the importance of making a special effort to elect, at the approaching election, the best men in the county as Trustees, and to use every influence to co-operate with Gen. Waul in making the common schools in Galveston a great success. Galveston secured, years ago, eligible lots for school buildings at the instigation of County Judge Jas. P. Cole.

As soon as I learned the new Trustees were elected, I returend to Galveston, and delivered a lecture to a convention of all the teachers in the county, in which I pointed out the defects I found existing in the former schools. They appointed a committee of one teacher from each district to meet monthly and confer fully on all the great interests of the schools, and also a committee to provide school houses.

I was rejoiced to find the Trustees were the very best citizens of Galveston. I promised them to return when the schools open and organize a Teacher's Institute, at which time the Honorable Mayor promises to call a mass-meeting of citizens in behalf of common schools.

If we can demonstrate in a few great centers of influence the efficiency of the common school system, then we can dispel the doubts and break down the prejudices so common in Texas against its adoption; hence I propose to direct special attention to those places.

I am happy to report that I found two of the colored schools in Galveston in a very fine condition. The school taught by Miss Fanny Williams (F. W. C.) and the Barns Institute were conducted in such a manner as to give me

renewed confidence in the possibility of educating the colored race.

Houston and Harris County I found less favorable to common schools. The schools generally had not met the public expectation and were not well organized. Dr. Ashbel Smith, the learned County Superintendent, lives remote from Houston, the county seat, but has done the best he could under the circumstances. I visited the schools at an unfortunate time, as they were in recess, preparing for their May festivities on a large scale.

At Hockley I found a better spirit and a determination to reorganize in September with a full corps of efficient teachers.

At Crockett and in Houston County I found a disposition to co-operate and build up common schools, but there was a strong inclination to complicate with some cherished private school. In my address to them I endeavored to explain clearly the present school law, and the importance of keeping common schools free from entangling alliances, but, should necessity require a temporary blending, the terms ought to be well defined, because no aid could be received from the Peabody Fund except for common free schools.

At Huntsville, in Walker County, I found a dead acquiescence in favor of common schools without any well defined purpose. The leading citizens heard my lecture with earnest attention, and promised co-operation, but I fear, with a few exceptions, they have the impression that common schools are mainly for charity schools and must, from necessity, be of inferior grade.

Near the farm of Col. Green, five miles east of Huntsville, there is a very flourishing colored school, which seems to be doing well. They want to get aid from the Peabody Fund to enlarge their faculty.

While at Marshall and Jefferson I was too hoarse to lecture, and too lame to walk much, yet I gave all the information I could. The leading men in these towns are very doubtful of any good results from common schools.

The citizens of Marshall would be glad to have one of the State Normal Schools located there, and will turn over to the State a comomdious building for that purpose.

At Calvert and in Robertson County I found things very much mixed. At Bremond and a few other places common schools had done well. Prof. C. E. Stephen is one of the best County Superintendents I have met, and if he could spare the time to give common schools the requisite attention he would make them succeed.

At Calvert my lecture was well received by a majority of the leading citizens, but I met open hostility from Dr. Mood, President of the Methodist University at Georgetown. I invited him and a number of the leading Methodist educators and preachers, who were in Calvert holding an educational convention, to hear me, hoping that they might be influenced to give me some aid in my arduous mission, and from courtesy I invited members of the convention to take part in the discussion. Whereupon Dr. Mood, in an inflammatory address, appealed to the old prejudices of the South, and entered his protest against anything and everything originating in New England or the monarchies of the Old World. He especially objected to my position that the State had the right to tax the people of the country to educate the children of the improvident and the poor. Several of his brethren joined heartily in with him.

I fear all the preachers and teachers of that church with any personal connection or interest in their church schools will throw every obstacle in the way of common schools.

My visit to Waxahachie confirmed me in this impression. My old friend, Dr. Pugh, President of Marion College, declined to give notice of my appointment to lecture, and he and his friends *seemed* to do all in their power to prevent the masses from hearing me on common schools. Nevertheless, I received a patient hearing from all the leading men in the community not immediately connected with the Methodist College. I endeavored to show the congregation that common schools would be an assistance and not hostile to all real colleges and ministers.

At Ennis and Lancaster I found a better spirit and was cordially received.

At Mt. Calm and Spring Hill, in Limestone County, the people had failed to do anything and were wellnigh in despair. After hearing me fully on all the difficulties, and the

best means of removing them, they resolved to make one more earnest effort.

Dresden, in Navaro County, is more hopeful, and will organize vigorously, and apply for aid from the Peabody Fund. If they can avoid sectarianism they can succeed, and will deserve assistance.

Collin County is in a better condition than any county in the State. Col. Alexander was a noble Superintendent, and his removal to California is a calamity to universal education in Texas. Col. Rogers, his successor, pledges himself to do all he can in support of my efforts. I was cordially received and heard at McKinney and in every part of Collin County.

I was delighted to find in the Rev. Mr. Park, of McKinney, a professor in the Methodist Male and Female Institute, a warm supporter of common schools. He was conected with common schools nine years in St. Louis, Mo. If the arrangement can be made, he is anxious to turn over the building and furniture of his school to the State, and make it a graded school for Collin County. Grayson County has done something, but is far below Collin County in the number and especially the efficiency of her schools.

Denison is all alone with reference to common schools and education. They have commenced a school house, to cost $30,000, which amount is to be raised by the sale of city bonds. I found the schools all full and organized, but sadly in need of room and school furniture.

All of which is respectfully submitted,

RUFUS C. BURLESON,

State Lecturer on Common Schools in Texas.

Waco, July 21st, 1874.

CHAPTER XLI.

Address of Hon. Robert C. Winthrop, Chairman, Before the Board of Trustees of the Peabody Education Fund—Appropriation of the Fund to Texas in 1877—Differences Regarding Appointment of Superintendents of Peabody Schools—Dr. R. C. Burleson's Letter on the Subject—Annual Report of Dr. B. Sears for 1877—Dr. Burleson Charged With Sectarian Bias—Vigorous Denial—More of the Pioneers of Texas—Joint Canvass of the State by Drs. Sears and Burleson.

IN THE address of Hon. Robert C. Winthrop, chairman of the Board of Trustees of the Peabody Education Fund, at the fifteenth meeting of the Board, held in New York, October 3d, 1877, he says: "The one thing needful for these States, under the changed social conditions resulting from the war, was an enlightened public opinion on the subject of education, and a deeper impression of the essential importance of free schools for their whole population under regulations of their own establishment, together with examples of schools of the highest character, and Normal schools for the training of teachers. I think it will abundantly appear from the reports that such have been established, and that such a public opinion has been created in many of the States, if not quite in all.

The visit of Dr. Sears to Texas during the last winter, agreeably to the instructions of the Board, was welcomed in many parts of that great State, and there is every reason for

hoping that the interest which it awakened will not be without important results."

In 1877 Texas received $10,800 from the Peabody Fund, which, added to the annual sums previously donated, was $18,600. This amount was paid to incorporated cities which complied with the requirements of the Board.

It seems that some misunderstanding arose during this period on the part of cities which were the beneficiaries of the Fund regarding the selection of principals of such schools. The only stipulation exacted by Dr. Sears was the Superintendents elected by such cities must be fuly competent to undertake the management, and he went no farther than to recommend such persons to fill vacancies. Dr. Burleson was the intermediary in such cases, and he thus became an object of attack. In only one instance, to the San Antonio Herald, does he make any effort to correct the erroneous charge. That journal on one occasion said:

"It is generally understood that unless Dr. Burleson, Peabody agent, has the appointment of Superintendents, the $2,000 that the San Antonio schools are entitled to will be withheld. Also that Dr. Burleson has his eye on an eminent Baptist minister to take Prof. Plagge's shoes. Some of the Aldermen feel like telling Dr. Burleson to take your little $2,000 and depart out of our coasts."

Dr. Burleson answered this charge of sectarian bias in vigorous terms, as follows:

"There is not a shadow of truth in the insinuation that I have my eye on an eminent Baptist minister to take my friend, Prof. Plagge's, shoes. Prof. H. H. Smith, of Houston, and Prof. Rightstell, of Arkansas, are the only men I ever had 'my eye upon' for Superintendent in San Antonio, and neither of whom is even a Baptist, much less 'an eminent minister.' But I soon learned neither could be spared from his present position. I received a letter from Judge Divine and other eminent citizens of San Antonio urging the claims of Prof. J. R. Griffin, and I informed his Honor, Mayor French, I would endorse him if elected by the city authorities.

"Second. It is equally untrue that 'unless Mr. Burleson has the appointment of Superintendent, the $2,000 will be withheld.' The appointment is left with the Mayor and

Aldermen. But the Peabody Fund is 'a premium fund,' as your correspondent says, and we, as agents, must decide what schools are entitled to the 'premium.' We always withhold it from any school that is conducted in the interests of any sect or party, in religion or irreligion, or any clique or favorite, or upon any principle except 'the greatest good to the greatest number,' or 'education for the people and from the people and by the people.' If cities or communities want to conduct their schools on any other principles, they are not worthy of the 'premium' offered by the Peabody Fund, and will never receive it. But it gives me great pleasure to know that the noble Mayor of San Antonio and the noble Mayor of Houston are struggling to make their schools a grand success, and we are glad to aid them to our utmost ability in giving them each $2,000.

"Third. It seems hard for men to learn that 'eternal separation of church and State' is a cardinal doctrine of all true Baptists. Our Peter Waldo, and John Bingam, and Roger Williams, and the thousands unknown to fame, have suffered and died for the principle during the last 500 years. If I should pay or reward men for being Baptists I would not only apostatize from the faith of Baptists, but aid in filling the church with hirelings and hypocrites and the State with indifferent officers. "Give unto Caesar the things that are Caesar's, and unto God the things that are God's,' 'My kingdom is not of this world,' are the grand doctrines of Baptists in all ages. And that we have acted on this great principle is evident from two well-known facts. First, though Dr. Barnas Sears, Prof. O. N. Hollingsworth and I are all strict Baptists, and have had the sole management of the Peabody Fund in Texas, there is no Baptist Superintendent of any Peabody School in Texas. Second. Last year year Dr. H. Clarke, a Baptist of thirty years' standing, was an earnest applicant for Superintendent of Public Schools in Houston, yet Dr. Sears and I used all our influence for Prof. H. H. Smith, an Episcopalian, and his brilliant success demonstrates the wisdom of our choice, as well as our impartiality.

"I would not waste my time nor your valuable space in these corrections, but in lecturing in 116 counties in Texas I have urged, as the thousands will remember, all denominations

and parties—Baptists, Methodists, Presbyterians, Episcopalians, Catholics and Jews, Democrats and Republicans—to all unite on one common platform, and make our common free schools a glorious success and an inestimable blessing to all Texas. And if ever I go back on these declarations and the creed of my venerable church, 'the eternal separation of church and State,' 'let my right hand forget her cunning and my tongue cleave to the roof of my mouth.'

Of course, I do not question the truth of what the San Antonio correspondent (of the Galveston News) says in regard to what is believed in San Antonio.

"I wish it to be understood at once and forever that all such surmisings are groundless as to myself; and I wish it also understood that I am a warm personal friend of Prof. Plagge, and all I have done is from a sincere desire to see your beautiful city the banner free school city of Western Texas."

RUFUS C. BURLESON.

The honest effort to secure efficiency in the endowed schools was enhanced by a desire to use such schools as examples to encourage the adoption of the free school system. The plan worked successfully, and the high standing acquired by these few institutions of learning induced a general adoption of the system.

There never was a trust more carefully or judiciously handled than the Peabody Education Fund, and the men entrusted with its management were ever prompt and active in the discharge of their duties in accordance with the wishes of its revered founder.

The history of education in Texas at that time is embraced in the reports of Dr. Sears and Dr. Burleson, and the space devoted to their evidence is important in connection with the active measures taken by the Legislature in the years which followed. The annual report of Dr. Sears, as General Agent, October, 1877, to the Board of Trustees is a valuable document:

"The State, from the very beginning made liberal provision for education, and though more than $1,000,000 was withdrawn and used for military purposes during the war, it still has claims and lands sufficient, if properly husbanded, to

educate every child in the state without resorting to taxation. The property held for the school fund has been estimated at $30,000,000. The school law of 1870 was so impracticable that it was abandoned, and a new one was passed and approved April 24th, 1871, and on the 4th of September of the same year public free schools were opened for the first time in Texas, as we have already observed. They were put in operation in the midst of great opposition, and had a very active but short life during a period of fierce party strife. The number of pupils in 1871 was 63,504, and the expenditures were $50,000. In 1872 the former were 115,000 out of 227,615, and the latter $1,342,794.

"The originators of the system accelerated their movements by relying more on the authority of law than on the slow process of persuasion. If they did not go too far, they at least traveled too fast. As they appeared to have little confidence in the people, the people at length showed in turn that they had little confidence in them. The one party wielded the law to overcome public sentiment; the other wielded public sentiment to overthrow the law.

"Complaints were made on both sides. On the one, it was alleged that there was unreasonable opposition; on the other, that there was an utter recklessness and extravagance in the expenditure of the public money. The opposition at length prevailed, and in 1873 the school law was so changed that hardly a vestige of its former character remained. A marked difference of opinion still continued, some asserting that the public schools were virtually abolished; others that the schools were preserved, and only the power to squander money was abolished. The immediate effect was undoubtedly adverse to the schools; but what was lost in 1873 was regained in 1874, when the attendance (including an estimate of the counties that did not report) rose to about 161,670, and the amount paid to teachers to $499,930. In 1875 the attendance was 184,705, and the salaries of teachers $630,334; and the total expenditure for schools and public school officers $723,052. The present law is certainly very defective, but with a few alterations, such as would probably meet with no great opposition, it might be made to operate tolerably well. The executive power is not now vested in a

State Superintendent, but in a Board of Education, consisting of State officers, assisted by a clerk. But men who are already burdened by other public duties will do little beyond giving a formal and hurried attention to schools. The clerk, with no official position, and with a small salary, cannot be expected to perform other than clerical services. This mistake, which was unfortunately made in the new Constitution, may be corrected by making the clerk also the chief executive officer, under the Board of Education, and by giving him a corresponding support.

"Another serious impediment to the schools is the restriction of the tax to such narrow limits, except in incorporated cities, that such schools cannot be continued sufficiently long to be of much value. The remedy for this lies in the future. So ample is the provision for a prominent school fund that, if what is due to it from the State shall be paid, and if the public lands set apart for the purposes of education shall be advantageously disposed of, instead of being sacrificed to private interests and sold for a nominal amount, the fund itself will be adequate to the support of all the schools.

"In the present attitude of affairs, we can effect nothing in the country districts. But in the cities, which, by their charters, can levy a local tax within certain limits, we have ample scope. Perhaps it will be expedient under any circumstances to direct our chief attention at first to the cities. Not only can we accomplish more there, and obtain a powerful moral support for the system, but can effectually do what is most of all needed—present, for imitation, to all parts of the State examples of the most perfect organization and management of public schools. It should not be forgotten that in this new and distant State there is great want of knowledge on this subject. Except with a few teachers educated in Normal schools in the Northwestern States, there is a prevailing ignorance of the progress made in recent times in the processes of education. Now if in the large cities which have never had free schools the best forms of organization and the best methods of instruction can be introduced, the whole State will look to them as models; and, besides, a good supply of young teachers will be furnished, who will carry their newly acquired skill to all the remoter districts. Something more is needed

than the multiplication of such schools as now exist in the greater part of the State.

"In all the arrangements recently made with the cities of Texas this object has been kept distinctly in view. Assistance has been promised on condition that the schools of each city shall be put in charge of a superintendent who has had a professional training and experience, and who shall be able to train the existing corps of teachers by weekly instructions, as well as to superintend the schools and direct the teachers in their daily work. Until Normal schools shall be established, this kind of training in the cities, and teachers' institutes in all parts of the State, will be indispensable. Otherwise, the public schools will be but a farce. I need not say that these conclusions are drawn from personal observation. The contrast between two or three cities which have already adopted the improved methods and those that tread in the old Texan paths is almost incredible.

"I spent a part of the winter (1876) in Texas, visiting the principal cities as far south as Galveston and Austin. I was accompanied by our excellent agent, Rev. Dr. Burleson, who, as a pioneer in education, 'had crossed every river and every prairie from the Gulf of Mexico to the Red River and from the Sabine to the Rio Grande.' He had made the necessary arrangements for public meetings in all the places we visited, and the assemblies which we addressed were sometimes very large. While in one or two places great indifference was manifested, there was generally an interest awakened in education bordering upon enthusiasm. No one can visit this State and notice the change which has taken place within the last ten years without being deeply impressed with its speedy future greatness. While Middle Texas is growing rapidly, the tide of population is continually setting westward, new counties being organized, and new court houses, school houses and churches being built. This circumstance not only illustrates the growth of the State, but shows the character of its new citizens, which is very different from that of many of the earlier settlers. It is estimated that not less than 150,000 persons from abroad enter Texas every year. Among these are many families of wealth and refinement."

This report of Dr. Sears has, for obvious reasons, been given in full. It contains a series of facts and criticisms based upon disinterested opinions derived from personal observations during his sojourn in Texas. His conclusions upon the whole are fair and altogether true, except in regard to the earlier settlers of Texas, who should not be disparaged in favor of the emigrants who have made Texas their home since the Civil War. The latter may be in every respect worthy of his encomiums, but it can be proven that the people with whom they are compared were exceptionally superior as a whole to the masses who have assisted in developing the State. As pioneers they laid the foundation of the structure which the others have since aided in building. In hewing out the wilderness they furnished the material which a later civilization utilized in their work. They "blazed" the road to the Capitol of Texas, to the university and to her public free school system.

These sturdy pioneers, with records of daring and unparalleled heroism, fought for the provision they made for the present school system of Texas, as well as almost every other public blessing enjoyed. They walked and fought their way to the site of the present splendid State Capitol building, and made the generations who were to come after them a present of it; while those who come into the State now to admire it ride in undisturbed ease and comfort on palace cars.



CHAPTER XLII.

Progress of Public Education in Texas—Application of the Peabody Fund—Aid to City Schools—Dr. Burleson's Report as State Lecturer—Dr. Sears' Report as General Agent for 1878—Dr. Burleson's Great Interest in Education in Texas—Offers His Services to Dr. Sears Without Compensation—Offer Accepted.

DR. SEARS, in his great solicitude for the success of the campaign he and Dr. Burleson had been making in Texas, was anxious to hear often from those in authority, and to draw out expressions from them as to the conditions. He addressed them by letter frequently. His conversance with the progress made and trend of educational affairs in the State, situated 2,000 miles away, was nothing less than marvelous. He represented a great fund, but realized that it was not inexhaustible. He was not only careful in the application of every dollar, but was careful in making appointments. He relied on Dr. Burleson's judgment and sought his views on all matters. He was fully aware of Dr. Burleson's energetic interest in education in its broadest sense, and the tremendous amount of work he was doing, and on May 18th, 1877, he addressed him a word of caution:

"Have you at last found out that you are not altogether made of iron? You know my doctrine, that is is our *duty* to be in good health if possible. I am very glad to learn that our tour was not in vain. We certainly did what we could to set the subject of education in its true light before the people. I shall probably never make another such tour. But if we can carry Texas for a good system of schools, it will be a great

thing." Again, June 4, 1877, he says (after alluding to certain differences with certain cities in connection with recommendation of teachers): "Now, I wish, you, who know all my views, would adjust these matters. I shall undoubtedly confirm all your doings. I enclose a check for $700.00 You must not pay too much money out of your own pocket. *Est modus in rebus.*" On July 3, 1877, he writes: "I think I could pay no Texan who is on the ground over $1,500. Ought any such one to be put above you and Mr. Hollingsworth in this respect? I think not." September 4, 1877, he says: "I have no doubt that some one should look after legislation to secure its favorable action. I shall recommend at our Trustees' meeting, at New York, October 3, the continuance of your agency another year, and then you can do what is necessary in this line. As old soldiers, we shall not be discouraged by a few reverses. We are in for the war and mean to 'fight it out on this line.' The next term of the Normal College begins in Nashville on the first Wednesday in October. Let the candidates go with your recommendation to President Eben S. Stearns, who will tell them what to do, and will give them all needful aid." November 14, 1877, he writes: "I know no other way than to continue your agency half the year, hoping something will 'turn up,' and relying on next year's income to pay it. I will endeavor to make some school, and not you, wait for the pay."

These extracts from the letters of Dr. Sears are given in this place for the purpose of showing the implicit confidence entertained by the Board of Trustees in Dr. Burleson's work on the recommendation of their general agent. It is perfectly evident that Dr. Sears was guided in all his acts in relation to the distribution of the Peabody Fund in Texas by Dr. Burleson's advice. It is also evident that they all held him in the highest esteem.

The following is Dr. Burleson's report of his stewardship from April 21, 1874, to September 1, 1877, but somewhat abridged from the original. It is copied from Dr. Sears' annual report of Texas in October, 1878, in volume 2, Proceedings of the Trustees of the Peabody Education Fund:

"In view of the deep interest expresed by Mr. Peabody, and felt by the Trustees, in this great and rapidly rising State,

and of the want of a succinct and clear statement of the history of the efforts there made in behalf of education, I beg leave to present, in this place, the substance of our agent's report of his four years' service. Though it alludes to parties without much reserve, and contains so graphic a sketch of what has passed before his eyes, that I should be reluctant to withhold it."

"The old Texans have for forty years earnestly desired a system of free schools. They provided a permanent fund of $3,500,000 and 70,000,000 acres of land, now valued at $50,000,000. But in the years 1869-73 a number of causes arose threatening ruin to all these plans of our early statesmen. Identified as I had been for nearly thirty years years with those men, and being one of the few of their survivors, I regarded it as a sacred duty to aid Governor Coke, Superintendent Hollingsworth and others in bringing order out of confusion and securing the ends which our fathers had in view.

"In undertaking my agency I was met at the outset with the following difficulties: 1. Our territory is so vast, our settlements so scattered and our population so diversified that many think it is impossible to establish and maintain a uniform system of public instruction. Of the 1,700,000 people scattered over our vast territory 150,000 are Germans, 15,000 are Mexicans, 13,000 are Bohemians, 3,000 are Poles, 2,500 are Norwegians and 100,000 are colored people. 2. The great mass of the Texans are from the Southern States, knowing little of the value of free schools and less of the best means of conducting them. 3. The party placed over Texas by the Federal Government made free schools a grand feature of their plan of reconstruction, and conducted them on strictly party principles. In ignorance or disregard of our poverty, of the prejudice of the people, of the vastness of our territory and of the diversity of our population, they established a system that *might* have suited New York or Massachusetts, but was ill adapted to Texas. The result was as might have been expected. Vast sums of money were squandered. An army of unpaid teachers was roaming over the country. Private schools were unsettled, and nothing was supplied in their place. There was, consequently, a collapse of the whole system of education. At this juncture another party came into power.

Like all partisans, they were eager to disparage even the good which others had done, and often magnified their blunders in regard to free schools. Demagogues and the press were, as ever, ready to pander to the passions of the prejudiced and of the ignorant, and to raise the clamor, 'Away with free schools!' 'Let every man educate his own child.' 4. All these passions were intensified by the near prospect of a prize of $15,000,000. The Republican Constitution of 1869 had restored to the State 8,000,000 acres of land (mostly in the older parts of the State), which had been granted to the counties for education by the Constitutions of 1837 and 1845. Land speculators holding land scrip of the State seized upon these as State lands. But, as their right to locate on lands set apart for educational purposes was questioned, they endeavored to bring odium upon the whole system of free schools, in order to make their claims more sure. They called to their aid all the power and enlisted all the talent that money could procure. Two powerful Christian denominations had established church schools in every part of the State, and were, hence, opposed to a system of education.

"In going among the people as agent of the Peabody Fund, I had to grapple with all these difficulties. Sometimes the opponents met me in fiery debate, and sought to arouse against me all the passions and prejudices of the ignorant. Sometimes they assailed me in an indirect way through the press, and used a thousand devices to prevent me from getting a fair hearing before the people. Nothing but my long identity with the educational interests of Texas, and the personal regard of the hundreds whom I had instructed, gained me an audience. I have canvassed all the counties from the Sabine to the Upper Colorado, and from the Gulf of Mexico to the Red River. This embraces all the older and thickly settled counties. I have conferred personally or by letter with all the Mayors of towns and cities and with all our leading politicians and educators. I have utilized the principal journals of the State, and have secured the publication of short articles, and sometimes a series of articles, setting forth the importance of free schools, and disabusing the public mind of prejudices caused by former failures.

The following ends have been attained: 1. The 8,000,000 acres of land have been rescued and saved for the schools. 2. Every leading journal and politician of both parties have declared themselves in favor of public schools in some form. 3. One of the two denominations named above has become convinced of the impossibility of meeting the wants of all the people by means of church schools. The other has undergone no change. What is now most needed is an improved school law and more decided interest and action by the people." Dr. Burleson's report, which follows, is copied from the original document:

"The last legislature appropriated one-fourth of the entire revenues of the State, about $1,000,000 annually for the support of free schools. Though much has been done, a great deal more remains to be done. We have carried a majority of the people, and especially all the better classes for our cause, yet there is a vast amount of ignorance and prejudice existing against public education ready to burst forth. Hence the public mind needs to be thoroughly enlightened and guided. We must have our whole school laws remodeled and to attain this, we need powerful agencies to arouse the people, so that they will send competent men to mould favorable legislation on education. Unless this is done the public tide now in our favor may react, and then it will be far more difficult to restore public confidence. I am constrained, therefore, to advocate, that a vigorous agency should be maintained in Texas until after the meeting of the next Legislature with the object of securing the remodeling of our school laws.

I have been thinking that it would be impossible for me to continue my exertions as your agent for the Peabody Fund owing partly to the injury to my health from the arduous toils of traveling and of public speaking during the past winter. Besides other interests loudly call for my labors and I would gladly be released. But with the facts before you, and from your own observations you can comprehend the situation and if you can find no one to take my place I will continue at every sacrifice.

RUFUS C. BURLESON,

State Lecturer and Agent for the Peabody Fund.

Waco, Texas, September 1, 1877.

Dr. Sears was so much pleased with this comprehensive report that he embodied it in his annual report. It was evidently the first official report that he ever received from Dr. Burleson relative to his work in Texas.

In the proceedings of the Trustees which gives Dr. Burleson's last report, Dr. Sears adds in connection therewith:

"The Secretary of the Board of Education (of Texas) in a letter dated July 1, 1878, referring to our aid, says: "The effect upon public sentiment produced by the schools at Denison, San Antonio, Brenham, Houston, and New Braunfels, is very marked and encouraging to the friends of popular education in this State." Our Agent, Dr. Burleson, writes August 20, 1878: "Our brilliant success in Houston, Brenham, Denison (and I may add with some modification, San Antonio), has been worth $20,000 to Texas."

The plan described in my last report of recommending to the cities aided by the fund experienced and skillful superintendents, to organize graded schools and to select and train teachers, was fully tried in Houston, with results which have not only gratified but astonished both the city government and the people. A few such experiments will clear away all doubts as to the value of public schools. There can be no question that this is the surest and quickest way to remove prejudice on the subject, where it exists."

The Secretary of the Board of Education, writing July 30, 1878, after saying that the reports giving the statistics of the schools the present year have not yet been received, adds: "Under our present law, our schools have prospered as they never did before. The system has taken such deep root in the popular mind that no fears need now be entertained for the future."

"There will be so many cities applying for aid from the Peabody Fund that it will be impossible for me to make a satisfactory selection." "It will take at least $25,000 to supply the calls that will be made." "I am clearly of the opinion that the Trustees would best advance the interests of popular education in this State, if, instead of aiding a few cities, they would appropriate $10,000 for the support of a good Normal School. I am confident that the State would liberally cooperate with them in such a work."

Dr. Sears writes to Dr. Burleson July 14, 1878, "The prospects of our funds are no better, not quite so good. I shall be obliged to close our agency in Texas with this year. I did the best I could for you the current year. I wish the people would make you State Superintendent, or something equivalent to it, but I suppose no one can tell what the politicians will do."

September 20th, 1878, he again writes, "Your proposition for volunteer work, without pay, will undoubtedly be accepted."

In order to appreciate Dr. Burleson's interest in education in its broadest sense the above offer of gratuitous service must not be forgotten. It not only shows his love for education in general, but it shows his wisdom at the same time. College Presidents and Principals of private schools all over Texas were crying "away with free schools, they will absorb our patronage, and thus destroy our institutions."

Dr. Burleson argued, with the University worthy of existence this would not be the case. That a system of public education among the masses would stimulate the desire for high scholarship, and that the common schools would act as feeders to these Universities. After thirty years' experience, this has been demonstrated to be the result.

He therefore stands out as perhaps the only example in history, of the President of a denominational University, canvassing, without pay to induce the people to adopt a system of free education, and when it was adopted, he rendered valuable and active service in perfecting it.

CHAPTER XLIII.

A BRIEF REVIEW OF THE ADMINISTRATIONS OF GOVERNORS COKE AND HUBBARD, WITH REFERENCE TO EDUCATION—GOVERNOR ROBERTS' FIRST ADMINISTRATION—STATE TEACHERS' CONVENTION AT AUSTIN—DR. SEARS' PROPOSITION FOR A NORMAL INSTITUTE—DR. BURLESON'S LETTER TO GOVERNOR ROBERTS ON FREE SCHOOLS—THE PUBLIC ON GOVERNOR ROBERTS, AND DR. BURLESON BECAUSE OF THE VETO—DR. BURLESON'S REPLY TO A NEWSPAPER ATTACK, ON HIS LETTER TO GOVERNOR ROBERTS.

UNDER the administration of Governors Coke and Hubbard embracing a period of five years, wonderful improvement was manifested in all the departments and functions of the State government, and a good foundation laid for continuous development. Under their influence a splendid prosperity dawned upon the country, and the people of the State were inspired with general gratification at the restoration of good government finally established.

During Governor Coke's administration the Legislature adopted a resolution November 1st, 1876, accepting the provisions of the Federal grant for the creation of the Agricultural and Mechanical College, and they also made especial provisions for this institution. The Federal grant was a permanent endowment of $209,000 from the proceeds of the Federal land grant which produces an annual interest of $14,280.00. Brazos county voted a donation of land valued at $18,000.00 to secure the location of the College at Bryan.

The constitution of 1876 made the college a branch of the State University. The first Board of Directors met July

26th, 1875, and it was formally opened for the reception of students October 4th, 1876.

On January 21st, 1879, O. M. Roberts was inaugurated Governor of Texas. Two of the requirements in the Democratic platform stipulated that the annual expenses of the State government must not exceed the annual income; and that a system of public free schools must be maintained. Before the meeting of the Legislature as we have seen, the Governor invoked the aid of Dr. Burleson, and the teachers to improve the school law. This forsight resulted in great improvements in the schools, as well as reducing the expenses of them through the adoption of the measures recommended by the committee.

Dr. Sears, General Financial Agent of the Peabody Fund, who was present, acted with the committee and made the following proposition:

To His Excellency, O. M. Roberts, Governor of Texas:

Sir:—I beg leave to address, and through you to the General Assembly of the State, the following proposition, to-wit: If the legislature shall see fit to establish a first class Normal School, and to appropriate for its expenses $6,000 per annum, the Trustees of the Peabody Education Fund will duplicate that sum for the same purpose, for a period of two years, with the expectation of renewing the arrangement from year to year after that period, during the pleasure of both parties.

Your obedient servant,

B. SEARS, General Agent.

The governor advocated the measure in a special message, and a law to that effect was accordingly passed making an annual appropriation of $14,000. A large school building and surrounding grounds were donated by the citizens of Huntsville for the proposed Normal School, and it was established and the school opened October 10, 1879, with Professor Bernard Mallon as Principal.

It is a living monument to the hero of Texas and was named in his honor, Sam Houston Normal Institute. The Houston Memorial Hall in the new building, is one of the

largest and best audience halls in the State. It is ninety-eight feet long, seventy-one feet wide, and will seat comfortably 1,500 people.

In August, 1892, Professor H. C. Pritchett resigned the office of Superintendent of Public Instruction to accept the principalship of the Institution. Under his able management the school has continued to prosper, and is in the highest sense a State school for educating and training teachers for our public schools.

The following letter from Dr. Burleson to Governor Roberts, and published in circular form sets forth his views on the subject of free schools:

WACO UNIVERSITY, WACO, TEXAS, April 29, 1879.

Governor O. M. Roberts, Austin, Texas:

DEAR SIR:—Your telegram requesting the public use of my letter on free schools was received yesterday at Dallas. You are fully authorized to use any letter of mine which you think will inure to the public good. I never write anything I am not ready to avow and defend *semper et ubiqur.* But as that letter is a mere outline or summary of conclusions reached in our protracted interview, it may be liable to misconstruction; hence I send you a fuller statement of my views on this great subject:

First—I am profoundly concerned for our educational interest, and as free schools lie at the foundation of practical and universal education, as well as the prosperity of our colleges and universities, I am their friend and advocate. The history, constitution and laws of Texas for forty years demand free schools; the highest interests of Texas, socially, politically and financially all demand an efficient system of public education.

Second—But the present system of free schools is not what the interests and the constitution of Texas demand. It is a failure and a prodigal waste of at least $800,000 of the peoples' money; and if continued, will, in a few years, disgrace the Democratic party and destroy our hopes of making Texas the banner State between the oceans.

Third—Some of us, at your request, have strained every nerve and spent days and nights of toil to remodel the system

and make it economical, efficient and a blessing to Texas. Such a system as your Excellency could approve, and the people gladly sustain. But, alas! Many of our people, and some of our officials, have no higher idea of free schools than a cheap charity school, paid for by other peoples' money. They seem not to know that the only system of Free Schools a State can sustain in law or justice, must have these four essential elements. 1. Thorough combination or association. 2. Rigid economy. 3. Strict supervision. 4. Great efficiency.

Another great aim of Free Schools must be to improve teachers in the science and art of teaching and elevating the profession of teaching. All these great ends I find fully attained in the Public Schools of St. Louis, Cincinnati, Charleston, Richmond, Philadelphia, Newark, New York and Boston.

But who will dare claim that a single one is attained in our system? Our system has no combination, no adaptation, no economy, no supervision, and consequently no efficiency; and instead of elevating the character and profession of teaching, is drawing from the State and profession our best teachers, and raising up an army of "pedagoging tramps," as numerous and as hungry as the locusts of Egypt. Our people do not comprehend what that great and good man, Dr. B. Sears, who traveled 1,000 miles to help us renovate our system, said: "Have good Free Schools or none. Poor Free Schools destroy private schools and supply nothing in their place."

I feel personally sensitive in the failure of our Free School system. For on the accession of the Democrats to power by the election of our friend, Governor Coke, I found the people chafing and maddened under the Davis-DeGress system, and ready to proclaim an elimination of the whole system as an off-shoot of radical misrule.

Wishing to remove such false views and utilize the grand fund which our hero founders and fathers had provided for the youth of Texas, I consented to leave my home and my life work in Waco University. I pled for Free Schools in the county seats, and in the Colleges and Universities of over 100 counties in Texas. I everywhere pledged the people that the party in power would remodel the whole system and so adapt

it to Texas, as to make it a blessing to the 360,000 children of Texas within the scholastic age.

But these pledges have not been redeemed, yet I never despair of the Republic or any good cause. Rome was not built in a day, nor have our majestic live oaks grown up like Jonah's gourd in a night. It took centuries to develop their giant girth. We must, with God-like patience, learn to labor and to wait.

But I utterly despair of any legislative body in Texas, in the next twenty-five years, giving us just the school system adapted to our diversified wants.

This work can only be done by selecting a committee of at least three of our greatest practical educators, three of our most eminent jurists, three of our most eminent bankers or financiers, and give them time and power to remodel the whole system from turret to foundation stone; give them means to procure books and school reports, and visit, if need be, the most successful free schools in the United States, especially the West, where the sparseness and diversity of population is similar to ours.

Such a committee, if wisely selected can, with one-tenth of the State revenue, and with provision for local taxation, inaugurate a system of free schools adapted to Texas, and capable of enlargement as our population becomes denser.

Such a system in five years will be the pride of all Texas and repay the expenses of such a committee even in the item of immigration.

Neither the present, nor the Davis-DeGress system, is so well adapted to Texas as the old system prior to 1861.

That was wholly inexpensive and did educate every orphan and every indigent child in a good private school ten months in the year. Yet our present wants demand something more than that system. But what to do in the present attitude of affairs is the vexed problem.

If you veto the present school appropriation bill a wild clamor will be raised against you, and the Democratic party. And besides, it would be a real public calamity to withdraw all aid from such cities as Denison, Brenham, Houston, San Antonio and others, where the free schools by local legislation have become the blessing and pride of the people. But still

the stern old maxim confronts us, that "It is a robbery and fraud to tax a man and take away his money for any other purpose than the public good."

No man can defend public schools sustained by taxation except on the ground that they increase the virtue and intelligence of the people, and thereby give greater security to life, liberty and the pursuits of happiness, and that it is cheaper to build school houses to restrain crime than it is to build jails and gallows for criminals. I advocated free schools solely as a police force to prevent crime and thus protect the lives, property and liberties of the people. And I hold it evident, that the history of Germany, France, England and America demonstrates the great fact, that the schools, if properly conducted, afford a cheaper and safer protection against crime than sheriffs, standing armies, jails and penitentiaries.

The State has no right to tax one man to bestow a charity on another man's child, nor to waste it on a doubtful scheme. But the State has "a divine right" to tax every man to so educate the rising generation—to insure every man's property, person and liberties, to protect them more securely. This is old-fashioned democracy as taught by Jefferson himself. But the sentimental cant about "the State owing to every child an education" savors of agrarianism and would plunge this nation into the vortex of communism in twenty-five years. And it is high time to eliminate from government all these dangerous tendencies.

The logical question then remains, does the $100,000 expended annually on our free schools so educate the rising generation as to protect the life, liberty and property of the taxpayer?

It is confessed on all hands, that three-fourths to nine-tenths are wasted on a defective system. Then it ought on every principle of logic and good government to cease. It may not be good "party policy" to veto the bill. It may be dangerous to arouse the prejudices of the three great classes: First. The demagogue; second, the unthinking, and lastly, the sincere but mistaken advocates of Free Schools. But in a public life of nearly forty years I have found it safe to ask but one question: Is it right? And then do right and leave the consequences to God.

Trusting you will be able to do all that will promote the good of the State we love so well and have served so long.

I am, as ever, yours truly,

RUFUS C. BURLESON.

A great amount of undoubted proof is in existence that the closest relationship existed between Governor Roberts and Dr. Burleson, and that they consulted freely on the subject of Free Schools and labored together with great earnestness for their betterment.

On account of their opposition to the adoption of the proposed defective school law, which partially perhaps through Dr. Burleson's advice the Governor vetoed, both were roundly abused by many persons in public life as well as numbers of papers.

To one of these papers (The Waco Telephone) he replied as follows:

WACO UNIVERSITY, May 27, 1879.

"In an editorial in your issue of May 20th, you pronounce my letter to Governor Roberts on Free Schools * * * * "one of the most inconsistent documents that ever emenated from the pen of an intelligent, practical man." The article denounces my plan as "Utopian and dreamy," and finally prays, "God forbid that Texas should ever be forced to adopt the views of Dr. Burleson." All this you call "frank criticism." I would modestly suggest that the whole editorial is a medley of blunders and hasty, illogical conclusions, the work of a short-sighted young man. But I will not do this, for I learned, probably long before the writer of the editorial in question was born, that hard words and strong arguments are two very different things. That a newspaper, in the Gem City of Texas, should denounce my views as inconsistent, dreamy and Utopian, might have mortified me greatly, but for this consolation: The *Galveston News*, the prince of Southern journals, and many of the finest legal and logical minds of this State have praised my letter highly. Others declare it the finest argument they ever read in favor of free schools. But you say: "Analyze his long letter, and what are his deductions? Dr. Burleson is opposed to the present system of free schools and yet what does he offer in its stead? A Utopian

scheme, that may be practicable when Texas has five or ten million inhabitants. When Galveston, Houston, Austin, San Antonio and Waco rival his ideal cities of New York, Philadelphia, Boston and St. Louis in wealth and population."

"Now, if the writer of the above will put on a pair of magnifying glasses, he will see he has misconstrued my whole letter. Where did he learn that New York, etc., were my "ideal cities?" I have ever regarded them as very real and not at all "ideal." I found the free schools, too, not "ideal," like ours, but real blessings, and the pride of all the people. And my plan can be inaugurated on the 1st of September next, and as I told Governor Roberts, in a few years, it will be the pride of all Texans.

"It is true I have despaired of any legislative body devising in the next twenty-five years, such a school law as will meet all the diversified wants of this Empire State. I do not believe this work can be done by any legislative body on the continent. Hence, I propose a special committee composed of eminent, practical teachers, jurists and financiers. I propose this, not because I doubt the patriotism and general intelligence of Texas legislators, for I have praised them in 100 speeches, from San Antonio, Texas, to Tremont Temple, Boston. No man has a higher opinion of the morality, patriotism and general intelligence of the last legislature than I have. But the wisdom of managing a fund soon to reach $30,000,000; and nicely adjusting a common school system to our densely populated towns and sparsely settled pastoral settlements; and to our African, Bohemian, Spanish, French, Norwegian, German, Southern and Yankee population, is a herculean task; and it can never be wisely done by any legislative body assembled to legislate on 1,000 other pressing interests. Such a work, I repeat, can only be wisely and safely done by such a committee as I suggest. However you denounce my scheme as "Utopian." But the Hon. Richard Coke, who is a grand embodiment of common sense, integrity and statesmanship has pronounced my plan as eminently practical, and just the thing we need. But, lest Governor Coke, Governor Roberts and myself should be deemed old fogys, I will state that Texas has really twice adopted this very plan.

By an act of the legislature of Texas, February 11, 1854. John W. Harris, O. C. Hartly and James Willie were appointed commissioners to prepare a code amending, revising, digesting, supplying and arranging the laws, civil and criminal, of the State of Texas.

"By an act of the legislature July 28, 187—, Messrs. Ben H. Bassett, C. S. West, George Clark, J. W. Ferris and S. A. Wilson were appointed to digest the laws, and for this great work $25,000 was appropriated.

So it seems, if I am "Utopian" and a "dreamer," I have blundered into good company, for I propose just such commissioners to revise, amend and adjust our school laws. The "*Telephone*" tries to convict me of being illogical and inconsistent, because in one sentence I say: "The State has no right to tax one man to bestow a charity upon another man's child," and in the very next I say, "But the State has a divine right to tax every man to so educate the rising generation that every man's person, property and liberty will be protected more securely." If you cannot see the sound logic and true statesmanship of these postulates, I would advise you to study Whately's logic and Wayland's political economy before you ever perpetrate another "frank criticism." If you contend that the State has a right to tax one man to bestow a charity on another man's child, you yield the whole controversy to the Communists and Nihilists, and must advocate their damnable theory of dividing out the property of the rich among the poor. But the most hopeful sign I see in your whole editorial is, that you have betaken yourself to prayer. It is a good sign to see a newspaper man engaged occasionally in "a season of prayer." But I predict that with a little more experience in prayer, you will be less dictatorial in your devotions, and will add some such adjunct as: "Oh God forbid (if consistent with Thy will) that Texas should ever be forced to adopt Dr. Burleson's views." But what are my views, against which you clamor and invoke the interposition of Heaven? My views are the result of forty years' study and reading. I have studied the history of school systems from the days of Plato, Aristotle and Socrates, down through all the nations of Europe and every State in America. My views are not merely the result of my reading and reflections, but the most illustrious gov-

ernors of Texas, for the last thirty years, have honored me with their confidence and asked my views on education. I have made two long and expensive tours of observation to the older States to see the practical working of all the great free schools and Universities in America. The President and Professors of Harvard, and Brown, and Madison, and Vassar and West Point, and the Superintendent of Free Schools and Normal Institutes of all the great cities and states offered me the most ample means of studying profoundly the organization and workings of their institutions. In 1872 I spent three months in this work, so that my views are but the views of such great free school men as Dr. B. Sears, Dr. Wickerman, Dr. Hovey, Professor Stoddard and others, moulded and adapted to Texas. My views and theirs are in perfect harmony. I do not differ from them a single iota. We all believe a free school system should have combination, adoption, supervision, economy and efficiency. They all warned me to have "good schools or none," and never to waste a dollar of the public money, otherwise we will destroy the whole system in a few years. We want an efficient system of free schools, and we want never to waste one dollar of the peoples' money. In conclusion, I can only say my views and plans may not, after all, be correct. I claim no infallibility, but certainly no man has greater reason to love Texas than I have. My family have been identified with Texas for fifty years. My kindreds' blood has crimsoned every battlefield in Texas. My blood flows to-day in the veins of 1,200 Texas voters. I have given thirty-one years of unremunerated toil to Texas, and am sad because I have not thirty-one more to give to a State I love more than life.

Yours respectfully,

RUFUS C. BURLESON.

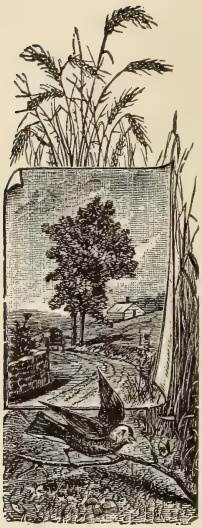
He adds: "Lest your allusion to our conversation on Mr. Hurst's letter may do Governor Roberts injustice, allow me to say that the only reasons for my belief were these:

First—Governor Roberts for the last thirty years has done his own writing and thinking.

Second—He is a stern old Jackson Democrat, and believes in the doctrine pay as you go.

Third—He has always contended the constitution demanded an efficient system of free schools. This is not efficient, and is therefore, unconstitutional. It wastes prodigally the peoples' money, which I would never allow, if I had the power to prevent it.

RUFUS C. BURLESON."



CHAPTER XLIV.

Texas State Educational Association—Texas Teachers' Convention Organized at Mexia—An Important Called Meeting at Mexia August 9th, 1879—A Convention of Teachers at Austin—Dr. Burleson's Statement of Convention's Work—The Teachers' Recommendations to the Legislature—Committee Report on University of Texas, Dr. Burleson Chairman—Last Meeting of Texas Teachers' Convention—Ceased to Exist Where it was Organized June 30th, 1880—Merged into the Texas State Educational Association—Gov. O. M. Roberts Addressed the Meeting—Organization of the T. S. E. A., July 1st, 1880—Its Continued Success.

AT a meeting of the State Teachers' Convention held in Galveston in 1890, Dr. Burleson was requested by that body to write a history of the Texas State Educational Association, but there is no evidence among his papers that he ever commenced the work, except in fragmentary form. The following letter from Professor W. H. Coleman, dated July 16th, 1890, leads to the inference that Dr. Burleson made an effort to collect data for the purpose:

"I have been trying to recall to my memory the events connected with first meeting of the State Teachers' Association, and find my recollection is very dim. I can not even determine the year without my diary which is now in Kentucky.

"If my memory serves me correctly, the first meeting of the Association was held in Mexia, some time in the '70s. You were the first President. A Teachers' Convention was held the same year at Dallas, called, perhaps, the North Teachers' Convention. I was the only person who attended both of these conventions. I remember your inaugural address was quite lengthy and that you took severely to task the "godless influence exerted by some of the Colleges and Universities of the country," which aroused the indignation of Gathright and Hogg and they expressed themselves quite vigorously concerning the matter.

Another prominent event was that Governor-elect O. M. Roberts sent a communication, which was read, in which he requested the association to take action for the improvement of the Public School system of the State and promising his co-operation in regard to such measures as they might adopt. I think a committee was appointed to meet at Austin the following winter in the interest of education.

"Subsequently, the North Texas Teachers' Association, Dr. Malone, President, and the State Association, Dr. Crain, President, met at Mexia and consolidated." In conclusion he says: "I regret my inability to give you fuller data."

With this imperfect outline to follow we shall attempt to fill in the "missing links," and endeavor to preserve the proceedings of this influential body which labored so earnestly to improve the educational interests of the State. Their zealous work was manifested a little later on in moulding the legislation which hastened the present public school system throughout Texas.

The earliest proceedings at hand show that a Teachers' Convention was held at Mexia, August 9, 1878. Rev. R. C. Burleson being President, and Professor M. Park, Secretary. After a song by the church choir and prayer by the Rev. H. Bishop, its labors were inaugurated by an address from the President, which lasted an hour and twenty minutes. The substance of the address, and also a list of those who enrolled as members is badly mutilated and can not be given.

A committee reported in favor of an address to be issued to the teachers of Texas, requesting them to meet in conven-

tion at Austin on the second Tuesday after the assembling of the Legislature, for the purpose of organizing a State Educational Convention, and the President appointed a committee of eleven to issue such an address.

Professor Smith delivered an address upon Public Free Schools and their relation to Colleges and Universities, after other questions had been discussed. The convention tendered the President its thanks for his able address, and requested its publication.

The following day after the usual proceedings, Professor Gathright spoke on a question of privilege in reply to certain points in the President's address, and a number of important subjects were discussed at length and some pertinent resolutions were passed.

After a learned address from Dr. Crane, that ripe scholar, and hero of Texas education whose efforts in behalf of the cause deserve a better fate, than the ruins at Independence, a letter from Judge O. M. Roberts to the convention, through Dr. Burleson, was read in which he suggested that the association should take active steps towards influencing State legislation in behalf of education.

The following committee of eleven were appointed to meet in Austin: H. H. Smith, of Houston; J. T. S. Park, of Mexia; W. H. Coleman, of Dallas; W. F. Packard, of Milford; C. P. Estill, of Mexia; A. J. Roberts, of Belton; Geo. Hogue, of Brownwood; R. C. Burleson, of Waco; J. J. James, of Bryan; J. A. Craig, of Mexia; W. C. Crane, of Independence.

The convention adjourned to meet at the Agricultural and Mechanical College in Brazos county, the second Tuesday in July, 1879.

To unearth the truth of its proceedings at Austin, we must quote from an unpublished defense of Governor Roberts, written by Dr. Burleson, after that statesman's death, in which he refers to his own work as State Lecturer for the Peabody Fund: "After the most painful and laborious efforts of my long life of toil for Texas, I was almost in despair of correcting the terrible abuses and saving the school lands; but Judge Roberts, then a candidate for Governor, came nobly to the front. He suggested that as President of the Association, I

might call an extra session to meet in Austin during the sittings of the legislature so that the teachers and politicians might confer freely and wisely together and devise the best plan possible for the great question so universally discussed. I saw the profound wisdom of the suggestion. I presented the subject before the Texas Educational Association at Mexia, and a called session to meet at Austin during the session of the legislature was agreed upon. We so arranged to have the oldest and wisest educators of Texas, with a few from elsewhere and also the great Dr. Sears, to meet and consult with us. We were invited to go before the legislature and deliver addresses on the great subjects dear to the hearts of all true Texans. We were also invited to embody our views in regard to school laws, which we did after hours and I may say days of intense toil. But alas, we found that the Constitution adopted to correct the evils of the Davis, or radical Constitution, was so framed that no efficient law for Free Schools could be enacted, and that the only hope for correcting those evils was through amendments to the Constitution. The addresses of the teachers before the legislature had profoundly impressed that body of man that the Constitution should be so amended, but that would require time and it was utterly impossible to have any system of Free Schools until the Constitution could be remodeled. Dr. Sears was the saddest man I have ever seen in Texas. He said, "This is my third trip to Texas, at great labor and expense, and yet it is an utter failure, and I shall die without accomplishing the last request of the great George Peabody, which was to use his funds freely to lay the grand foundation for a Texas system of Free Schools, for Mr. Peabody believed, that Texas was destined to become one of the grandest States in the Union, and he wanted to see a splendid system of Free Schools established here." After he and I had discussed the matter until midnight, I suggested that there never was a grand thing to be done, but what there was at least seven ways to do it, and that there was a way in which we could use the Peabody Fund at once in the grand work of establishing Free Schools in Texas. I said, if we had $5,000,000 in the Texas treasury to-day, we would have no teachers who understood the system of successfully organizing and conducting Free Schools. The grand thing is, if we wish

to make Free Schools in Texas a success, we want a Normal College to prepare our teachers, and if you will give us as much as you gave Tennessee, $25,000, our governor will recommend to the legislature to appropriate an equal amount and we will establish a Normal School and name it for our grand old hero, Sam Houston, and then, by the time we get our Constitution changed and ready for work, we will have a splendid corps of teachers. The grand old man's eyes were radiant, and he said, "Bless God for the light of that suggestion;" and then asked, "Will your governor recommend to the legislature to appropriate $25,000? I am afraid he is not as much in favor of Free Schools as you think he is." I said, he may not be, but he is a grand old and conscientious judge, and the Constitution says, "It shall be the duty of the legislature to *establish as early as practicable* a system of Public Free Schools," and he will carry out his oath to support that Constitution to the letter, and you may be perfectly certain that he will issue a special message to the legislature to appropriate at least $25,000 for a Normal College." Next morning, as soon as breakfast was over, I hurried away to meet Governor Roberts at the governor's mansion before he became engaged with the politicians. I met him as he was leaving and I laid the plan before him. His eyes brightened with joy as he said, "Certainly, certainly, there is glory in that thought, and I will not only recommend the legislature to appropriate $25,000, but I will also recommend, that they add a sum sufficient to pay the board and all necessary expenses for a certain number of students from each county, and I will be glad to see Dr. Sears in person and confer with him." The two grand old men met together and it was a feast to hear their deliberations on this great question. Through the statesmanship of Governor Roberts a plan was formulated which was intended to correct all the terrible evils which had been brought on our system of Free Schools, and to recover the county school lands from the railroads and the speculators, and which would lay the grandest foundation for Free Schools of any nation on this planet."

The convention of teachers met in Austin January 28th, 1879, and continued in session three days. These teachers recommended:

1. That the State accept the proposition, that $6,000 be accepted from the Peabody Fund with as much, to be added by the State, to establish a first class Normal School.

2. That $20,000 be appropriated by the State to establish a practical course in Agriculture.

3. That not more than two school communities be established in any city taking charge of its own schools, and that one of these be white and the other for colored children.

4. That three grades of certificates be given to teachers.

5. That pupils under the instructions of a teacher holding a third grade certificate receive $1; second grade, $1.50; and first grade, $2 per month.

6. That six district superintendents be appointed with a salary each of $2,300.

There were other recommendations made by the teachers referring to the duties of the superintendents, and to the manner in which teachers should be paid by the county treasury. The legislature complied with these suggestions in all their essential features. We have every reason for believing that it was a wise suggestion which brought the Teachers' Convention together as an advisory board and that they accomplished a great deal of good in suggesting legislation on the subject of education which eradicated existing evils and provided future benefits.

All of the proceedings of the Teachers' Convention are not available, but it is presumed that the following report of a committee submitted to the Teachers' Convention in January, 1879, relative to the University of Texas was adopted. "Your committee believe the time has came to take measures to inaugurate the Texas State University. Texans have felt for forty years, a deep interest in this question, and that desire was never more intense than at this moment.

The Constitution of the Republic requires a first class University. The Congress of 1836, set apart fifty leagues (221,400 acres) of land for two colleges or Universities. The present value of this land is $3.50 per acre, or $777,760. Of this sum $222,125 is now in the state treasury drawing interest, and nearly $40,000 is ready for investment.

All of this $262,000 could be used at once to inaugurate "The Texas State University." The legislature of 1876 set

apart 1,000,000 acres of land additional, and also set apart every tenth section of land surveyed by railroads for school purposes for "The Texas State University." This whole fund is at least $1,500,000. The annual interest at 8 per cent. will be $120,000. The same Constitution made the "Agricultural and Mechanical College, a branch of the University, for instruction in *agriculture* and *mechanical arts*, and *natural sciences* conducted therewith." Over 300 young men are sent out of Texas annually, thus losing to Texas $250,000, besides the loss of that State pride and affection so necessary for the future, glory and greatness of Texas. The State, to attain to the highest greatness and glory, must be controlled and guided by sons "to the manor educated," as well as to "the manor born."

But how shall we organize our State University so as to combine the greatest economy, the greatest harmony and the greatest efficiency? It is a melancholy but well established fact, that the majority of State Universities, have proved sad and expensive failures. Texas cannot afford to waste $1,500,000, and sacrifice the previous and undying interests of her sons in following the unsuccessful methods of other States. But fortunately the State of New York and the City of London present us with a general outline of a plan which will utilize every dollar of the vast fund and make "The University of Texas," the pride and glory of every Texan and a rich blessing to generations to come.

Your committee would therefore respectfully suggest, that the "Texas State University" be organized on the general plan given by the Empire State of America, and by the greatest city on the globe.

First—That every chartered College and University in the State having $100,000 in cash invested in endowments for professorships, and library apparatus and buildings, shall be a branch of the State University, provided nothing sectarian in religion or any skepticism shall be taught in connection with any of said branches.

Second—That a "Board of Regents," with a chancellor, eminent for learning, shall be appointed by the governor and confirmed by the Senate, who shall sacredly and wisely distribute the annual interest of the University Fund to all the

branches of the University for the payment of professors according to the actual capital owned and employed by them in education. The chancellor and regents shall discharge such other duties as the Legislature may direct.

Third—There shall be erected at the capital a suitable building, etc.

Fourth—The chancellor and regents shall provide a course of lectures, etc.

The adoption of these general outlines, with such additions as the wisdom of the legislature may suggest, will have the following great advantages:

First—Its great economy. It never cost the State a dollar for building and supervision.

Second—It will bind all sections and all denominations in love and sympathy and enthusiasm for "The State University."

Third—It will banish from higher education and culture all sectarianism and skepticism.

Fourth—It will arouse the hopes and stimulate the zeal of all sections and denominations, so that in twenty-five years, Texas will have facilities for higher education, unsurpassed by any State in America, or the world.

Fifth—It will avoid all jealousies and wrangling of the sections and denominations and institutions which have ruined so many splendidly endowed State Universities.

These reasons are so great and so self-evident, they must commend themselves to every candid man who can lift himself out of the grooves and currents in which so many State Universities have run to ruin and failure. All of which is respectfully submitted."

RUFUS C. BURLESON, Chairman.

There is no evidence at hand to show that these suggestions met with legislative action at the time, but there is no doubt of its influence in hastening the establishment of the University or that many of the views were embodied in the laws regulating the institution.

The last meeting of the State Teachers' Convention was held at Mexia June 30, 1880, when the following report was adopted:

"The committee appointed by Dr. Crain, President of the Texas Teachers' Association and this association, would respectfully report that the association which met at Austin January, 1879, be invited to participate in the discussions of this convention until the program, as previously arranged, be carried out, and then, that this association be merged in the State Association and that then a new set of officers be elected for the ensuing year."

R. C. BURLESON, Chairman.

Previous to this, Rev. Wm. Cary Crane, stated the object of the convention and Rev. R. C. Burleson made the introductory address. His Excellency, O. M. Roberts, was present by special invitation and delivered an address in which he dwelt long on the importance to the State of a thorough system of public education. He represented their condition, his course towards them and the policy which the State should sustain. He advocated the policy of liberally supporting them as far as the means of the State would allow, after defraying other needful expenses.

The two conventions having united, an election was held jointly. Dr. Anderson of Trinity University was elected President, Professor Hammond of Mexia, Secretary, Professor Park of Mexia, Treasurer, and six Vice-Presidents residing in different portions of the State. Dr. Oscar H. Cooper, that accomplished scholar, successful educator, and learned gentleman who succeeded Dr. Burleson in the Presidency of Baylor University, fixed himself in the educational history of Texas, as a wise friend of public education by strongly recommending in the consolidated convention, that the next legislature be urged to take the steps necessary to organize the University of Texas, which induced the passage of a ringing resolution to that effect. A committee of nine distinguished teachers was appointed by the convention, of which Dr. Cooper was made chairman to prepare a plan of organization. The report of Dr. Cooper's committee in 1881 was instrumental in the passage of the act introduced in the seventeenth legislature by Col. J. C. Hutchinson of Harris county, approved March 30th, 1881, providing for the establishment of the University of Texas, the success of which has exceeded perhaps the expectations of its friends. This bill passed the house with only seven dissenting

votes, and in the same hall where twenty years before seven votes har been cast against the secession ordinance.

It is thus seen, that Baylor University having passed through all the successive stages of birth, growth and development, and having became one of the fixed educational institutions of the world, was not so selfish as to desire to occupy the field alone, but reached out through Dr. R. C. Burleson, its renowned President, who devoted his wisdom and experience in establishing this institution for the State.

It will also be observed as an historical fact, no less remarkable, important and interesting, that Dr. Oscar H. Cooper, who twenty years later was to succeed Dr. Burleson in the Presidency of Baylor University, was his valuable co-laborer in this great work, and though not much more than a boy, divided the honor and glory with him. Dr. Burleson and Dr. Cooper being the only men who have ever filled the Presidential chair of the University at Waco, it may be justly claimed, that in a sense, among other distinctions, Baylor University has also the honor of being the mother of the University of Texas. This is unparalleled by any known scrap of educational history.

At the night session of the convention Governor Roberts again took the floor to develop his views, and to show his interest in public education. He stated in his address, the only reason why he had not endeavored to render greater assistance to public schools was because he doubted the ability of the State to do so without violating its duties to creditors or crippling the machinery of government. The meeting closed with a benediction by Dr. Burleson.

The next day, July 1, 1880, the first meeting of the Texas State Teachers' Association convened. The following resolutions were adopted. To memorialize the legislature in favor of the State University. On change of school law. On governor's address. On validity of claim on treasurer for University fund. On appropriation of land to chartered colleges.

The Executive Committee announced that the next meeting would be at Corsicana the last Tuesday in June, 1881, and a called meeting would be held at Austin, during the session of the next legislature. The meeting held at Corsicana was

one of much importance, but not more so perhaps than those since held.

It would be pleasant to record more detail of this convention, but we refrain from doing so except to show Dr. Burleson's active participation in the movement designed solely to promote the cause of public education in Texas.

The personnel of this convention was a high standard of manhood. In fact these are few, if any higher callings than the profession of teaching; and those who are engaged in it, if qualified to properly discharge its duties, represent the most cultured class of the country's citizenship. They are the guides who awaken intellects, latent powers of mind, and direct them toward the pure light of knowledge, and only turn to do battle against the hosts of ignorance and indifference.



CHAPTER XLV.

DR. R. C. BURLESON'S ADDRESS BEFORE THE TEXAS TEACHERS' CONVENTION IN GALVESTON JUNE 30TH, 1890—PITHY AND POINTED—BREEZY AND BRIGHT—WITTY AND WISE—LEARNED AND LOGICAL—EDUCATION, PUBLIC AND PRIVATE—THE SAM HOUSTON NORMAL INSTITUTE SUGGESTED FOR THE FIRST TIME—OTHER MATTERS.

MR. PRESIDENT, Ladies and Gentlemen, and Teachers of Texas:

A good man has said, "not to know what has happened before I was born, is to remain always a child." A greater man has said, "History is Philosophy teaching by example." A great Philosopher and Theologian has said, "History is God teaching by example." Then if we would not all be babes, and listen to the teachings of History, and God Himself, we ought to understand History—not only history in general, but as teachers, and leaders of thought, we ought to know the history of higher education in our State. I know there is a thought, a general impression, that old Texans were a wild, semi-savage people, who had no grand thought, no grand purpose, and that they did nothing, planned nothing that is worthy for us to remember. That only shows that we have fallen into the second division; for not to know the men, the grandeur of their souls, the sublimity of their purpose, the wisdom of their plans—not to know this, is to show that in thought we are children. I am here to show, to demonstrate that of the men who formed the Constitution of the old Republic of Texas, there were more college men, men educated in colleges, college graduates, than

ever assembled in any similar convention on this continent. Not even Massachusetts excepted. I repeat it—the men who formed the constitution, the Declaration of Independence, and the Constitution of the old Republic of Texas were more of them college men, college graduates, than ever assembled for any similar purpose on this continent. The man that wrote the Declaration of Independence and mapped out the Constitution, George C. Childress, was a graduate of the University of North Carolina. That grand man who founded the first colony and was the Nestor, the path-finder that opened the way for civilization in this country, Stephen F. Austin, was a student of Transylvania University. Even though he prided himself in letting people believe, and though it was believed that Sam Houston himself, was a rought, wild, untutored, half-savage man, without any means of knowledge or means of culture, yet the men who knew him, who knew his secret thoughts, knew that for three years he was intimately associated with Dr. Anderson, President of ——— College, Tennessee, and at night after the duties of his clerkship were over, he would go and sit down by that grand old man, that grand thinker, who knew how to interpret thought, how to guide thought, and any man who was intimate with Houston long, in all the great purposes of life would hear him quote Dr. Anderson; and while he was not in the college list he had really a better college education than probably nine-tenths of the graduates of our country. Anson Jones is another, and Henry Smith, the first governor, a school teacher by profession, was a college graduate.

When teachers go into politics they generally make a bad failure, but Henry Smith, that teacher, wrote the first declaration of purposes declaring the duty of Texas to form a Republic, and the first resolutions ever read in Brazoria county were written by him.

But these men were not only educated men, but they planned for education. Scarcely had the smoke of battle cleared away from San Jacinto, scarcely had they got through driving the Mexicans out of Texas and scaring the red men from the frontier, when they assembled and resolved that Texas should have a grand University, and they donated fifty leagues (222,000 acres) of land for that purpose. They met,

those men, there without money enough to buy sugar to put in their coffee, and many of them with brogans and unblacked shoes on, yet they formed the plan for a grand University.

Look at it from a denominational standpoint. For I lay down this as a grand principle—that God is wise, all wise, and that he never expects, never intends, to achieve any great end that he does not select suitable agencies; and every Texan knows that this is to be the grandest State that the sun in his long journey round the globe looks down upon.

When Jesse Mercer in 1838 said: "Texas is to be the grandest State on this continent and we must send men and women there to take and plant the standard of the cross or it will be like a millstone on the moral agencies of this country." They raised $2500 to start the mission, and that sent the missionary here who baptized the first couple ever baptized in the Gulf of Mexico—Gail Borden and wife, who was the niece of Jesse Mercer. And not only Jesse Mercer, but George Peabody was interested in our great State. He said: "Dr. Sears, at your age I want you to canvass but one State. I want you to look well to the great State of Texas. Found well and thoroughly, a system of public free schools. I give it to you as my last and perchance my dying charge." Well, if this is to be a grand State—and all know this to be its destiny, and as the good Mercer and Peabody said it would be—would not God select grand agents to prepare it. Why, it would be an impeachment of the wisdom of the Almighty not to understand that these pathfinders of the greatest State between the oceans were grand men. They were. Look at it. The Methodists, who were the pioneers of civilization everywhere on the Western Continent, in 1837 sent Dr. Martin, the first D. D. it is said ever made on this continent, to Texas as a pathfinder, to lay the foundation of Methodism; and in 1837, one year after the battle of San Jacinto, he came in the greatness of his integrity and the order of his piety, and the first thing he did was to write and obtain a charter for the college that was after his death named for him, and in that college he began to instruct many of the leading men of Texas.

In the strange providence of God he died but his work will never, never die. Three years later a man came to Texas broken in health, J. B. McKenizie, who had been a circuit

rider among the Choctaw Indians. He had been educated in one of the leading schools in Tennessee. That grand old leader and general, for he was a general—a great many men are educated but not generals—came to Texas, believing, as Mercer, Peabody, and all the leaders did, that it was to be a glorious State. He did not see much prospect, and went out four miles south of Clarksville and opened a little school. The work enlarged upon him, enlarged until it became McKenzie Institute, McKenzie College, and on that very spot between 3,000 and 4,000 young men have been instructed, men who have been the grand men of Methodism, the banner bearers of the great civilization of Texas.

Well the Baptists, they sent two grand men that old Jesse Mercer selected, William M. Tryon and James Huckins. They came and gathered a little feeble flock on Clear Creek. Of course you can't get Baptists far from where there is much water. In 1842 they went there with only six hundred of them and formed an educational society and resolved to found a great university. Think of six hundred men starting at this and having to keep the savages off. In those days preachers went armed, not only in Texas, but in Georgia and the other States. In Georgia they went with a Bible and hymn book in one hand, and in the other—no, in their saddlebags—something, I am ashamed to tell what it was, but instead of carrying that in Texas they carried in the other saddlebag a shot gun. Well, some of them may have been like one old Hardshell. They said to him: "Brother Doodlee, don't you believe that everything is ordained, and that it will be just as it is ordained?" "Yes." "Then, what do you always carry your gun for? If your time has not come the Indians can not kill you." "Well," he says, "I know that is the way, that my time is fixed, but now, brother, what if I should be going to an appointment and meet an Indian and I did not have my gun, and his time had come; what a great pity that would be." So these brothers who carried shot guns for fear they might meet an Indian whose time had come to die, met on Clear Creek and resolved to found a grand university, and that resulted in the founding of Baylor University four years afterwards. It has gone on from 1846 to 1890 without ever slack-

ing the traces, and in that University have been educated between five and six thousand young men.

Well, this is the beginning. Other denominations acted wisely. Dr. Daniel Baker, a worthy compeer of Huckins, Tryon, and McKenzie, came and said, "What is the matter with you Presbyterians? The Baptists have the rich lands where there is much water and we do think the Presbyterians ought to have the cities and schools." He got the charter for Austin College, located first at Huntsville, afterwards at Sherman. He traversed not only Texas, but this continent, and everywhere he stirred up the sons of Calvin to act in founding a great University in the Empire State of the world. And the Episcopalians, under the leadership of my dear friend, Dr. Charles G. Gillette, founded their school at Anderson—St. Paul's College. They struggled nobly, but circumstances of an untoward character occurred, which resulted in the failure of their effort. But these were the early movements. I am talking about the early history. And the Cumberland Presbyterians have their schools and colleges, and a school of which any people, any denomination, might be proud. I have thus briefly given an outline of the denominational work in the State. I glory in the State University, and I glory in our Agricultural College, and our Normal School; but that agency upon which three-fourths, if not four-fifths of the youth of Texas will depend, is the denominational colleges, and woe be the day when there shall be a conflict, a collision between State institutions and denominational colleges. They ought to be parts of one perfect whole, and hence I have referred to the work of the denominations in the early history of the education of Texas.

As I have said the early leaders determined in 1837 to have a grand university and appropriated fifty leagues of land. In 1858 the Legislature of Texas set apart $100,000 in State bonds, derived from the sale of Santa Fe territory, to the University fund. In 1876 the State donated 1,000,000 acres of land more, and to-day the lands unsold amount to 2,022,978 acres; in State bonds $523,511; land notes $106,810, with an actual annual income of $47,942—a sum amply sufficient to educate a thousand young men and young ladies. The State University has been inaugurated and in active operation, and

I rejoice to say, from announcements made by one of the officers, that that school is to-day doing a noble work, and I wish it God-speed and abundant and glorious success.

But the Agricultural College deserves notice. You are aware that in 1862, when the terrible battle of Bull Run, the terrible battles of the Confederacy were being fought, the United States Assembly appropriated an amount of land, I believe 180,000 acres to each state to found an agricultural college, for they found, as all educators did, that there was a great tendency to make education impracticable; and while I never had a particle of patience with this idea of saying everything must be utilitarian in the sense it is understood, and it was a fearful mistake that *cui bono* was not written on nine-tents of the curriculums in use. But some went to the other extreme, and the agricultural colleges were a grand desideratum in the educational wants of the country, and the State of Texas has appropriated until this institution founded near Bryan at College Station has $225,000; other stock, $35,000; permanent fund from sale of United States educational lands, $200,000. Thus our Agricultural College is upon a basis and foundation of future and glorious prosperity.

Then there is the colored college; for whoever shall ignore the colored man, is not a patriot, or if so he is fearfully misguided. The colored man is here, was brought here in the wise providence of God for his good; and if we had had sense enough to have taken it right, and like Washington and Jefferson, accepted the fact that he was placed here for his christianization (he is to be christianized) and christianized him, by that time Stanley would have discovered that immense country and sent them all back there, but we have defeated the plan. But we are to educate the colored man; we are to take him by the hand and help him. But I will never ask him to sit down at my table or to come to see my daughter; never in the world. I will take him by the hand, provide him with his college, and help to educate him. You will say, "that is cheap talk." I will tell you what I did. When in New York I went to Judge Jessup and said: "We want a grand college for teachers and preachers of the colored race. Can not you give us $25,000 to start the enterprise?" He sat down and figured it up, and said I, "if you will, I promise

you before God that every true Texas Baptist will see that your fund is not squandered;" and after a few weeks he said: "Wife and I have decided to give $25,000 for founding a college for colored education." And that college is founded, and whenever I have heard of their being in trouble—there are grand and noble men at Marshall, men who can be relied upon—and whenever they are in trouble, I don't care what evils, what mistakes they make, I have seen that they got out of that trouble. I promised Judge Jessup and his wife that I would look after them. And I ask you, Mr. President, and every brother and sister here to educate the colored man and get him wise enough and good enough to go back to Africa and civilize that country; for there won't be room enough for him in this country Then we have Prairie View College, Fisk University, Tillotson College, and this is what we are doing for the colored man, and let us push on and press on. Now I come to Paul Quin College at Waco. They are of a different denomination but educators should always work together and should all go the same road. I want you to come, and will not insist on your coming into the water. I am going certain, and if you want to take less water in yours, why come that way; but for the glory of Texas and the uplifting of Texas for the colored man let us stand as a glorious unit.

When Judge Roberts was nominated for Governor he wrote me a letter as president of this convention (I was then president of the meeting at Mexia), and he said: "Will you call a convention of your wisest teachers? I want the wisest heads and the most comprehensive brains in Texas to help us in recommending a school law for Texas." I read his letter before the convention of school teachers in Mexia, and accordingly we assembled there and wrote out a report like school masters often do, and it sounded well; would have sounded well if put to music, and if it had been played and sung on water it would have sounded beautifully. I did not know much about law, and do not now, but I did know something about a system of public schools, for I had gone to Boston and Rhode Island and almost every place on this continent where they had grand free schools and colleges; and I said, "Let us call in the lawyers and see if it is in accordance with law." I said, "I will never sign my name to that document unless one

of the supreme judges or the attorney general comes in and says it is according to law." And we found where it was in conflict with about eleven points of the Constitution. I am a Democrat, understand, I did not go down when the Democracy went down into that sour mash, but I will stand by the edge of the bucket and when the Democracy comes out I will be there. But there were enough mistakes there to horn off the free school in about eleven different ways. There was not a point where you could run a free school that it did not horn it. We saw it. Dr. Sears hung down his head and says, "This is a failure." We went up to the elegant home of Mrs. Anderson, where we staid, and he said, "This is my third trip to Texas and it is a failure." I have been married 36 years, and I write a letter to my wife every night when I am away from home. So Dr. Sears laid down, and I went to write to my wife, like all good husbands do, for I tell you that a good husband must next to God worship his wife, and you good ladies will please take note of that, for of course it is a mutual affair. Well, the Doctor was lying there groaning, and I said, "Doctor, I am sorry you can not sleep." "Oh," he says, "it is a failure." "Why," says I, "a failure? I have heard you say, and your old president, there never was a grand thing that there was not seven ways to do it if you were smart enough to find it out." "Well," he said, "what way is there to do this?" "Why," says I, "the most beautiful way you ever thought of." That was midnight, and I was writing to my wife and he was groaning. I said, "If we had a million dollars we have no teachers to carry the schools on to-day—that is, teachers who know how to teach school. Now, we will have that constitution changed; and if you will give us $6,500, Governor Roberts will give $6,000, and we will found a normal school and prepare teachers for Texas." He said, "Will your Governor do it? He is not heartily in favor of a free school system, and I know it, but he is a grand lawyer and will carry out the constitution or die. The constitution says, it shall be the duty of the Legislature to inaugurate an efficient system of free schools, and I will risk my life on Governor Roberts carrying out that very thing." He raised up and said, "Bless God, there is daylight ahead."

Right there in the hour of defeat, the hour of midnight, this grand normal of Texas was conceived. I saw the Gover-

nor and it was all right. I am giving history just as modestly as if I was neither here nor there. Thus we organized our denominational schools, our State University, our Agricultural school, our Normal school, and our teachers convention, and Texas is organizing for grand work. I might say a few sad things on the other side of it. Well, now, I am afraid this will spoil it, and I am ashamed of this part of it. Do you know that Baylor University is the only college now in existence and I am the only living man that was teaching in 1851? The colleges are all dead and the teachers are all dead. There have been fifty-seven colleges chartered, and military schools, great brass buttons all round the arms, and they have passed away like shadows on the lake. I am a little more ashamed that our Baptist brethren have wasted $157,000, upon a grand college at Benton, Red Sulphur College Institute in Tarrant County. We have a grand college at Baylor and $157,000 has been wasted; and how much, Brother McLean, you Methodists have wasted, I do not know. I hope you have been wiser than we. The Episcopal college that friend Gillette organized at Anderson—and they boastfully said that St. Paul's College would turn all the other colleges into village academies, that the wealth and intelligence would flock to St. Paul's—three years after it was a grand stack of fodder. St. Paul had departed and the fodder had entered. I could tell you some worse things than that on the Baptists. But what is the point of giving this? Why these mistakes? Alas! alas! we never counted up the cost. Why when Judge Baylor, and Judge Horton came to me and said, "We have elected you president of Baylor University, and it is a dreary prospect just now; but in ten years you can build it up grandly, and you will have nothing to do through your life but to fold your arms and sit down and live at ease." I looked at them to see if they were trying to fool me or were fooling themselves. They did not count up the cost. I could give instances of how we toiled and fought. Why a man came to Waco and representing five men he said, "If you adopt co-education we will break you up. We have got the money and the men." I said, "My friend, you can't break me up; and all I ask of you is, when you fail don't get mad, just come into line and come back." And they got their school and

their teacher, and elegant man with brass buttons, and my brother was a despondent man, and said, "Brother Rufus, we may as well give up; we can't compete." I said, "We stand upon the eternal rock." And in three years there was not a brass button or a stripe there. I say nothing against military colleges, but that was not the way to build up a college.

A college is like a live oak; it must grow and grow, and when it has defied the storms of 500 winters, when it is once established, it is the most indestructible thing under the sun. If the State of Massachsusetts were to grapple with Harvard, or Rhode Island with Brown University, the State would go down in the struggle. And if to-day the State of Connecticut was to say, we will wipe out old Yale, Yale would wipe out Connecticut. And the college is established and it takes what? —a lifetime! Yes, a lifetime to lay the foundation for it. I shall begin my fortieth annual session next September, and we have been going steadily on. Last year we had 685 students, and next year, by the help of God, we intend to have 815, and here is a head that is always thinking, a hand that is always executing, a tongue that is always explaining. I have visited and preached in every old town in Texas except Burksville, and I am going there before the summer closes. And this is what it takes to build up a college, and if you are not willing to pay the cost, do not waste your money; and when you have built it up, build up a thing of glory forever. I have seen the colleges all die, seen the presidents all die—and now, if it is the will of God, I want to outlive this old century, and at the end of the century I want to see the magnificent building, and stand upon the grand tower there, and if the angel chariots will meet me when this old century dies, I am willing to say, "Come, Lord Jesus; my eyes have seen it." And then I have only laid the foundation, and other men, wiser and better men, must carry it on. I must make one other point. I glory in every institution that has for its end education in Texas, and in connection with this is another mistake. Colleges think to build themselves up they have got to tear each other down. That is one of the terrible mistakes. God is my judge that I have never laid the weight of that little finger on any college or teacher in Texas, but you had better believe I am going to build up what has been left

in my charge. But we are not in each other's way. Brother McLean, if you have 1,000 students help me to get 1,500. There are to-day 6,000 young men and women in Texas who ought to be in the Texas colleges, and we want to work together, to encourage each other, to stand by each other, and if you fail, try, try again. If you are pressed to the earth or ever overwhelmed, say "God is overhead," and glory will follow.



CHAPTER XLVI.

Progress of Education in Texas—Development of State Institutions—Dr. B. Sears' Report for 1879—Establishment of State University—Corner Stone Laid November 17th, 1883—Educational Measures Passed During Gov. Roberts' Administration — Prairie View Made a Branch of the University—Medical University at Galveston Opened October 1st, 1891 —Summer Normals—Value of School Property—Charitable Institutions—Generosity of the People in Favor of Education.

THE culmination of all the trials and conflicts of Dr. Barnas Sears, Agent of the Peabody Fund, and Dr. Rufus C. Burleson, his faithful representative and coadjutor in Texas briefly recited in the last ten chapters, forms a story of much value, and possesses much interest to the student of the educational history of Texas. Some other facts will be merely touched, and then the results of their labors given.

Dr. Sears in his report to the Trustees of the Peabody Fund in 1879 says, "We learn from a special paper prepared by the Secretary of the Board of Education dated June 2d, 1879, that the expenses of this Department were for the year 1874, $703,117; for 1875, $767,052; for 1876, the office was closed and there was no report but they were not less than $500,000; for 1877, the amount paid to teachers was $500,000; for 1878, it was $750,000. Of the children of the

State, only those between the ages of eight and fourteen were enumerated. The whole number is 194,353, of whom 149,719 are white and 44,636 colored. There were enrolled in the public schools in all 146,936. Of this number 111,038 were white and 35,898 were colored.

Since the opening of the year 1879, there has been in all Texas a constant contention in regard to school funds. The general assembly at its last session, early in the year, passed a law making very liberal provisions for schools. The Governor vetoed the act and there was an adjournment leaving the whole question of finance unsettled. All parties plunged into the controversy. The men who secured the passage of the law and their numerous sympathizers commented on the action and views of the Governor in no gentle terms. The supporters of the veto pleaded the financial embarrassment of the State, and the prior claims of its creditors, and those of the Departments of the Government for their expenses. A third party smaller in numbers, but louder in utterance, denounced the whole theory of public education as unwise and unjust. A special session of the Assembly was called, and the Governor in several messages, explained his view more fully, and endeavored to correct the impression that he was not friendly to free schools, adding that the existing schools were of little value, and that they could not be much improved until the Normal Schools should train a better class of teachers. The advocates of the bill that was vetoed argued that the constitution was mandatory, making it the duty of the Legislature to maintain an efficient system of free schools, and that the pressing necessities of the people in regard to the education of their children, the swelling tide of immigration of mixed races, the dangers of barbarism, and the immense undeveloped natural resources of the State, rendered it doubly unwise and unjustifiable to evade the plain meaning of the constitution.

The present school law is indeed defective, and most of the public schools, except those of a few cities, are of an inferior character. Of those who claim to be friendly to free schools, one party admitting the imperfections of the law, desired, nevertheless, to work under it as best they might till they could improve it; the opposite party objected to this

course as a waste of the public money, and insisted on waiting till a better system could be devised and put in operation.

After a severe and protracted struggle the party lead by the Governor prevailed, and only one-sixth of the general revenue, instead of one-fourth, was appropriated to schools.

The most hopeful step that was taken by the Legislature at its regular session, was that of establishing two Normal schools, one for each race. I visited the State last winter, and after many interviews with leading men, proposed to the Legislature, through the Governor, to make a donation of $6,000, to be continued during the pleasure of this Board, if the State would establish and maintain a first-class Normal school. The Governor advocated the measure in a special message, and a law to that effect was accordingly passed, making an annual appropriation of $14,000. The location of the school was fixed at Huntsville. There has been some objection made to the location, yet as an offer of its college building was made free of charge, it was accepted. But for this offer the bill might not have passed. Provision is made for paying all the expenses of seventy-four State pupils. The colored Normal school, established at the same time, is to be at Prairie View, with an annual appropriation of $6,000, and a given number of scholarships.

In a message to the Legislature at its special session, the Governor expressed his views respecting Normal schools in the following manner:

"The importance of these Normal schools as a necessary incident to an efficient system of public free schools in this State, can not, as I believe, be well over-estimated. They are simply indispensable in the effort gradually to attain that desirable object. No efficient system can ever be attained in Texas, whatever else may be done, without the aid of Normal schools. I regard it as the first step in the right direction, which, if persisted in, will, above all else, to the extent of its expenses, aid in the consummation of the final success of the undertaking to establish a system."

The foregoing is the last report but one from the lamented Dr. Sears. In February, 1880, his report is brief and relates exclusively to the successful establishment of the Sam Houston Normal Institute at Huntsville.

Dr. Barnas Sears died at Saratoga, July 6, 1880, after a brief illness. He was a great and good man and was cut down in the midst of his usefulness.

At the regular meeting of the Trustees in February, 1881, Dr. J. L. M. Curry was unanimously chosen General Agent of the Peabody Fund, who ably and conscientiously continued to work for his predecessor. Dr. Curry, who is a Baptist minister, was United States Embassador to Spain during Cleveland's first administration, and has few superiors as an author and scholar.

Governor Roberts' veto of the Appropriation Bill" offered by the Sixteenth Legislature has been sufficiently ventilated as it regards the subject of free schools. "Pay as you go" became the popular motto of his administration. The usual plans were resorted to by ambitious politicians to arouse an opposition to his re-nomination in 1880, principally through garbled extracts from his veto message with reference to public free schools. Governor Roberts was easily nominated on the first ballot. His second term began January 11, 1881.

Early in the Legislative session of 1881, the committee appointed by the State Teachers' Association, of which Dr. O. H. Cooper was chairman, presented an able memorial to the Governor for the establishment of the "University of Texas," which was transmitted by him to the Legislature with his message on education. "The act to establish the University of Texas was passed by the Legislature as stated and approved March 30, 1881. It provided for the manner of its location, and generally for its government and regulation, and that its institution might not be delayed, another act was passed and approved April 1, 1881, providing for the appointment by the Governor, with the consent of the Senate, of a Board of Regents, to be chosen from the different parts of the State. "The attempt had been made in 1858, under Governor Pease, to inaugurate this institution, but the war and its distressing accompaniments had postponed the great work nearly a quarter of a century."

"Among the important economic changes adopted by the State in remedying the expensive school system instituted during the "period of reconstruction," was one recommended by Governor Roberts, classifying the teachers into several grades

so that great saving was effected in the salaries, instead of paying the teachers all alike. The prices of sale of the public lands were reduced and various measures were taken for the more rapid disposition of them to produce greater funds for the support of the free schools and establishment of the University. What was known as the "fifty cent's act," reducing the price of the public lands to that figure, was suggested by Governor Roberts.

The location of the Academic and Law Departments of the University was established at Austin and the Medical branch at Galveston by a vote of the people. Austin was also chosen, as the law required, for the branch for the education of the colored youth of the State. The Agricultural and Mechanical College at Bryan had already been designated in the Constitution as a branch of the University. The Twenty-third Legislature of 1891 also made Prairie View College a branch of the University.

The Academic and Law Departments having been previously organized, the University was formally opened in the main building September 15, 1883. The University is conducted on the simple co-educational plan which admits students of both sexes on equal terms. A popular provision has been adopted for correlating the University with the public schools by admitting graduates of the school without special examination at the University when the applicants are from approved schools. This action had a tendency to better feeling between the friends of the free school and the University." (Lane.)

"The inauguration of the Medical College at Galveston, as a branch of the University is the result of liberality on the part of citizens of Galveston, and of the city authorities in co-operation with the action of the State, whereby the Medical Department has not only been put into operation sooner than it otherwise would have been, but the University has secured an elegant property, known as the "John Sealy Hospital." The conditions proposed were accepted on the part of the State, and at the next meeting of the Legislature, in 1889, Galveston offered to donate twenty-five thousand dollars upon the further condition that the State would appropriate a like amount for the purposes of the institution, which proposition was accepted,

and all that the terms required was consummated. The first annual session of the college began October 1, 1891.

An act of the Legislature in 1876, entitled "An Act to Establish an Agricultural and Mechanical College for Colored Youths," and twenty thousand dollars was appropriated for the purpose. It was located in Waller County, where a site with suitable agricultural lands was purchased. As the patronage it received did not warrant its being maintained as a school of industrial training, it was converted into a State Normal to meet the demand for trained colored teachers. Its industrial features have since been restored and the Legislature of 1891 constituted Prairie View College a branch of the University. The College receives direct appropriations from the State and gets annually one-fourth of the Congressional provision of $15,000 for the Agricultural Experiment Station in Texas. Students of both sexes are admitted to the school. As a Normal school it has been very successful.

Summer Normals are a feature in the educational system of the State, and they render valuable assistance to teachers. They are located and the conductors of them are appointed by the State Superintendent of Instruction.

Formally the State made appropriations for the support of Summer Normal schools for the benefit of teachers and others, but the appropriations were eventually discontinued, and they and teachers institutes are held in such cities and towns as provided for them.

No statistics have been compiled from which to ascertain the total value of public and private school property in Texas, but it must amount in the aggregate to many millions of dollars. Baylor Universiy and many of the denominational colleges own valuable buildings and other property, and possibly altogether the school property of the State represents an investment of $20,000,000. Many city school buildings are expensive structures and are now found in almost every town of any size and importance in the State.

In addition to the State educational institutions already cited, eleemosynary and charitable institutions, public and private, possess an educational feature, and are conducted most liberally and in the most perfect manner.

In concluding the enumeration of the educational features of Texas the newspaper is a factor which can not be justly ignored. As disseminators of knowledge, as agents for moulding public opinion, arresting crime and the spread of intelligence their value could scarcely be overestimated. The prostitution of this medium of intelligence to subserve sordid and unworthy purposes, as has been done in some instances in the State, by those who conduct them, should forever entail on the offender the odium merited by the offense. The Press is a powerful projector for good or evil according to the disposition of those who are in control. Texas owes much to her newspapers, and especially to those that were established early in its history, and struggled for life during the adverse conditions which encompassed her infancy and youth, because they did much to hasten the day of her deliverance from Mexican depotism.

This reference to newspapers, and placing them in the category of educational enterprises, is made for the reason that Dr. Burleson was a sincere friend of the Press, and believed in its potency and power. The young men in Baylor were encouraged to establish college journals, as a means of mental training.

Having now concluded an enumeration of all the institutions of Texas possessing an educational feature, a brief recapitulation will explain the plan we have had in contemplation throughout the story.

We have viewed Texas as a wild wilderness inhabited by a rude and savage people. We have witnessed the desires and struggles of the early settlers to encourage education, both the founders of Baylor University, and the friends of public schools. We have seen how by means of law, under the fostering care of the government enterprises launched resulting in failure; and then noticed the more successful efforts of the colonists to foster schools amid the dangers of frontier life. We have observed school enterprises under five governments and collected the record of their demands for the education of their children.

In some instances the liberality of the people was carried to an extreme, and in both public and private enterprises amounted to prodigality. Texas has donated nearly all its

splendid public domain, to the value of untold millions to the education of its children. Nowhere more than in Texas has the world witnessed such devotion to knowledge and education.

In all the campaigns made in Texas from 1848 to 1901 for better educational facilities, Dr. Burleson has been a conspicuous figure. He was among the first to take the field in advocacy of a system of common schools.

By reference to his first report as Lecturer for the Peabody Fund it may be ascertained that he was the first to recommend the holding of teachers institutes by the teachers of Galveston and they have continued since to grow in favor. With the members of the profession.

He was among the first to insist on the enforcement of that clause in the State constitution providing for the University of Texas.

He was the first teacher in Texas to suggest the establishment of a Normal Institute in which to train teachers.

It is to Dr. Burleson's credit, that the present free school system of the State, the system of holding teachers institutes, the Sam Houston Normal Institute at Huntsville, and the State University at Austin, are all largely the result of his earnest work and love for education in its broadest sense. All of this service he performed while President of Baylor University, and that he did so without neglecting his official duties, shows his wonderful capacity for work.

One other statement, and letter will show the breadth of Dr. Burleson's interest in the cause of education. He was President of a denominational school, but felt the keenest interest in the schools of all other churches, and rendered them aid and encouragement, rather than treating them as competitors and rivals, as the following communication will show:

ADD-RAN CHRISTIAN UNIVERSITY,
HERMOSON, TEXAS, Nov. 24th, 1900.

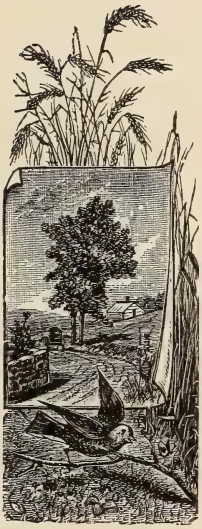
Dr. R. C. Burleson, Waco, Texas:

HONORED SIR:—I am told that Add-Ran has heretofore had the pleasure and honor of your presence *on all* public occasions of special interest. I take this means of assuring you

of our hearty appreciation of your interest in our welfare, and in behalf of Add-Ran Christian University. I cordially invite you to be with us on Thanksgiving day. Our program consists of a Thanksgiving service, dinner, and dedication of our new building at 3:30 p. m.

Most respectfully and cordially yours,

E. C. SNOW,
Chairman Faculty.



CHAPTER XLVII.

RESOLUTION OF THE EAST TEXAS CONVENTION OCTOBER 12TH, 1867—ORGANIZATION OF THE BAPTIST GENERAL ASSOCIATION OF TEXAS JULY 17TH, 1868—GEN. JAMES E. HARRISON, OF WACO, ELECTED PRESIDENT—R. C. BURLESON, CORRESPONDING SECRETARY — GEN. JOSEPH W. SPEIGHT, CHAIRMAN OF COMMITTEE TO REMODEL CONSTITUTION—DR. BURLESON MOVES TO SEND FRATERNAL DELEGATES TO STATE CONVENTION — DR. BURLESON ELECTED CORRESPONDING SECRETARY FOR THE FOURTH TIME.

ON the 12th of October, 1867, the Baptist Convention of East Texas, assembled in a special session in Tyler, at which time a resolution was introduced, debated and adopted, changing the name of that body to the Baptist General Association of Texas. The matter had been previously canvassed among the churches, associations and individuals composing the East Texas Convention, and the question predetermined. The adoption of the resolution was merely *pro forma*.

The East Texas Convention had confined its operations entirely to the Eastern portion of the State, and the reason for making this change in the designation of the convention, was to give the body a name of more general significance, that it might with unquestioned propriety, enlarge the scope of its activities.

The State convention was, and had been from the date of its formation in 1848, extending fostering care over Baylor

University at Independence, and the real reason for changing the name of the East Texas Convention, and extending the area of its jurisdiction, was that it might include the territory of Waco Association, which would give the new body the undisputed right to foster Waco University, and assume all the authority over it, that the genius of Baptist Ecclesiasticism would allow. The data and facts to hand does not justify this statement, but speaking from behind the scenes for a moment, it can be safely asserted, that Dr. R. C. Burleson was largely instrumental in inducing the East Texas Convention to practically dissolve, and surrender the situation to the new organization.

The Baptist General Association of Texas, held its first annual session at Chatfield, Navarro county, July 17, 1868. General James E. Harrison, of Waco, was elected President; W. B. Featherstone, W. C. Buck and R. C. Burleson, Vice-Presidents; Prof. J. T. Hand, Recording Secretary, and General Joseph W. Speight, Treasurer. Very few religious bodies have ever been launched with a more distinguished corps of officials.

Dr. Burleson expressed a preference for the position of Corresponding Secretary, a position he filled as we have seen in the State Convention. He therefore tendered his resignation as Vice-President, W. G. Caperton was chosen to fill the vacancy, and Dr. Burleson unanimously elected to the position for which he had expressed some preference. He was made chairman of a committee, with General Joseph W. Speight, W. B. Featherstone, W. C. Buck and W. L. Foster as associates, to revise and remodel the constitution so as to make it provide more fully, for the enlarged territory, increased demands, greater operations and new interests and enterprises of the body.

This committee prepared and presented a constitution, using the constitution of the erstwhile East Texas Convention, as a basis, which was a substantial reproduction of the constitution of the old State Convention. It stated: "This body shall be called, The Baptist General Association of Texas."

"The objects of this association shall be Missionary and Educational, the promotion of harmony of feeling, concert of action among Baptists, and a system of operative measures for the promotion of the Redeemer's Kingdom."

"This Association shall be composed of messengers chosen annually by Baptist churches, not exceeding two from any one church, and by associations, not exceeding four from any one association, and one additional messenger from every church that shall contribute $10 annually, and one additional messenger for every $20 contributed annually by any association, and such members of Baptist churches as shall contribute annually the sum of $5."

The constitution goes on to re-affirm the principle of church sovereignty, so tenaciously clung to by the Baptists of the world, from the time Paul declared it to be "the ground and pillar of the Truth."

Section 1, Article III., of the constitution says: "This association *shall never* possess a single attribute of power or authority over any church, or association of churches; but it disclaims absolutely any right of this kind, or any other ecclesiastical authority, hereby avowing that every church is sovereign and independent."

The constitution offered by the committee having been adopted, the association was now in the field for Divine and denominational favor. To assure the friends and constituency of the convention, that the spirit of the association was not antagonistic, but fraternal, the following resolution was adopted:

"*Resolved*, That the following messengers be appointed to the Baptist State Convention: J. Beall, W. A. Dunklin, M. B. Hardin, R. C. Buckner, J. B. Link, and that they be instructed to assure our dear brethren of our highest Christian regard, and our desire to be co-laborers with them, in the great work of promoting our Redeemer's Kingdom in Texas.

"Respectfully submitted,

"R. C. BURLESON."

The extent and condition of the territory to be covered by the General Association, and the leading objects to which its energies and resources would be devoted, are stated in a

most interesting way by Rev. R. C. Buckner, in a report on Home Missions, and Rev. M. B. Hardin in a report on Education.

To say that the General Association prospered beyond the expectations of those who projected it, would not prehaps be a correct statement, because great things were planned and great results were expected. But that its growth was rapid cannot be doubted. At the first session there were eighteen churches represented. At the second session held in Tyler, July 23, 1869, thirty-eight churches and eleven district associations sent delegates to the meeting.

Rev. Thomas F. Lockett, chairman of the committee on Education, made this reference to Waco University in his report:

"Waco University, a regular chartered Institution, under the Presidency of Dr. Rufus C. Burleson, has been in successful operation for about nine years, sending forth its graduates to take their places among the great Baptist family of Texas. This Institution is now putting forth efforts, through its Financial Agent, to place itself with the very best Institutions of our land. We cordially recommend it to the sympathies and support of our churches and brethren."

Corresponding Secretary Burleson, presented and reviewed the work of the year, and made suggestions for future operations.

Dr. Burleson was re-elected Corresponding Secretary at this session and also at the sessions held in Paris July 22, 1870, and Fairfield in 1871. Here, Waco University, and the cause of higher education in Texas, received a large share of attention from the association.

Dr. Burleson was re-elected Corresponding Secretary at the annual session of the Association held at Rowlets Creek, July 26, 1872. In his report for this year, he deplores the fact that the operations of the body had not been so successful, or actively prosecuted as they deserved to be, notwithstanding which, the churches already established, and the cause in general, was flourishing.

"Your Corresponding Secretary has received important communications from the Home Mission Board, at Marion,

Alabama, and from the Foreign Mission Board, at Richmond, Virginia. Texas Baptists have received over $30,000 from the Southern Baptist Convention in their early struggles, and we should now show our gratitude, by fully co-operating with her Boards, in their glorious work. We would call especial attention to Missions in Rome, which is worthy of our support."

He then proceeds in a gladsome, joyous strain to sum up the situation:

"DEAR BRETHREN:—Our Savior has blessed us with ample means, to respond to all these calls."

"Never have our fields yielded such abundant increase; never have our churches been blessed with greater revivals; never have our District Associations been more successful in their Mission work; never have our Institutions of learning been so prosperous."

Concluding, he remarks with that confidence born of a broad purpose, and a willingness to work:

"All that is now wanting is, for the General Association to do her duty, and the desert shall blossom as the rose."



CHAPTER XLVIII.

Growth of the General Association—Dr. Burleson Elected President at Jefferson July 25th, 1873—Re-elected at Dallas, 1874; Sherman, 1875; Waco, 1876; Paris, 1877; Fort Worth, 1878; Pittsburg, 1879—Served the Association as Corresponding Secretary and President Eleven Consecutive Years—Movement to Establish Organic Connection Between General Association and Waco University—The Pott's Resolution—Movement Consumated at Sulphur Springs in 1882—A Sketch of the Consolidation Movement Resulting in the Union of all the General Baptist Conventions in the State.

A MULTITUDE of great Baptist preachers, and distinguished laymen contributed of their wisdom and work, to the phenomenal growth and strength of the Baptist General Association of Texas, during its brief but vigorous existence of seventeen years. The reports of the various committees on the various departments of work are literary productions of a high order of excellence, and are worthy of being placed in more enduring form and being preserved forever. It would be delightful to perform this task now, and give just and merited recognition to the noble hosts, who made this short but glorious chapter in the history of Texas Baptists.

"Oh! your merit speaks loud; and 'tis wrong
To lock it in the wards of covert bosom;
When it deserves, with characters of brass,
A forted residence 'gainst the tooth of time,
And razure of oblivion."

This, however, would be entirely beyond the scope of this work, and only such men and measures are noticed, as touch him, the story of whose life we are telling.

Dr. Burleson was elected President of the General Association at the annual session held in Jefferson, July 25, 1873, and re-elected for seven consecutive years; namely: At Dallas, July 24, 1874; Sherman, July 23, 1875; Waco, July 20, 1876; Paris, July 20, 1877; Fort Worth, July 26, 1878; and Pittsburg, July 25, 1879. After this session, while he continued to attend the annual meetings, he was not an officer of the body. His official connection with the association embraced a period of eleven consecutive years. It is a fact deserving mention, that his official connection with the General Association was almost an exact reproduction of his official capacity with the old State Convention, the only difference being, he served the Association three years longer. He was Corresponding Secretary and President of the Convention, from its organization in 1848 to 1856; and Corresponding Secretary and President of the Association from its organization in 1868 to 1879.

Up to this session of the Association, there had been much private discussion indulged in by the members as to the desirability of organic connection between the Association and Waco University, but the question had never come before the body until now.

A committee on Schools and Colleges was appointed, consisting of J. L. Whittle, L. W. Coleman, L. H. Tilman, D. I. Smith, W. H. Parks, E. F. Brown, G. W. Good, and J. R. Johnson. In its report, which is an eloquent document, the committee declared that after the Ministry, and pious family training, nothing transcended in vital religious culture the Christian College or School, used this language:

"These premises considered, your committee would earnestly recommend that, as an auxiliary to the mission work in our bounds, schools and colleges controlled by pious Baptists, wherever located, should be heartily approved and encouraged. But we especially recommend that this Association should join hands, hearts and purses, in the establishment, upon a firm, immovable basis, within our bounds, one first-class university,

for the culture of all our boys and girls, second to no other university from Maine to Mexico, and from the Gulf coast to British America, to the end that Texas parents will not be enticed out of our State, seeking a place for the education of her children, but that we may have, as we can, if we will, a grand educational center, around which we can rally our forces, led by Christian men and women to wage a successful aggressive and gloriously triumphant warfare against Ingersollism, free-lovism and all other God-dishonoring isms that infest and eat upon our common country.

Brethren, we have, in this struggle for educational supremacy in Texas, much to encourage us. We have our Sherman school, presided over by our noble and worthy Brother Nash, and others of equal merit; but we have a school at Waco, known as Waco University, which has stood the pelting storms of adversity and the cyclones of opposition for years, which, instead of superinducing a failure in its work, has caused its roots to deepen and its top to grow taller and wider until it has gained the sympathy and admiration of a host of friends, and put to silence its most determined and merciless enemies. Here we have a nucleus around and upon which we may lay our educational sacrifices with the full assurance that we shall reap lasting benefits both for time and eternity for our children and our children's children, and for generations along the ages to come. Waco University comes to us embalmed in the tears and prayers and toils and hopes of our fathers in Israel, some of whom have passed over to God to rest from their labors, others nearing the shores and will soon step off the old tempest-tossed ship into the serene haven of rest; and if there is such a thing as communicating scenes of earth in heaven, let those who have gone before have the joy of hearing that we who are left behind, still to toil in labors of love, appreciate the foundation of an educational institution laid by them in the Waco University. This University, along with Georgetown, Mercer, Howard, Richmond, Brown, etc., can truthfully boast of children, young in years, but old and rich in wisdom, piety and toils for the cause of Christ's religion and general progress among men, for their promotion, usefulness and happiness on earth and their everlasting joy in heaven.

We recommend that our Baptist brethren and sisters in all our bounds resolve themselves into one grand committee on schools and colleges, and that if they hear of any one, and especially of Baptists, who design sending their sons or daughters to college, that they urge the claims of Waco University as our school, emphatically a Baptist school, belonging to the great Baptist family of Texas, with Brother Burleson and others to do our bidding in its faithful and efficient management, whose faithfulness deserves to be held in sacred memory."

This report was read by J. L. Whittle, and discussed by W. J. Brown, R. C. Burleson, B. H. Carroll, J. K. Bumpass, W. H. Park, and resulted in the adoption of the appended resolution:

Resolved, That a committee of five be appointed by this body to confer with the Board of Trustees of Waco University and with Waco Association with reference to organic connection of this General Association with Waco University as her denominational school provided such transfer of property as shall be satisfactory to all parties can be secured and report to this body at its next annual meeting.

Provided further, this General Association assumes no pecuniary obligation.

At a meeting of the Association held in Waco, July 22, 1881, the question, "Shall there be organic connection between this body and Waco University?" received a double affirmative reply.

The committee on Schools and Colleges, of which W. A. Jarrel, S. B. Maxey, R. C. Burleson, W. H. Parks, W. G. Calloway, G. D. Fulton and T. H. Compere were members, after emphasizing the value of Christian schools, reported in part as follows:

"We are rejoiced to hear of the success of the Baptist schools in the bounds of our General Association. Among the many we feel that we must call especial attention to Waco University so long and widely known. Waco has four brick buildings completed, and matriculated last year about 300 students. Waco University was never so justly the pride of her friends and worthy of their confidence and patronage as

now. We trust, therefore, that the organic connection of the University with the General Association as recommended at the last session of that body, will be taken under prayerful consideration."

The committee on the organic connection between the Association and University, appointed at Ennis, through L. H. Tilman and W. K. Posey, after reciting the history of the Institution, expressed themselves in these terms:

"At the organization of this General Association, the lamented D. B. Morrill and others urged that an organic connection be formed with Waco University. This was opposed by the President and officers of Waco University, solely on the ground that it might injure the General Association as a missionary organization; but after twelve years' experience, we find the enemies of Waco University just as bitter against the General Association as though organic connection did exist, and as they have ceased their connection with our body, it is believed that organic connection should be formed."

At Sulphur Springs in 1882, the transfer of the property of Waco University was accepted by the Association, and a Commission appointed to raise an endowment of $60,000, the citizens of Waco to add $20,000 to a building fund of $20,000 already on hand.

The school at Waco, it may be said, had all along been the *protege* of the Association practically, but it now became so legally and technically, and this body was in the arena with all the appendages, accessaries, missionary and educational enterprises, as a rival and competitor with the State convention, the Association covering North Texas, and the convention the southern portion of the State. There were other bodies in the State, to be sure, but their operations were feeble, and their territory incognizable. At Cleburne on July 20, 1883, Dr. B. H. Carroll presented the report to the Association on "The Relation to other Bodies." He stated the subject to be one of great delicacy and difficulty. There were the North, East, Central an South Texas Conventions, having in a measure vague and undefinable boundaries. "Associations," he said, "have been divided in counsel, some rent asunder; churches have been torn by factions, brethren alienated and strife en-

gendered." It was decided in view of these facts to appoint a committee of five, whose business it was made, to convey fraternal greetings to all the bodies, to confer with them on the subject of unification, under three heads. 1st. Is it desirable and expedient. 2d. Is it practicable. 3d. If so, under what form?

Unification was comparatively a new word in Baptist literature up to this time, but now it became the slogan of a mighty campaign, and was on all tongues. It became the subject of newspaper articles, the text of sermons, the theme of debate, and the subject of general conversation.

At the meeting of the association in Paris, July 24th, 1885, Rev. T. S. Potts introduced the following resolution, which was unanimously passed:

"*Resolved*, That it is the sense of this association that, under existing circumstances, the interest of our denomination in Texas would be best subserved by the existence of one General Body, and that this Association is willing to co-operate with other general bodies for the accomplishment of this end on terms honorable and equal to all."

L. L. Foster, H. M. Furman and S. L. Morris were authorized to convey this resolution to the State Convention in Lampasas.

This resolution was presented October 3d, 1885, and responded to by the passage of the subjoined preamble and resolutions, introduced by G. W. Smith:

"WHEREAS, a desire has been widely expressed for the consolidation of our missionary bodies in the State; therefore, be it

"*Resolved*, That a committee of five be appointed to confer with any like committee that may have been or may be hereafter appointed by other bodies, and report some suitable expression to this body on this subject."

This committee was appointed, and consisted of G. W. Smith, J. B. Link, A. S. Broadas, Abram Weaver and R. T. Hanks, who reported as follows:

"The Baptist State Convention, having considered the importance of consolidating our general bodies, and believing that the interest of our educational and missionary work, as

well as the peace, harmony and prosperity of our denomination in the entire State, will be promoted thereby, we announce our readiness to meet like committees from the General Association and East Texas Convention, for the purpose of securing organic unity on terms of equity and fairness to all parties; and we hereby authorize our committee to meet with committees named from other bodies for like purposes, and to enter upon terms of consolidation; and if these terms are endorsed by these bodies, or either of them, the same to be reported back for our ratification."

A joint meeting of the committees from the State Convention and General Association met in Temple, December 9th, 1885, and adopted the following basis of union:

First—That the Baptist General Association of Texas be consolidated with the Baptist State Convention of Texas.

Second—That the name of the consolidated body be The Baptist General Convention of Texas.

Third—That the basis of representation in the first meeting of the consolidated body shall be the same as heretofore. Those coming from the State Convention territory enter the consolidated body on the same terms they formerly entered the State Convention, and those from the General Association have membership upon the same terms upon which they formerly entered that body.

Fourth—That the mission work be continued until the first meeting as heretofore, under the direction of the two General Bodies, respectively, and be reported to that meeting.

Fifth—That the first meeting of the consolidated body be held at Waco, beginning Tuesday after the first Sunday in July, 1886."

Unification had now swept the State like flames of fire across a dry mow, and every Baptist State organization in Texas fell into the mighty folds of consolidation and unification, and thus forever disappeared from view. We shall not give the details of the adoption of the onward movement by other bodies, but dispose of it in a few sweeping sentences.

The East Texas Convention was organized at Overton December 12th, 1877, worked with some success for eight years, and merged itself into the General Convention at Center in July, 1885.

The North Texas Convention was formed at Plano, July 3d, 1879, and at a meeting held at Bells, August 3d, 1883, resolved to unite with the Baptist State Convention, and thus dropped into consolidation indirectly.

The Central Texas Convention was organized at Dublin, November 12th, 1880. The fifth session was held at Hico, in August, 1885, at which time a resolution was passed to enter the consolidation movement, and the organization dissolved.

The five missionary and educational conventions in the State thus, and in this way, became one, but this was not the last to be heard of unification. It touched some other interest over which Dr. Burleson presided, which will be duly noticed when that period is reached.



THE R. C. AND R. A. BURLESON HOME, WACO.

(This is "The Old Home Place" of Dr. Burleson located on Tenth and Baylor Streets. The present house is the work of Mr. R. A. Burleson, who entirely remodeled and greatly improved the place in July and August, 1900. The house is a substantial brick and frame structure containing ten rooms. It is located on a plot of land containing four lots and when entirely completed will be among the best homes in the city. Here Dr. Burleson lived until his death in 1901.)

CHAPTER XLIX.

First Session of the Consolidated Convention in Waco, June 26th, 1886—Dr. Burleson Member of the Board of Directors—Constitution of the Convention—Dr. Burleson Continued on the Board of Directors at Dallas in 1887, and Made Chairman of Committee on Colored Population—Bishop College—Vice-President in 1889 and 1890—Elected President in 1892 at Belton and Re-elected at Gainesville in 1893.

SINCE the State Convention was one of the largest components of the consolidated or composite body, Dr. Burleson, it may be said, had returned to his first love, or, rather, his first love had returned to him. He had been separated from the convention since 1861, twenty-four years, and while devoting himself to accomplish substantially the same great purpose, still his co-laborers from 1848 to 1861 were in another portion of the State, building on foundations he had helped in laying and developing plans he had helped to formulate. Now, however, after a separation of a quarter of a century, they were supposed to be reunited, but when he came to survey the personnel of the new body scores of the familiar forms and faces and noble spirits with whom he had affiliated in past years were gone. Huckins, Haynes, Baylor, Holmes, Shannon, Creathe, Houston, Jackson and others, numbering hundreds, had crossed to the other shore.

Dr. Burleson loved the past, felt an undying attachment for those who had worked with him on the outposts in the early days in Texas; he was also proud of recurring to past events and recounting bygone achievements; but this in no

way affected his interest in the present or future, as is the case with some persons. He missed these old men, and sorrowed because they were not present to join their shouts with his, while the Baptists of Texas were unfolding plans for grander triumphs; but this was neither discouraging or demoralizing in its effects on his disposition. The command was forward, upward and higher, and he obeyed without hesitation or reluctance, but with caution, and moved well toward the front of the advancing column.

The first session of the Baptist General Convention of Texas, the consolidated body, was held in Waco, June the 26th, 1886.

Dr. A. T. Spalding has the honer of being the first President, and Judge O. H. P. Garrett and Dr. S. J. Anderson, Secretaries. Dr. Reddin Andrews, Dr. Frank Kiefer and Rev. Tully Choice were Vice-Presidents. Dr. A. J. Holt was elected Corresponding Secretary and Superintendent of Missions. The first Board of Directors of the Convention was composed of Dr. R. C. Burleson, B. H. Carroll, Warwick H. Jenkins, J. B. Link, F. L. Carroll, J. S. Allen, A. W. Dunn, C. Faulkner, S. B. Humphries, J. T. Battle, G. W. Pickett, F. M. Law, M. V. Smith, J. H. Stribling, E. E. Clemmons, J. T. Harris, W. E. Tynes, R. T. Hanks, W. L. Williams, R. J. Sledge, George Yarborough, J. A. Hackett, G. W. Smith, William Wedemeyer, W. H. Dodson, S. L. Mullins, J. M. C. Breaker, A. E. Baten, B. W. N. Simms and F. S. Potts.

The members of the Board were selected from the territory of all the bodies composing the convention, whose jurisdiction and authority was now co-extensive with the State. The officers of the body were made *ex-officio* members of the Board of Directors. The magnitude of the convention may be gathered from the statement that there were two hundred and fifty churches and twenty-two associations represented in the meeting. Some partiality is expressed, for indicating the growth of Texas Baptists by comparison. By this method it is quickly grasped and without effort. An association, it will be borne in mind, is often composed of fifty or more churches. At this first meeting of the consolidated body there were twenty-two associations represented, which is exactly the number of churches represented in the organization of the State

Convention in 1848, thirty-eight years before, and wants only six of being twice the number of churches represented in the organization of the General Association in 1868, seventeen years before. Another and a more general and, therefore, more interesting comparison indicative of this increase may be made. There were twenty-two churches in the organization of the State Convention in 1848, fourteen in the General Association in 1868, nineteen in the East Texas Convention in 1877, seventeen in the Central Texas Convention in 1880, and about thirteen in the North Texas Convention in 1879, a total of eighty-five, taking part in the organization of these five bodies. Two hundred and fifty, or within a fraction of three times this number, were represented in the organization of the General Convention in Waco in 1886, not to mention the twenty-two associations.

The constitution of the convention was prepared and presented for adoption by B. H. Carroll, F. M. Law, R. T. Hanks, W. H. Dodson and E. Z. F. Golden.

Article I.

Section 1. The name of this body shall be the Baptist General Convention of Texas.

Section 2. The object of this convention shall be missionary and educational, the promotion of harmony of feeling and concert of action among Baptists, and a system of operative measures for the promotion of the interest of the Redeemer's kingdom; but no individual enterprise shall be formally entertained or acted on by this body.

Article II.

Section 1. This body shall be composed of messengers from regular Baptist Churches, and associations of Baptist Churches, and Baptist missionary societies, co-operating with the convention.

Section 2. Each church shall be entitled to two messengers, and one additional messenger to each $25.00 contributed to the funds of the convention, and in no case shall any one church be entitled to more than eight messengers.

Section 3. Each association shall be allowed two messengers, and one additional for each $100.00 expended in missionary work, done within its own bounds, and one additional for every $100.00 contributed to the funds of this convention.

Section 4. Every Baptist missionary society shall be allowed one messenger for every $25.00 contributed to the funds of this body, and in no case shall any society be entitled to more than four messengers.

ARTICLE III.

DONATIONS AND POWERS.

Section 1. All donations to the objects of this convention shall be strictly applied according to the expressed will and direction of the donors.

Section 2. The convention does not have and shall never attempt to exercise a single attribute of power or authority over any church, but it cheerfully recognizes the absolute sovereignty of the churches.

ARTICLE IV.

OFFICERS AND THEIR DUTIES.

The constitution proceeds to give a list of the officers of the convention and defines their duties. The officers are a President, three Vice-Presidents, Corresponding Secretary, two Recording Secretaries, and a Treasurer. The duties imposed on these officers are such as is indicated by their titles.

ARTICLE V.

Section 1. The convention shall appoint five Boards, as follows:

(1) The Board of Directors of the Baptist General Convention, to consist of thirty members, three of whom shall be nominated by the President and approved by the convention, and seven of the Board shall constitute a quorum.

(2) A Board of Trustees of Baylor University, to consist of not more than thirteen.

(3) A Board of Trustees of Baylor Female College.

(4) A Board of Trustees of the Baptist General Convention, to consist of five members, who shall hold in trust all properties and invested funds.

(5) A Ministers' Relief Board of the Baptist General Convention, consisting of thirteen members, five of whom shall be a quorum.

Article VI.

The Board of Directors shall have power to appoint an Assistant Superintendent of Missions, to aid the Corresponding Secretary.

Article VII.

The convention shall meet annually at such time and place as the convention may appoint, and the Board of Directors shall have power to call a meeting of the convention.

Article VIII.

This constitution shall not be changed or amended, unless the change or amendment be offered on the first day of the annual session, and lie over to some subsequent day, and then only by a two-thirds majority.

In Dallas, in 1887, Dr. Burleson was continued on the Board of Directors, and also made chairman of the committee, and presented a very interesting report on the Colored Population, from which one paragraph is taken:

"There are at least 70,000 colored Baptists in Texas. They have a Baptist State Convention, a Sunday-School Convention, and about thirty associations. They have also a college at Marshall, sustained by the donations of Hon. and Mrs. Nathan Bishop of New York and other Northern Baptists. Bishop College is doing a noble work in educating the colored preachers, teachers and youths of Texas."

It may be stated in this connection that Dr. Burleson was instrumental in founding the college mentioned in his report. In 1872, while in New York, he presented the necessity for an institution of learning for the colored people of Texas to Hon. Nathan Bishop, who donated $10,000 toward

establishing the school at Marshall, which the Trustees christened "Bishop College" in his honor. Mr. Bishop afterward increased the amount to $25,000, which insured the success of the institution. The American Home Mission Society is now extending some aid to the school, which is prosperous in all departments.

In 1889, at Houston, Dr. Burleson was left off the Board of Directors, and made one of the Vice-Presidents, and continued at the head of the Committee on Colored Population, in whose welfare he always evinced great interest. In the report submitted at this session of the convention he takes high ground in favor of Christianizing these people. "To the statesmen," he says, "the race problem, or the destiny of the colored people, increases daily in importance. But to the Christian the salvation of these people involves a responsibility of transcendant importance. We rejoice that the glorious work of evangelizing and educating our colored people is advancing rapidly."

The report closes with a statement of the success of Rev. A. R. Griggs, Superintendent of Colored Missions, and the prosperous condition of Bishop College at Marshall, Guadalupe College at Seguin, and Hearne Academy at Hearne.

Dr. Burleson was re-elected to the Vice-Presidency of the convention at Waxahachie, October 10th, 1890, and also at Waco, October 9th, 1891. At the last-named place, the convention being entertained by his home church, he was selected to deliver the address of welcome.

First place in the official rank of the convention was in store for him when the seventh annual session of the convention was called to order in Belton, October 7th, 1892. He was placed before the convention for the Presidency by A. M. Johnson in the following model nominating speech, every sentiment of which was re-echoed by the large delegation present:

Brother President: I wish to put in nomination for President of the Baptist General Convention of Texas a brother who has been in the State a long time, and who, from his arrival to this good hour, has been permanently and actively connected with the Baptists of Texas. He has never

sought any position which he has filled. He does not now seek the honor which I hope this convention will confer upon him for his great worth and services. He is not a place-hunter nor a time-server. He is a brother, who, by hard work, great sacrifice and unwavering trust in God, coupled with loyalty to truth and righteous devotion to the highest interest of the people, has made a glorious record, which challenges comparison with the brightest and best lives of the ages. His fame reaches almost the remotest bounds of civilization, and it towers upward to the eternal throne, where it is touched by the hand of him who confers eternal honor. He has moulded more exalted character and developed more sparkling and strong talent for church and State in Texas than any other man who has lived and worked by the soft, sweet light of the Lone Star. His life and spirit are mighty inspirations to his age. He has glorified every interest which has been committed to his charge. One of his great sermons is touching many of the homes of the civilized nations of the earth and molding them into the likeness and beauty of the glorious home above. His counsel has always been the embodiment of love and wisdom. His name is a household word in every home in Texas. His coming is everywhere hailed with joy. He lives in the hearts of more people than any man on this continent. This convention owes him this honor as a recompense of reward for a long and eventful life of willing and efficient service to the Baptists of this State. He is nearing the portals of glory, and ere long he will be beyond the reach of human preferment. Let us honor him while we may, and thus give expression to our hearty appreciation of our greatest leader, whose labors of love have made us all better than we would have been without him. I refer, sir, to the venerable and renowned Rufus C. Burleson, President of Baylor University."

Immediately on the close of this speech seconds to the motion came from every part of the house, and he was elected President of the Convention without dissent or negative vote.

At Gainesville, October the 6th, 1893, the convention honored Dr. Burleson the second time by placing him in the Presidency. Conducting the office of a deliberative body

practically prevents participation in the proceedings, and hence Dr. Burleson, except as the presiding officer, disappears from the record.

In 1895, at Belton, Dr. Burleson was placed on the Committee on Sabbath Observance.

Touching this subject, it is remarked that from the 5th day of January, 1848, Dr. Burleson has been connected with almost every Baptist enterprise projected in Texas.

From this time on Dr. Burleson's connection with the convention was unimportant, except as it related to matters of education, which will be given in that relation.



CHAPTER L.

Dr. Burleson and His School Work at Waco—Trinity High School, S. G. O'Brien, First President—Waco Classical School, J. C. West, President—Dr. Burleson Elected President and Name Changed to Waco University—Gen. Speight's Letter—Dr. Burleson Visits Waco April 15, 1861—Accepts the Presidency—Civil War of 1861 Again—Professors and Students Enlist in the Confederate Army—Dr. Burleson Chaplain of the Fifteenth Regiment—Session of 1865—Co-Education—Resolution of Trustees.

WE NOW take up Dr. Burleson's connection with Waco University and its successors, with which this work will be closed. Not because we have included every act of his busy life—this would fill several volumes—but for the reason that the main features of our plan have been executed. We shall not give so much detail as was given in regard to Baylor University at Independence, for the reason, as has been elsewhere intimated, education in Texas at that time was in the chrysalis state, and therefore, not only more interesting, but also more important by deduction, and in the plain lessons it teaches. George Washington's administration as President of the United States is much more important than Theodore Roosevelt's. Why? Because Washington dealt with original principles, and established precedents. James Monroe was a much more important and interesting character in American politics in announcing the doctrine which bears his great name, than Theodore Roosevelt, in ex-

plaining what the Monroe Doctrine is, and declaring before a listening world that he will enforce the principle.

We will not be understood as minimizing Dr. Burleson's work for higher education in Waco; far from it, no man has accomplished a greater.

In 1855, Trinity River Association resolved to establish an associational male and female school. In 1856 the male department of the school was located in Waco, Rev. S. G. O'Brien being President, and was called Trinity River High School. The Female Department was located in Hillsboro but never opened. This school was kept up until February 2nd, 1860, when it became a chartered institution and known as Waco Classical School. The school was conducted for several years in the edifice of the Baptist Church at Waco. In 1858 seven acres of land eligibly located was purchased, and steps taken for the erection of suitable buildings.

On the 21st of January, 1861, John C. West tendered his resignation as principal of Waco Classical School, at which time the Board of Trustees authorized its President, Gen. Joseph Speight to open correspondence with Rufus C. Burleson and the Faculty of Baylor University at Independence, to learn upon what terms they could be induced to take charge of the Institution. In executing this commission from the Board, General Speight addressed Dr. Burleson the following letter:

WACO, TEXAS, Feb. 4th, 1861.

Prof. R. C. Burleson:

DEAR SIR: I am instructed by the Board of Trustees of Waco Classical School to inform you, that you have been by them unanimously elected President of the Faculty of said Institution. Your associates selected are Professors R. B. Burleson, Vice-President; O. H. Leland, Dr. D. R. Wallace, and G. W. Willrich. The decease of Prof. Willrich creates a necessity for making another selection to fill the vacancy thereby created. Any choice which may be made by the remaining members of the Faculty, will be approved by our Board, and such choice be formally elected, provided it be desired. I am very respectfully,

J. W. SPEIGHT,
President of the Board of Trustees.

There is an apparent discrepancy between the record and General Speight's letter to Dr. Burleson. The record states that the President of the Board be instructed to open correspondence with the Faculty of Baylor University to learn upon what terms they could be induced to take charge of Waco Classical School. General Speight states in his letter of notification that "they had been elected." This discrepancy is reconciled on the ground that the discussion had by the Board on the resolution authorizing the President to open negotiations with Dr. Burleson brought out the fact that he would be elected if he indicated his willingness to accept. So General Speight took this for granted, and submitted the matter to Dr. Burleson in a way that would justify him in acting.

This notice was communicated to the members of the Faculty at Independence, and after due consideration accepted, provided terms, which General Speight did not state in his letter, could be agreed on. Dr. Burleson was instructed by the Faculty to reply to the letter and learn something of the condition and terms upon which they had been elected. At a subsequent meeting of the Faculty it was determined to send Dr. Burleson to Waco to confer in person with the Trustees for the purpose of acquiring this information.

Dr. Burleson therefore visited Waco April 15th, 1861, met the Trustees, stated to them the conditions of his acceptance, and his policy for the government of the Institution. In addition to his conference with the members of the Board he met the people in a public gathering, and in an address gave the essentials of success in an effort to build up a great University, and accepted the position to which he had been elected.

Quite a good deal of enthusiasm characterized the proceedings of the meeting, and money was raised to complete the brick building that had been in process of erection since 1857; and the money also raised to supply the school with a library and apparatus. Immediate steps were taken also to raise $20,000 endowment Rev. W. H. Bayless was appointed to solicit contributions to this fund.

On the 28th of August, 1861, the Board decided to apply to the State Legislature for an amendment to the charter of the school; this amendment was granted and Waco Classical School was rechristened Waco University, and started on its career of usefulness.

General Beauregard had battered down and captured Fort Sumpter April 13th, so when the first session of Waco University opened the first Monday in September, 1861, the country was in all the horrors of civil war. All plans for the advancement of the school for the time were held in abeyance. The Trustees held a meeting, and resolved to release all the professors and students who desired to enter the service of the Confederacy, and to hold the school together in the best possible way until the cessation of hostilities. Several of the professors and a large number of students enlisted in various Confederate commands. On the 27th of May, 1861, just before the close of his last term at Independence, Dr. Burleson received the following petition:

"ESTEEMED SIR: In consideration of the disturbed condition of the country, and the excitement consequent thereupon among both young and old, and the inability of all classes, especially the young, to pursue quietly and successfully the ordinary affairs of life, we the undersigned students do most respectfully request that you dismiss us from college duties. We feel emboldened to make this request from the fact that the Faculties of Georgetown and Union Colleges under similar circumstances, though of not so pressing a nature, have found it necessary to pursue a similar course; and believing our request is reasonable, and your action in granting it would result beneficially to us, we earnestly request a favorable consideration of our petition."

This petition which was signed by 51 young men whose names have been preserved, was granted, and now at the head of another school, in a different portion of the state he was called on to perform a similar duty in response to the patriotic request of young Texans who wanted to stand in the ranks to maintain the constitutional rights of their country. The attendance was thus greatly reduced, and the work greatly interferred with; but the Trustees continued to meet, and

Dr. Burleson struggled to overcome the untoward circumstances, and accumulating difficulties. Whether upon his own application, or whether the authorities acted on their own motion the data at hand does not show, but in any case he received the following notification:

Confederate States of America,
War Department,
Richmond, Va., Jan. 10th, 1863.

Rev. R. C. Burleson:

Sir: You are hereby informed that the President has appointed you Chaplain of the Fifteenth Texas Regiment, in the Provisional Army in the service of the Confederate States, to rank as such from April 18th, 1862. Should the Senate at their next session advise and consent thereto, you will be commissioned accordingly. Immediately on receipt hereof, please communicate to this Department, your acceptance or non-acceptance of the appointment through the office of Adjutant and Inspector General; and with your letter of acceptance, return to the Adjutant and Inspector General the oath, herewith enclosed, properly filled up, subscribed and attested, reporting at the same time your age, residence, when appointed and the state in which you were born. Should you accept, you will report for duty to Col. Joseph W. Speight, commanding the Fifteenth Regiment.

JAMES A. SEDDER,
Secretary of War.

The order to report for duty had been anticipated and the commission found him in the field with his command. The Trustees protested against this action on Dr. Burleson's part, arguing that he would render his country greater service by instructing the few boys who remained in school. They passed a resolution memorializing Col. Speight to accept his resignation basing their reasons on the same ground, so after serving in the army for nearly one year, he tendered his resignation and returned to Waco. The Board made a similar request of Prof. O. H. Leland who had enlisted in the Thirteenth Texas Cavalry October 18th, 1862, and was then

Adjutant. Dr. Burleson joined the Board in requesting Prof. Leland to return to the University. Upon these importunities he handed in his resignation August 28th, 1864. During these years the armies of the North and South were in almost daily, deadly conflict, and there was nothing in the air, or minds of the people save war and military matters. Almost every man capable of bearing arms was at the front and those under and over age were busy at home organizing Reserve Corps. All the schools were converted into military training schools for the time being.

In an old copy of the Houston Telegraph the following publication has been found:

"By a recent order from General Kirby Smith, commander of the Trans-Mississippi Department, boys from 17 to 18 years of age are permitted to organize into companies and remain in school. A company is now forming at Waco University, and will be in command of Captain J. T. Daniel, late of the Confederate States Army. Boys wishing to avail themselves of a year's instruction by an experienced Faculty will report at once. R. C. Burleson, President; R. B. Burleson, Professor of Natural Science; J. T. Strother, Professor of Mathematics; W. H. Long, Professor of Ancient and Modern Languages; Capt. J. T. Daniel, Assistant Professor and Instructor in Military Tactics.

RUFUS C. BURLESON.

Waco, Texas, March 15th, 1865.

This company was formed and was being drilled and disciplined and would have furnished some gallant recruits to the Southern forces, but just twenty-five days afterward, April 9th, General R. E. Lee handed his sword to General Grant at Appomattox, and the cause was lost that the Southern soldiers had surprised and staggered humanity, in a sanguinary struggle to sustain.

The first meeting of the Trustees held after the return of peace was on July 19th, 1865. The President made a verbal statement to the effect that the University had made some progress notwithstanding the disastrous consequences of war. The college buildings were in bad condition from long and

unavoidable neglect, and no money on hand with which to make needed repairs. The vacancies on the Board occasioned by deaths were filled, and both Trustees and Faculty resolved to raise the Institution from the ashes and ruin of war.

It was during this meeting of the Board that Dr. Burleson suggested a most radical departure from former plans. When he took charge of Baylor University at Independence in 1851, he was hostile to co-education and a practical, though not a technical separation of male and female students was insisted on. Boys, he thought, would never make scholars if required to pursue their studies in the same class with girls. Fourteen years had elapsed during which time he had devoted himself to a study of the subject, which had produced a complete revulsion in his former position.

The question was presented to the Board, at a meeting held July 19th, 1865, and after a careful, thoughtful discussion of the subject, the following preamble and resolutions were adopted:

"Whereas, It was the original design and intention of the friends of Waco University to provide for the youth of both sexes; and

"Whereas, In the opinion of the Board the time has arrived to begin a Female Department, now therefore be it

"*Resolved*, By the Board of Trustees of Waco University, that we believe the enterprise practicable only as combined with the Male Department, and as such we do resolve further to organize a Female Department combined with the Male, both to be presided over by the same President and taught by the same teachers."

The attendance during the fall term of 1865, and the spring term of 1866, in spite of the demoralizing effects of the war, and the impoverished condition of the people, was very gratifying. The total matriculations for the last named session was 129; of this number 95 were males and 34 females. Co-Education therefore, while it may have made shipwreck of some people's opinions, evidently had not been very hurtful to Waco University. At a meeting of the Trustees held on the 15th of June, 1866, Dr. Burleson urged the Board to

take action at once to provide more commodious buildings for the growing school. They therefore:

"*Resolved*, That we deem it necessary to raise the sum of $15,000 for the purpose of erecting additional buildings, and other purposes, and that the Executive Committee, together with President Burleson are hereby instructed to adopt measures to raise the amount above specified." Rev. C. T. Teas, and Thos. F. Lockett were appointed to canvass the State for subscriptions to the proposed building fund, R. B. Burleson agent for McLennan County, and Dr. R. C. Burleson to solicit in any territory he may visit. The money was raised by these agents with some liberal donations, and valuable assistance from the Trustees, and two well-constructed and neatly finished brick buildings 36x60 feet, two stories high were erected. These buildings were placed sixty feet apart, and according to the original plan were designed, to form wings of a splendid three story center building 60x115 feet. This plan was never, however, entirely executed.

Dr. Burleson always used adjectives very freely, and was not proverbial for excessive modesty when discussing his plans, and the value and importance of the work under his direction, but now he speaks modestly and expresses some regret for some things that had been done.

"We adopted," he says, "with reluctance the title of University. We would have preferred for years to come, the name of Waco Academy. And we wish it distinctly understood that we use the term University, not in the general, but in the Texan acceptation; that is an Academy, or High School, which its friends hope will become a University." Having recovered from his spell of modesty, he speaks on. This time he stands up. "We challenge comparison with any school in Texas, still we have what Thomas Jefferson called a University in ovo. However we assure the people of Texas that the Institution is conducted by a Faculty of long experience and ardent devotion to the cause of education in Texas."

Dr. Burleson then gives utterance to some wise words which should be heard and heeded in Texas through all the unnumbered ages to come. "We wish to remind the people

of Texas of the fact, that the only way to make the state great intellectually, morally, and politically, is to build up our own Institutions."

"We wish also to remind them of the well-known fact, that colleges like states, usually produce their greatest intellects while young, and struggling for a name and place." "We wish also to remind the people that a young man educated in his own state enters life with peculiar opportunities for success and happiness; for wherever he goes, he carries with him the support and affection of the scores of college-mates with whom he attended school."

For some years Dr. Burleson had been filling the pastorate of the First Baptist Church at Waco in connection with his work in the school room. These duties had so increased that proper attention to them required his undivided mind and attention. In 1868 he tendered his resignation as pastor of the church on this account.

January 25th of that year the Church, at a conference meeting passed a long preamble, and some very complimentary resolutions to their pastor on his retirement. One only of these resolutions will be sufficient as serving to show past and present relations existing between the pastor and members of the church:

"*Resolved*, Third. That this church will ever feel under lasting obligations to our late devoted Pastor for his faithful services and unremitting labors, and will ever cherish his name living, and revere his memory dead. We will show our appreciation of his efforts for our spiritual welfare and advancement, by trying to emulate his virtues and to imitate his zeal in the Master's cause."

This action of the church was communicated to Dr. Burleson in the following letter:

Waco, Texas, January 25, 1868.

Elder R. C. Burleson:

My Dear Brother:—It affords me sincere pleasure to forward you the accompanying copy of preamble and resolutions adopted by the Baptist church at Waco at our last stated conference meeting. In the sentiments therein expressed there is not a dissenting voice. They are the sincere, heartfelt

utterances of your brethren, and are but an inadequate tribute to your exalted Christian excellence and superior intellectual endowments. Long may you live, my dear brother, to enjoy the love and confidence of your brethren, and to do efficient service in the Master's cause.

Affectionately yours,

J. W. SPEIGHT,
Church Clerk.



CHAPTER LI.

Years that Follow the War, a Crisis in the History of all Enterprises—People Restless—Changing Conditions—Dr. Burleson Quick to Grasp the Situation—Knew What to Do, and Did It—Girded on His Armor, Took the Field and Preached, Lectured and Wrote—Confidence in the Security of Waco Inspired—Elected President of Sheveport University—Degree of D. D. Conferred by Howard College—Dr. Burleson Keeps Track of Old Students—Reference to the Manner in Which He Marked Catalogues—Every Page in His Working Testament Marked—Address to the Baptists of Texas.

THE depressed and languishing condition of the country during the years immediately succeeding the war between the states, was a supreme crisis in the history of every interest in Texas. During that bloody period services in hundreds of churches were suspended and never resumed. The doors to innumerable school houses were closed and never reopened. Plans for thousands of religious, educational and industrial enterprises were formulated that never materialized. Church edifices and school buildings decayed and finally fell into ruin. Not only this, but a new era dawned on the country. The changed conditions as a result of the war, caused a wide spread and general remodeling of plans, and this was done with a view of present and future requirements, and to fulfill post and not ante-bellum promises and plans. Again, while as stated the people were bleeding at heart, and the country

languishing, they did not lose courage and lapse into a condition of despair and inactivity, but realized that they could only rise from the surrounding desolation by the most heroic effort. So, therefore powerful enterprises were projected the partial success and promise of some of which changed the civilization of the country. The former centers of population in many instances were abandoned, and others formed. This in turn produced what at the time was conceded to be a necessity for changing the location of many time honored institutions. A spirit of restlessness and discontent with existing conditions was apparent everywhere, and among all classes. We do not claim to know the number exactly, but believe the statement to be conservative, that since 1865 twenty colleges have been abandoned altogether in Texas, and the location of not much less than that number changed.

Dr. Burleson was quick to diagnose the situation, and knew that Waco University could only be prevented from going down in the "wreck of matter and crush of worlds" by exercising ceaseless vigilance and great determination.

He therefore girded on his armor and took the field. He visited the people, distributed thousands of circulars, contributed hundreds of articles to the Press, and attended hundreds of associational meetings. He preached, lectured and delivered addresses wherever and whenever occasion offered, and made as many opportunities as possible. In these public addresses he was wise enough to contend that Waco was centrally situated, was in line of several of the proposed railroads, the people enterprising and for these reasons it was secure in location and one of the coming cities of Texas. Having succeeded in impressing the masses of the people that Waco would stand the shock, survive the ordeal and live, the proposition that the location of the University would remain at that place was easier to maintain. Confidence was thus inspired, some contributions were received, and the patronage increased. The buildings were repaired and added to, and the teaching force strengthened.

There were some fortunate events that occurred about this time that aided Dr. Burleson in the campaign for Waco University. He had been elected President of Union Uni-

versity in 1859 as we have seen, to succeed Dr. Eaton, and urged by Dr. J. R. Graves to accept which was a high endorsement of his qualifications. July 9, 1867, the degree of Doctor of Divinity was conferred on him by the Trustees of Howard College at Marion, Alabama, of which Dr. J. L. M. Curry was President. The following year, June, 1869, he was elected President of Shreveport University at Shreveport, Louisiana, and pastor of the Baptist church at that place. These honors and compliments, and the unqualified endorsements of such renowned scholars as Doctors Graves and Curry, were convincing in their effects upon the minds of the people that he possessed the ability to accomplish all he had undertaken, and were reassuring in the highest degree.

As a result of Dr. Burleson's efforts, the co-operation of the Board of Trustees, and the contributary circumstances mentioned, Waco University in 1870, five years after the close of the war had a first-class Faculty of eight Professors and Instructors, and matriculated 105 female, and 140 male students, a total of 245.

Dr. Burleson now felt sure that the effect of his campaign for the school had removed any doubts or misgivings the people may have entertained as to its permanency, location and success, but as if to clinch the nail he had driven he remarks:

"No institution in Texas rests upon a surer foundation than Waco University. Over 1,000 young men in Texas have received instructions from the President and Faculty during their connection with Baylor and Waco Universities. Many of these students have already become Judges, Lawyers, Generals, Physicians, Professors and Clergymen; and in every part of the state there is an earnest desire for the success of the Institution. Its present condition is in every way gratifying to its friends, and promises a glorious future. Some important additions will be made to the Faculty at the opening of the next session, especially in the departments of music, modern languages and fine arts."

"The President of the Faculty wishes to return his devout thanks to the people of Texas, who have so liberally patronized and sustained him and his associates during the past

twenty years. He wishes especially to return his acknowledgments to his old patrons and students who have manifested so much interest in an Institution around which cluster all his future hopes of usefulness and success. He invites the co-operation of all who wish to see Texas become as illustrious in learning as she is in arms. He now enters upon the twenty-first year of his labors as President, and with increased experience and ever accumulating zeal in the glorious mission of Christian education, to which he has solemnly consecrated his life."

No college President ever lived who valued the friendship and co-operation of his old students more highly than Dr. Burleson; and no college President ever lived who kept in closer touch with his old students. He kept informed as to where they were, what they were doing, and how they were succeeding in life. It is a remarkable statement, and will perhaps tax the credulity of the reader, but it is nevertheless true, that he knew the financial and moral standing of nearly every student who ever attended his school, and knew also where they resided. He made it a business to keep himself thus informed. If he lost sight of a former student he would institute a search until he was located. He has in many instances written a dozen letters to learn the present whereabouts of some obscure man he had educated. When an old student met reverses he was the first man to offer condolence and sympathy; when he achieved some brilliant success, he was first to offer congratulations.

The catalogues of Baylor and Waco Universities have been examined from the first issued at Independence in 1852, to the last issued in Waco in 1897. The list of students he studied very carefully, and noted every change made. If one died, "dead," was written opposite the name. If one changed his place of residence; the former place was erased, and the new one given. If they married he knew it, and in nearly 1,000 cases was called on to perform the ceremony. Page after page of nearly every catalogue issued during the entire forty-five years is marked from top to bottom with notes of such information as would enable him to keep in sight of those who had attended his school.

For this reason the personal relations formed between himself and students in the University were never broken. These pupils felt a personal love for Dr. Burleson, and something of a personal interest in his work. This therefore became in time a most potent and powerful factor in his success.

Dr. Burleson not only used the catalogues of his school in this way, but he made marginal notes in nearly every book he read. If names, dates or places were wrong he made corrections. These marginal notes were frequently expressions as to the impression made on his mind as to the statement or principle discussed. This was especially true of the New Testament used in his daily scriptural readings, which nothing interfered with whether at home or abroad. This old well worn book has been turned leaf by leaf, and every page in it, without one exception is marked; words underscored; and on the margin, expressions interpreted, and comments made. This was considered a fact of so much interest, that a page was lithographed from his working testament, selected at random, and will be found on page 67 of this book.

In 1865 it will be remembered Dr. Burleson made a great innovation on established educational systems by inaugurating co-education. The success of this departure is well known. Seven years after that time he uses the following language:

"We adopted co-education seven years ago after mature deliberation. The male and female students now recite in the same classes, meet daily in the same chapel, but occupy separate play grounds, buildings for study, and separate boarding houses. The plan not only stimulates both sexes to greater study, but it cultivates in young men morality and true manliness, and in young ladies neatness, order and morality."

"Frequent intercourse and rivalry in study, by removing the enchantment of distance and novelty, destroyes in a great degree that foolish sentimentality and clandestine correspondence so common in boarding schools. *After witnessing these good results in Waco University during the past seven years,* we are not surprised to see the Universities of Oxford, Cambridge, London, Edinburg, Harvard, Colby and Michigan, adopting the co-education of the sexes, and are convinced

in a few years the example will be followed by all the leading institutions in the Protestant world."

Dr. Burleson who had been representing the Board of Trustees for some time, at a meeting held July 10, 1873, reported that the following amounts for the various purposes of the University had been raised:

For Presidential Endowment	$10,633.50
For young ladies boarding hall	8,527.74
Library and apparatus	2,129.00

He was continued in the same capacity at this meeting and authorized to employ any number of assistants he saw proper. His duties as financial agent were still further enlarged by being authorized to solicit donations for the purpose of erecting a boarding hall for ministerial students. At a meeting held on July 15, he was requested to issue an appeal to the people of Texas setting forth the condition of the school, and its pressing necessities. In compliance with this request the following circular was issued:

To the Baptists of Texas:

DEAR BRETHREN:—At the last annual meeting of the Trustees, I was requested to address you a circular setting forth the condition and wants of Waco University.

By the blessing of God, Waco University is in a very prosperous condition. The institution was never so worthy of the patronage of the people, nor so justly the pride of her friends and founders.

During the past year 295 students were matriculated—the largest number ever matriculated by any Baptist institution west of the Mississippi river. Of this number seven are licensed preachers, and four others are studying with a view to the ministry. Nine students graduated with honor to themselves and credit to the University. The Faculty embraces eleven Professors and Teachers, and is adapted to meet every demand of an education—practical, classical and ornamental. Our departments of Music, Drawing and Painting are now, for the first time satisfactory, and unequaled in Texas.

The new and commodious boarding hall erected for young ladies, the new Library donated by New York and Boston

merchants, apparatus, the Microscopes, and Telescope, procured through our friends in Louisville, Kentucky, are all in valuable use.

During the last eighteen months, $23,000 have been added in pledges, notes, lands, building material and cash to the library, apparatus, building, and endowment funds; so that Waco University now has $53,000 in pledges, notes, lands, library, buildings and endowments. As soon as we can raise, by private donations $22,000 the City of Waco will add a bonus of $25,000, to increase the sum to $100,000. With $100,000, and such a Faculty as we can command, Waco University will be an ornament to Texas and a bulwark to liberty and progress, and to our venerable church. With such a foundation laid we can proceed, as our State increases in population and wealth, to add whatever may be necessary for a great Texas Baptist University, with literary, law, medical and theological departments, all complete.

All the surroundings are full of glorious promises. The city of Waco is within fifteen miles of the geographical center of Texas, and is very accessible, and is unsurpassed by any city in Texas of equal size for wealth, good society, intelligence and public enterprise.

The Trustees representing every part of Texas, are men of high social position, and have made their mark on every great enterprise in the State. The Faculty is composed of instructors—each eminent and enthusiastic in his department; and for ability and devotion to learning was never surpassed in a new institution. The President and Vice-President are well known in Texas. They have instructed over 2,000 young men and young ladies in Texas, and by twenty-three years of success, amid fiery ordeals, they have gained the esteem and confidence of all unprejudiced minds. And while disaffected and envious men may carp and find fault, the great mass of the people boldly say nothing succeeds like success, and twenty-three years probation, where thousands have failed, is a safe guaranty for the future. We matriculated 295 students last year, and we have assurances that we will have 400 students next session, thirty-two of whom will be young men preparing fully to preach Jesus.

Such, dear brethren, is the condition of Waco University; such is the result of our toils, for twenty-two years to lay the foundation of a great Baptist University in Texas. And have we not abundant reasons "to thank God and take courage?" We can truly say: "Hitherto hath the Lord helped us."

Our buildings were crowded last session, and cannot possibly accommodate over 300, and we must provide for 400 students—thirty-two of whom are called of God to preach. We must have $10,000 cash by Christmas, or suffer serious embarrassment. We must have $12,000 more as early as possible, added to the endowment fund so as to secure the bonus of $25,000 from the city of Waco. We want to erect at once a boarding hall for our young preachers similar to "Paulding Hall," Georgetown, Kentucky. With such a hall our young brethren can board themselves comfortably for about $6.00 per month.

Dear Brethren, are these wants not enough to fire the heart and stir the purse nerves of every Baptist in Texas? Do you want a great Baptist University in Texas? We present an institution worth $53,000; we present the fullest and ablest Faculty in the south; we present the claims of 400 students, thirty-two of whom are studying for the ministry. Every brick, plank, shingle and book in Waco University, is by charter secured to the Baptists, as long as the flowers bloom on our prairies, or the waves of the Gulf dash on our shores. We want every Baptist in Texas to have a few brick in our Paulding Hall; $10.00 will place 1,000 brick in the building. Paulding Hall was named for the noble brother who gave $10,000 for its erection. Our hall will bear the name of the largest donor. We entreat each Baptist, male and female, who reads this appeal to ask, "Lord, what wilt Thou have me to do," and if you feel the honor of Texas, the church of Jesus Christ will be advanced by founding a great Baptist University in the center of the State. Give us your aid at once. I would suggest that each church or neighborhood, if no agent shall visit you soon, raise whatever sum you can and send it to us by postoffice money order, or draft on Galveston, Houston or Dallas. B. H. Carroll, H. R. Puryear, W. G. Caperton, Josiah Leak, T. H. Compere, will travel as much as possible and urge these claims.

In conclusion, brethren, will you turn a deaf ear, and close your purses to our crying wants? Will you allow all that has been done to suffer? Will you, as Dr. Buckner says, grasp at a shadow and lose the substance? Will you starve out and scatter one of the ablest Faculties west of the Mississippi river? Will you desert those who have grown gray in your service, and who have spent twenty-two years of earnest thought and prayer and toil in the cause of education in Texas? We believe better things of you. We believe our 400 students, thirty-two young preachers, our able experienced and devoted Faculty, and above all the cause of education in Texas will receive an early and liberal response.

RUFUS C. BURLESON.

Waco University was now going on from victory to victory; not without some friction at times between the President and Board. But all were obviously inclined to do right, and misunderstandings were not difficult to adjust.

On the 26th of July, 1876, the board adopted the plans of the present group of magnificent buildings to be erected on a larger campus acquired by the Board. Dr. Burleson, and some half dozen appointees continued to press the canvass for funds, and to keep the Institution before the people as a candidate for public favor, patronage and benefactions.

CHAPTER LII.

RECONSTRUCTION OF THE EDUCATIONAL AFFAIRS OF TEXAS BAPTISTS—QUESTION OF REMOVING THE SCHOOLS FROM INDEPENDENCE — EDUCATIONAL UNION — CENTENNIAL COMMISSION—NAVASOTA RESOLUTIONS—DR. BURLESON ATTENDS AMERICAN BAPTIST EDUCATIONAL COMMISSION IN 1874—RECEIVES THE DEGREE OF LL.D. FROM KEACHI COLLEGE—UNIFICATION—HAYDEN PREAMBLE AND RESOLUTIONS AT ENNIS—ISSUE JOINED, LINE DRAWN, AND EVERY BAPTIST STEPS ON ONE SIDE OR THE OTHER—BAPTIST STATE CONVENTION AT LAMPASAS—RESOLUTIONS ON REMOVAL—COMMITTEE APPOINTED—DR. BURLESON'S POSITION—JOINT MEETING OF COMMITTEES FROM CONVENTION AND ASSOCIATION AT TEMPLE—PLAN OF CONSOLIDATION ADOPTED—CONSOLIDATED UNIVERSITY GOES TO WACO, FEMALE COLLEGE TO BELTON.

THE revolution which started in the educational affairs of the Baptists of Texas just after the civil war, was at first scarcely perceptible. The men who originated it had not been in the State many years, and were anxious for front seats. They were scholars and men of a high order of ability and proved themselves to be first class diplomats. But so were the men who had been here from the first. If front positions were changed, there must be moral and educational reconstruction just as there had been political. The Baptist mind was soon reached, and new plans had a large following. The removal of Baylor University from Independence was

the first step in the moral reconstruction measures proposed. After a private canvass for more than a year, a resolution was introduced in the Baptist State Convention at Galveston October 2, 1869, proposing to remove Baylor University from Independence to a more favorable location. The resolution was defeated. The debate on it was very warm, and the leaders of those who favored its passage, characterized the remarks of those who opposed its passage as being very bitter. A bitter argument is one that defeats your proposition. It was thought that the action of the convention at Galveston would settle the question, but not so; the agitation was carried on with more earnestness, but was given a different tinge. In 1868 the American Baptist Educational Commission was formed in the North and East, which under the influence of Dr. Sewell S. Cutting the Secretary, an eminent scholar, professor and editor, was merged into the Centennial Commission in 1874. Dr. Burleson attended the meeting held in that year in the interest of Texas, and consented to represent the movement in the State. Dr. Burleson's attendance on that meeting was very fortunate. When he returned, he was of the opinion that if the Commission proposed to do any great things for education in Texas, Waco would be a good place to start, especially since Waco University offered a good foundation upon which to build an educational structure of any desired proportions.

The national movement was discussed in Texas, and a meeting called at Bremond, June 23, 1875, to devise some plan upon which the movement could be utilized in the State.

This meeting was held. The discussion took a wide range. Several plans were proposed. Nothing was said about the school at Waco. Dr. Burleson was there, and while he took an active part in the discussion, he had his ear to the ground, and Waco in his mind. An agreement was reached to which he affixed his name, but in that document Waco University was not compromised. The next meeting was to be held in Sherman, but the plan dragged, and the meeting failed for want of a quorum. The commission held frequent meetings after that time, and succeeded in raising quite a respectable sum of money under the financial direction of Dr. F. M. Law.

In all of its career, the Commission advocated the removal of Baylor University from Independence, and discussed a higher Institution of learning for the Baptists, but it finally disappeared.

On the 25th of April, 1876, the educational affairs of Texas Baptists took, or rather attempted to take an unexpected turn. A remarkable meeting was held at that time in Navasota. Little or nothing was heard of the plan here adopted until it was announced. The meeting was called to order in a private house at 7 o'clock p. m. and continued in session through the greater portion of the night. Drs. R. C. Burleson, B. H. Carroll and R. C. Buckner represented Waco University. Dr. Wm. Carey Crane, Reddin Andrews and J. S. Terrell, Baylor University; J. B. Link and F. M. Law for the Baptist Educational Union.

The purpose of this meeting as stated by Dr. Burleson, was to formulate a plan of united action to be presented for adoption at a meeting called by the American Baptist Centennial Commission at Bremond, Texas, April 25, 1876. This meeting was not only remarkable in its manner of coming together, but more remarkable in the unexpected conclusions reached. By some of those present it was said to be one of the most earnest assemblages ever held in the State. After a continuous session of ten hours, during which the educational affairs, enterprises and institutions of the denomination were exhaustively discussed, from the meeting at Plum Creek in 1840 until that time, the following basis was unanimously concurred in and signed:

"We, the undersigned, in order to harmony, express it as our sense and agree:

First—That we have but one University for the State of Texas, to be established under the following agreement:

Second—That a session of the Boards of Trustees of Baylor and Waco Universities, and the Educational Union be called to meet in Bremond on the 23rd of June, 1876.

Third—That Baylor and Waco Universities be known as Baylor University, with its Theological Department and High School at Independence, and with its Literary and other Departments at Waco, and under control of their respective Boards.

Fourth—That a Central Committee be appointed to raise an endowment of $300,000, or such sum as shall be agreed upon, but not less than $200,000 to establish the University which shall be agreed on for the entire State, and located by the donors, eligibility and bonus guiding the location, on the basis of one vote each $100 contributed; provided that no individual have more than ten votes.

Fifth—That the Educational Union turn over its assets to the Central Centennial Committee and dissolve its organization.

Sixth—That the first $25,000 raised shall be regarded as belonging to the endowment of the Theological Department of Baylor University at Independence, and that whatever interest may be collected on the remaining sum, shall go to the Literary Department of Baylor University at Waco, until the location of the one University is effected and the school opened.

Seventh—That when the proposed Institution shall be located, its Trustees shall be elected by the Baptist State Convention and General Association of Texas.

(Signed) RUFUS C. BURLESON,
F. M. LAW,
J. B. LINK,
WM. CAREY CRANE,
JOEL W. TERRELL,
R. C. BUCKNER,
B. H. CARROLL,
REDDIN ANDREWS.

Another remarkable thing about this agreement was, that notwithstanding the plan was adopted without dissent as being the wisest that could be devised, no one could be found to present it to the meeting at Bremond. Dr. Burleson was among the first to renounce it, and characterized it as a "bantling."

This was strange, since Drs. Burleson, Carroll and Buckner gained almost every point for Waco contended for in the meeting at Navasota. This plan did not strike those interested not even the men who devised it on mature reflection, and nothing more was heard of it.

It is doubtful whether any question was ever considered by the people of Texas in as many forms as the reconstruction of Baptist Educational affairs. First it was the removal of Baylor University and Baylor Female College from Independence. Then the Educational Union; next Centennial Commission; next the Navasota scheme. All these failed and were followed by the plan of unification and consolidation. This touched the Sunday School Conventions of the State Convention, and General Association in Houston in 1855, then all the General bodies in the same year as noticed in giving Dr. Burleson's connection with them. But the movement met with so much favor that it was destined to reach other interests, and settle other important questions, the settlement of which had been sought to be effected by indirection.

At a largely attended session of the General Association held in Ennis on the 24th of July, 1885, Dr. S. A. Hayden gave the question tangible form, dignity and at the same time responsibility, by the introduction of the following preamble and resolutions:

WHEREAS, The Baptists of Texas, led, as we believe by the Spirit of God, are seeking some practical basis of fraternal union, and

WHEREAS, We believe the prayer of Christ, that His people "might all be one," is destined to a complete fulfillment, and,

WHEREAS, Institutions of learning are powerful agencies for good or evil, as they are directed by Christian or anti-Christian influences, and,

WHEREAS, We can only hope to educate our youth by providing facilities for attaining knowledge equal to the secular institutions of the country, and,

WHEREAS, The securement of the perfect accord of our people in Texas, centers largely upon our educational interests; therefore

Resolved, 1. That in order to remove any obstacle that may be in the way of our future concert of action in advancing the Baptist cause in Texas, it is, in our judgment, desirable, that all our denominational institutions of learning in Texas, be united into one Baptist State University.

Resolved, 2. That we, the Baptist General Association of Texas, pledge ourselves to meet any proposition looking to such consolidation of schools upon principles of fairness and equality.

Resolved, 3. We believe that we do but express the sentiment of the great Baptist family of Texas, as well as provide for the best interests of the proposed consolidated University in making it a condition of such consolidation that Rufus C. Burleson, D. D., LL. D., the only survivor of the great men who have laid the foundation of Baptist education in Texas, and who has spent his entire life in that work, be made the Chancellor for life of the said consolidated University with adequate salary.

We believe also that we do but voice the sentiment of all the Baptists of Texas, in suggesting that the proposed consolidated University bear the honored name of R. E. B. Baylor.

Resolved, further, That we hereby appoint L. L. Foster, President of this body, S. L. Morris and Henry Furman a committee to visit the State Convention at Lampasas and inform that body of the action of this Association.

That in the event a consolidation of the schools shall not be acceptable to the Convention, then we request the Board of Trustees of Waco University to select some suitable site on the hills near Waco for the permanent establishment of Waco University, and we pledge ourselves to use our best energies to raise within the next five years an endowment of $500,000, for said University, and do all in our power to secure for the youth of Texas a Baptist University worthy of the name.

It is understood that nothing in these resolutions shall be construed to suspend any plan of collecting endowment notes, or securing pledges that the Board may deem expedient.

Resolved, That nothing in the reports adopted at this meeting shall be construed as being in conflict with these resolutions. The above and forgoing were adopted as the sentiment of the Association. It was suggested that the convention might construe some of the expressions as threatening in character, and to avoid any such misapprehension Dr. Hayden offered the following resolution clearly disclaiming any such intention or spirit:

"WHEREAS, It has been said that the resolutions passed by this body, proposing a union of our denominational schools in Texas, contain a threat to the State Convention if they reject the proposition. Therefore,

Resolved, That the intention of the resolution referred to, was to assure the friends of Waco University that there was no design to injure that institution, but to guarantee it against any loss that might arise from delay in collecting the endowment, and the conditions are not intended to dictate to the convention."

As an assurance that the General Association sought no advantage, in case the proposition was entertained with favor by the convention, R. T. Hanks offered a resolution which was intended to forestall any objection of this kind:

Resolved, That the committee to the State Convention go uninstructed as to the details of consolidation, and that they do not incorporate in their communication to that body any of the resolutions except those on the main point of consolidation.

The issue of removal, unification and consolidation was by the Hayden resolutions fairly joined. The line was drawn and Baptists stepped to one side or the other. And not only Baptists, but many who were not in affiliation with this denomination entered the arena. The success of unification, meant the removal of the schools from Independence, this was evident. Those, therefore, who opposed their removal, were hostile to the movement. The resolutions were passed by the Association last of July. The convention did not convene until 3rd of October; this gave the people two months in which to discuss the question.

Dr. Burleson had very little to say on the subject. He was urged to express himself, but declined to say more than "if they decided to remove Baylor University from Independence, Waco University stands ready to furnish her elder sister with shelter and protection."

The Baptist State Convention met in Lampasas October 3, 1885, and the burning question in the mind of every delegate present was removal and consolidation. Both sides held frequent caucuses, to decide upon offensive and defensive methods.

The question was brought before the body by G. W. Smith, who introduced the following resolution:

Whereas, The General Association has appointed a committee to confer with this body on the subject of the consolidation of our educational interests. Therefore, be it

"*Resolved,* That this body appoint a committee to confer with the one appointed by the General Association on this subject, and report to this body."

The committee of the Convention to treat with committee from the Association having been thus provided for. A. W. Dunn offered this resolution:

Whereas, There has been much agitation in the bounds of this convention on the subject of the removal of Baylor University from Independence, therefore,

Resolved, That this matter be placed before the convention for the action of this body on the question." This resolution passed, but failed in its purpose to bring up the question for general discussion on the floor. The matter had been referred to a large special committee and its decision was awaited.

This committee met and took up the vexed issue. The meeting was prolonged far into the night. The debate was earnest and powerful. It was apparent, however, from the very beginning that those who favored retaining the schools at Independence were in a hopeless minority, and however earnest they might be, their cause was lost. The report recommending removal was finally agreed to, presented to the convention and adopted. Its provisions are set forth in the following:

"Your Committee on the removal of the Baylor University and Baylor Female College from Independence, beg leave to report that we have had the matter under advisement, and, in our opinion, for various reasons which appear to us good and sufficient, the time has fully come when these Institutions of learning should be removed to some more eligible place in the State, and we therefore recommend that this be done.

"We further recommend that a committee of fifteen be appointed to take charge of this whole matter of removal and location, and all questions that may arise pertaining thereto,

including consolidation, etc., in conjunction with the Boards of Trustees of the two schools, and that they take at once such steps as may be necessary to the earliest practicable accomlishment of this important work.

"And, further, that the schools remain at Independence at least this year; but, in our opinion, if practicable, the place should be selected and in readiness for the opening of the schools at the new location, or locations, by September, 1886.

"Further, we recommend that the present building, grounds, libraries, apparatus and furniture be tendered to the Union Association for educational purposes, and maintained at Independence, and that the endowment already raised be subject to the will of the donors to remain with the schools at Independence, or be carried with the University and College to the new location, as each donor may elect. Any endowment, the owners of which are dead, shall be left with the schools at Independence.

J. H. STRIBLING,
M. V. SMITH,
J. B. LINK,
J. A. HACKETT,
J. BEALL,
A. W. DUNN,
W. R. MAXWELL,
A. T. SPALDING,
A. W. McIVER,
R. J. SLEDGE,
I. SELLERS,
S. A. BEAUCHAMP,
WM. HOWARD,
HARRY HAYNES.

The report of the special committee having been presented to the convention and adopted, the following formal reply to the committee from the General Association was made, which also refers all detail of consolidation to the joint committee.

Report on Consolidation of Schools.

Your Committee on Consolidation of Educational interests of the Baptists of Texas, beg leave to report that it is the sense of this Convention, that the consolidation of our Institutions of learning is desirable, and that we will consider any proposition that may be presented on the basis of fairness and equality to all parties interested, and we recommend the reference of this question to the committee of fifteen already appointed in connection with the Boards of Trustees of Baylor University and Baylor Female College.

A. W. DUNN, Chairman.

The committee of fifteen provided for in the foregoing report was appointed by the President of the convention. The location of the consolidated school was the question of most interest that remained opened. As a friend of Waco, and the school at the place the time for Dr. Burleson to speak had come. The Waco correspondent of the Galveston-Dallas News, sought and obtained from him an expression of his views which is here appended:

Dr. Burleson's Consolidation Views.

In view of the general interest in the approaching conference of the two committees to which have been referred the question of the location of the consolidated Universities of Baylor and Waco, a representative of The News called upon Dr. Burleson, of Waco University, for his views on the subject. The result of the interview, divested of pleasant preliminaries, is annexed:

"What are you views of the consolidation of Waco and Baylor Universities?"

"This is a very delicate and important subject, and all expressions of mine liable to misconstruction, especially as the general association at Ennis proposed to make me president or chancellor for life of the consolidated institution. But, during a public life of forty-five years, I have ever been frank and fearless. I will state that I wanted Baylor University, with her noble board of trustees and useful record of forty years, to remain at Independence and carry out the grand in-

tentions of her founders. I gave ten years of the best of my life to Baylor University, and though often misunderstood and wronged by some, she has ever been dear to my heart, and her decline and removal is a profound sorrow to me. But the Baptist State Convention and her noble trustees have resolved to remove Baylor to some point in Central Texas. And as two Baptist Universities in the same section of the State would be a calamity and result in greater friction and final failure, I feel the union of the two universities would be for the good of the Baptists and people of Texas. Provided always that it can be done on principles of "perfect fairness and equality to all." It must not be as some have said the whale swallowing Jonah, but the loving union for life of two hearts and hands and destinies. Such a consolidation would not only prevent the calamity of two Baptist institutions in the same vicinity, but would save Baylor University much of the fearful loss always attending the removal of a university to a new location. All the early alumni, her Breedloves, her Densons, her Harrises, her Paschals, her Parks, her Browns, her Carrolls and scores of others, graduated under my presidency, and to join their old president at Waco under the honored name of Baylor University, with her trustees and faculty and alumni, would be only like a parted stream meeting and mingling its waters as of old. It would be uniting the whole great family."

"Do you think the two universities will be united?"

"It will be almost a miracle if they are. There are difficulties and causes of misapprehensions and local and personal interests almost insurmountable. In the first place, Baylor University is fifteen years older and will feel entitled to precedence in selecting the location when consolidated. In the next place, the faculty and trustees of Waco University and the General Association are under peculiar and honorable pledges to the people of Waco to stay in Waco. There are at least forty good men who came to Waco, saying to me, "We want to settle near a permanent institution; are you permanently located in Waco?" And on my assurance they have sold their homes and bought $200,000 worth of property and settled in Waco. There are also 180 noble young men and ladies who have graduated in Waco University under my

often repeated assurance that Waco University was a fixture and a success. Still more, twenty-five years ago, just as Fort Sumpter was battered down, we pledged the citizens of Waco, if they would furnish us the grounds and buildings as we needed them, the Baptists abroad would furnish the endowment, and we would build up a great and permanent university in Waco. The General Association repeated this solemn pledge in 1883, and if the citizens have not furnished us such buildings as we needed, it is because the Baptists abroad have not furnished the endowment, as promised. They are ready to-day to redeem their pledge, if we will do our part, so our best men say. Now, it would be infamous on the Baptists, and especially the General Association and me, to falsify all these promises to the good friends who have invested their all here on our assurance, and doubly so to the 180 noble young men and ladies who have graduated, and to the scores and hundreds who have been educated here under our pledge of permanency, and, lastly, to the citizens of Waco, who say they are ready to carry out their pledges if we will ours. Now will we not commit a three-fold crime to desert Waco if Waco will do as well for the consolidated university as any other town or city in Texas? And, besides all this, every profound educator knows that every graduate is worth to his alma mater, on the lowest average, $1,000, some being worth $25,000 to $50,000. Now, Waco University has a good endowment of at least $70,000; she has in lots, lands, buildings and a building fund of $45,000 or $50,000, and an alumni worth at lowest average $180,000. Some of the papers have asked why it is that Waco University has nearly as many students as the State University and the A. and M. College both combined, with their millions of public money in costly buildings and endowment. Here is one of the grand secrets of our success. Our noble sons and daughters, in every part of this Empire State, are giving, and toiling, and praying, for the success of their alma mater. Now, will it be 'just, and fair and wise' to require Waco University to falsify all her pledges, to scatter her prestige of twenty-five years' success, for some new and untried place where we will have to toil twenty-five years to gain what we have in Waco?

"From all these facts it will be seen how many difficulties surround us. Some will clamor that Waco University wants to dictate to our elder and well beloved sister. Far otherwise. We only ask not to be required to violate our solemn promises and scatter the hard-earned toils of twenty-five years merely for some other place which has not borne the heat and burden of the day, and comes in at the eleventh hour and fiftieth minute to get the loaves and fishes. But remember that all this is based on the supposition that Waco will do as much for the consolidated university as any other place in Texas. But if she doesn't, we are at liberty to go elsewhere."

The remainder of the story of Texas Baptist unification and consolidation need not be long. The plan of uniting the two general missionary bodies has been given. Substantially the same plan was pursued in reference to the universities. A special session of the General Association was held in Dallas November 25th, 1885, and appointed a committee to act with the convention committee, appointed at Lampasas, October the 3d. Both committees were invested with plenary power, the action had was final, and they, therefore, had nothing to report back to their respective bodies.

The Boards of Trustees of the institutions at Waco and Independence held special meetings and passed resolutions of acquiescence in the action of the State Convention and General Association in deciding to unite the schools.

The discussion of the subject had been carried on for years; a half dozen plans had been proposed and rejected. A score of meetings had been held and failed in their purpose. The denomination realized that something must be done, but did not seem to know how to proceed. They were feeling around in the dark.

But now the plans proposed met with almost universal acceptance, the culmination of affairs was rapid and without friction.

The committees held a joint session in Temple December the 9th, 1885, and organized by electing R. T. Hanks chairman.

The battle of San Jacinto, which resulted in the establishment of Texas freedom from Mexican thraldom, was

fought in eighteen minutes. So the history-making proceedings of the joint committee were short. It was no time for pyrotechnical display. The joint committee appointed a subcommittee, composed of C. R. Breedlove, B. H. Carroll, J. B. Link, M. V. Smith, R. J. Sledge, F. M. Low, L. L. Foster, R. C. Burleson, J. L. Whittle and W. B. Denson, who formulated the following basis of consolidation:

1. That Waco and Baylor Universities be consolidated. 2. The name of the school shall be Baylor University. 3. That Baylor University be located at Waco; and we further agree that the Female Department be continued there as it now exists; provided that Waco gives a bonus. (a) The old buildings and grounds of Waco University; (b) the $60,000 already secured for an endowment; (c) $45,000 additional building fund; (d) twenty acres of ground for a building site for the University; provided, further, that at the expiration of ten years the continuance of the system of co-education at Waco be determined by a majority of the consolidated body, to which the institution, with its funds and property, shall belong. 4. That as very many Baptists oppose co-education that Baylor Female College be located at some other central point, the place where located to give a bonus of at least suitable grounds and buildings; and that Baylor Female College, thus located, be also the property of the consolidated General Body. 5. That the endowment of the present Baylor University go to Waco with the new Baylor University, according to the terms agreed upon by the State Convention, and published in these minutes. 6. That the act of locating Baylor Female College be referred to the following persons: F. M. Law, A. W. Dunn, H. W. Waters, C. R. Breedlove, G. W. Capps, J. B. Link, R. J. Sledge, R. Andrews, O. H. P. Garrett, M. V. Smith, G. W. Breedlove, Hosea Garrett, A. W. McIver, Wm. Howard, J. H. Stribling, S. A. Beachamp, W. R. Maxwell, C. C. Garrett and S. F. Styles."

The public-spirited citizens of Waco met all the requirements of the committee, and secured the consolidated university; and Baylor Female College was removed from Independence and located at Belton.

The Trustees of their respective schools met soon thereafter and acquiesced in the action of the joint committee, and thus ended a controversy that had been going on among Texas Baptists, in changing form, for twenty years.

The settlement gave Texas Baptists the university at Waco, the peer of any in all the States, and Baylor Female College, which has been denominated the "Vassar of the South."



CHAPTER LIII.

Results of Baptist Educational Reconstruction in Texas First Session of the Consolidated School—Dr. Burleson's Remarks—Transfer of Property of Waco University—Gen. Speight, President, and W. H. Jenkins, Secretary, of the Old Board—Their Faithfulness—B. H. Carroll, President of the New Board—His First Report to the Convention—New College Campus Purchased, and New Buildings Erected—In 1893 All Debts Paid—Co-Education Readopted After Ten Years' Trial—Dr. Burleson a Hard Worker—In Baylor, His Rosiest Dream Realized—Exposure in Early Days in Texas—Advanced in Life—Elected President Emeritus on Full Pay—His Letter of Acceptance—Trustees Kneel, Dr. Burleson Leads in Prayer—Public Career Closes in a Spirit of Human Magnanimity, and Flow of Christian Fellowship and Love.

DR. BURLESON, it will be seen, came out of the turmoil and confusion of the period of Baptist educational reconstruction in Texas with nearly everything he had contended for. The school over which he presided was retained at Waco, his contention for co-education was sustained, and he was continued in the Presidency. He claimed no part of the brilliant victory won in the contest; that was left for the historian, and to be settled by a verdict of the people, which has been rendered in his favor. In all his

struggles for higher education in Texas, covering a period of forty-seven years and in his efforts to retain the University at Waco, he had the valuable help of mighty men, to whom Waco and Texas are under lasting obligations, which should never be forgotten. But the verdict of the people is that Dr. Burleson deserved more credit for raising Baylor University to its present high standard than any one man, either living or dead. All effort, should such be made, to displace him from his hard-earned position in history will prove to be as fruitless as an effort to dislodge the sun from his eternal resting place.

The first session of the consolidated University opened September the 20th, 1886.

All the departments of a first-class university were provided for.

There were 215 male and 122 female students matriculated the first session, a total of 337. This was increased in 1877 to 479. In opening the first session after consolidation, Dr. Burleson, in his address, remarked in part as follows:

FUTURE OF BAYLOR-WACO UNIVERSITY.

Henceforth Waco University will be known as Baylor University. By the terms of consolidation, adopted by eighty representative men from every part of Texas, assembled at Temple, December 10, 1885, it was agreed that Baylor University, chartered in 1845, should be united with the Waco University, chartered in 1861, under the venerated name of Baylor University, to be located at Waco. The $76,000 endowment of Baylor and $60,00 of Waco, and the faculties and Boards of Trustees consolidated and all placed under the control of the Texas Baptist General Convention, to be co-extensive with the whole State.

It was also agreed that the endowment be increased to $500,000, active available funds, and not as heretofore, "on paper."

Never before has there been so much union in our educational work. The 180,000 Baptists of Texas are vigorously at work to make Baylor University, at Waco, the peer of any university on the planet. In this grand work every Baptist

has a part. We need alike the thousands of the rich, and the tens and hundreds of those not rich. We want every widow in Texas to have at least a "mite" in this work, that will increase and shine with increasing splendors for at least a thousand years to come. But so grand a work cannot be accomplished by good wishes and high-sounding resolutions. While nothing succeeds like success, yet success will end in failure, unless pushed on to a grander success.

Indeed, great successes are always fraught with ruin without increased vigilance, toil and prayer. And while no institution in Texas has such glorious prospects as Baylor-Waco University gathering around it—the glorious history, the splendid success—yet without untiring energy and prudence all may yet be wrecked. We, therefore, call every Baptist and friend of Christian education in Texas to increased zeal and activity and prayer for the speedy consummation of this glorious end.

The following year, March 14th, 1887, the Board of Trustees of Waco University met, when they proceeded to comply with the requirements of the Temple Committee. There were present J. S. Allen, M. D. Herring, John L. Dyer, R. C. Burleson, J. M. Anderson, M. H. Standifer, James B. Baker and Warwick H. Jenkins. The meeting was held in the basement of the First Baptist Church. The President of the Board being absent, J. S. Allen presided. The object of the meeting was stated to be as follows:

"The Baylor University at Waco is now fully organized under its new charter. Under the agreement made and entered into at Temple, this corporation was to turn over to the new University, if located at Waco, all of its property of every kind. The new University has been so located, and this meeting is called to take action in reference to the transfer of the property to the new University."

The following resolution was then offered and unanimously adopted:

Whereas, The Baptist denomination of Texas has located the Baptist University, under the name of Baylor University, at Waco, Texas, in the City of Waco; and

Whereas, The location of said University is in pursuance

of an agreement made and entered into on the 9th day of December, 1885, in Temple, a part of which was that the Board, in consideration of said location in Waco, should convey to the new University, when so located, all of its assets of every kind, including lands, buildings, endowment, library, apparatus, money, stocks, rights, credits and chose in action; now, therefore, in consideration of the foregoing, and for the further consideration that said corporation, Baylor University, at Waco, Texas, has assumed and agreed to pay off and discharge all the obligations of this corporations;

Resolved, That this corporation, the Waco University, do by deed, duly executed, transfer and convey to said Board of Trustees of Baylor University, at Waco, Texas, all of its property of every kind, as aforesaid.

On motion, the Board then adjourned subject to the call of the chair.

W. H. JENKINS, Secretary.

On the 22d of May a resolution was passed authorizing General Joseph W. Speight, President of the Board, to make the transfer, as provided in the resolution of May 14th.

The last meeting held by the Board of Trustees of Waco University was on June 7th, 1887.

From June 22d, 1878, to June the 17th, 1887, the proceedings were recorded by Judge Warwick H. Jenkins, the Secretary. The minutes were most excellently kept. Judge Jenkins did not miss a single session of the Board during these nine years, and his characteristic signature is affixed to the minutes of every meeting held.

General Joseph W. Speight presided over the first meeting, held on the 21st of January, 1861, and he also presided over the last meeting, held on June 7th, 1887. During these twenty years, when he was marked absent, which was only a few times, this explanation was recorded by the Secretary: "The President absent, on account of sickness." No wonder that Dr. Burleson was so fond of using the expression, "*ceaseless*," when his friends were so ceaseless in their attention; and no wonder he succeeded, with supporters so loyal to duty.

The mission of the Board having been accomplished, its business was closed "in decency and in order," and the old

record, like its predecessor at Independence, was rolled back, to take its place among the deathless, but silent, annals of the past.

Dr. B. H. Carroll, of Waco, succeeded General Speight to the Presidency of the Board after consolidation had been consummated in 1887, and in 1902 is still incumbent. In his first annual report as President of the Board, made at a session of the Baptist General Convention, held in Dallas, September 29th, 1887, Dr. Carroll gives an itemized statement of the condition of the old endowment fund, the operations of the Financial Agent for the year, and states what has been and is being done in the way of providing the needed buildings.

"The central building, 120x84 feet and three stories high, is complete and occupied. The female boarding house, 184 x84 feet and three stories high, is so nearly completed that it may be occupied in about two weeks. The bill of furniture for twelve large recitation rooms and the chapel of the central building (only two stories) aggregate $2,600. For sixty-six rooms of the boarding department, exclusive of parlor, dining hall and kitchen, the aggregate is $3,300.

"The buildings are magnificent in appearance and exceed any we know anything about west of the Mississippi River. They are built of brick, with stone finish. They are at present warmed with coal stoves. The new term opened with a complete faculty of teachers. We close our report with the following recommendations:

1. That an opportunity be immediately granted for securing amounts to pay for the furniture herein specified.

2. That a larger number of the Board of Trustees be selected from Waco and its vicinity, so as to secure a quorum for business.

At Houston, in 1889, Dr. Carroll's report was brief, but gives a correct conception of the progress made and condition of the University:

"We commence the new year with twenty-four professors and teachers, and have already, though so early in the collegiate year, matriculated 412 students. We have now sixty-two young ladies in the Boarding Hall, directly under the supervision of Dr. and Mrs. Burleson. There are some

other young lady boarders with their relatives in private houses, besides the resident female patronage.

"The Maggie Houston Boarding Hall and the homes of the professors and many eligible and convenient residences of other families, are crowded with young men from over Texas and other States. The spirit of the school is admirable."

No man in Texas was more gratified, no man, it may be said, was or had been in position to be more gratified, over the success of the University than Dr. Burleson. He had led it in the wilderness of Texas when a toddling educational infant on down to its present stately proportions reported to the convention by the President of the Board of Trustees. Neither Wellington, at Waterloo, nor Houston, at San Jacinto, achieved a greater victory than he.

In 1893, at Gainesville, during Dr. Burleson's second term as President, President Carroll, after a canvass of two years, not only made glad the heart of Dr. Burleson, but of every Baptist in the State, and it may be said also of every friend of Texas education, by the following statement:

"We announce to you that the great debt so long crushing and crippling us, has been lifted off Baylor University. There is not a vestige of mortgage or obligation of any kind now holding against our new buildings and grounds. They are free forever. It is true that some debt attaches to the outside property, which would have been paid if the time had been favorable to the sale of that property. You will recall the proposition of the Trustees, that if the Baptists of the State, outside of Waco,, would pay $25,000, by a given date, they (the Trustees), by utilizing outside assets and by their own contributions, would pay the whole debt."

The ten years having expired, the time insisted on by Dr. Burleson, and fixed by the Consolidation Committee at Temple, in which to test co-education in the University at Waco, it was continued by the convention in Houston in 1896, and adopted as a policy of the school.This was a compliment to Dr. Burleson's judgment, since its wisdom was seriously questioned when he suggested it. He lived to see not only Baylor, but two hundred of the leading —institutions of the world, adopt co-education as a permanent policy.

From his very boyhood and on through youth and manhood, Dr. Burleson was possessed of an indefatigable purpose, and was an indefatigable worker. On one occasion he was heard to say that he had lost but one day from his work in fifty years; this happened while waiting for Judge Baylor to close a term of the District Court of Milam County, in Cameron, and accompany him to an appointment on Little River. He was now seventy-five years old. And ten years more may be added to his actual age on account of the discomfort and exposure he suffered during his early years in Texas. Traveling in Texas from 1848 to 1868 was hard work. Dr. Burleson rode horseback, swam creeks, slept in swamps, went without food, and suffered innumerable privations, all of which impaired his constitution, never robust since it was impaired by hard study at Nashville University in 1840.

The glory of Baylor was the full realization of his rosiest dream and the gratification of his highest ambition. He had reached the summit of the hill of life, and was descending to the foot on the other side, covered with glory and renown.

The natural law of germination, growth, development and decay is immutable, inexorable, unchanging and unvarying in its effect on all life, both animate and inanimate. Dr. Burleson never realized that this law applied to him, as to all flesh, and at seventy-five was possessed of as much will power, ambition and mental energy as at any time in his prime. He was a remarkable character, and it required just this kind of a man to succeed in building in Texas. His qualifications were God-given and special.

At a meeting of the Board of Trustees of Baylor University, held June the 10th, 1897, Judge W. H. Jenkins introduced the following resolution:

"*Resolved*, That Dr. R. C. Burleson be elected Chancellor of Baylor University for life, on a salary of $2,000 per year, on the following conditions: At pleasure and convenience to labor for the school; right to preside over the faculty; suggest lines of discipline; advise with and counsel the Board and faculty on all matters; Board to select faculty, with advice of the Chancellor; the Board to select the chairman of the faculty."

The debate on this resolution brought out every relative and pertinent fact in reference to the Presidency and faculty of the school, and resulted in the unopposed adoption of this substitute:

"*Resolved*, First, That Dr. R. C. Burleson be elected President Emeritus of Baylor University for life, on a salary of $2,000 per year, to be paid and received under all conditions of payment of professors doing regular class work.

"*Resolved*, Second, That the object of this election is not meant to sever his name, memory and influence from Baylor University, but relieving him of the duties and responsibilities of teaching and administration, onerous to his advanced age. Will allow him to do such general work of travel and correspondence and lecturing to young preachers as may suit his own convenience and inclination."

A committee, composed of O. S. Lattimore and J. B. Scarborough, were appointed to inform Dr. Burleson of the action of the Trustees.

The following day, June 11th, Dr. Burleson appeared in person before the Board in a called session, and presented the subjoined communication:

WACO, TEXAS, June 11, 1897.

To the Board of Trustees of Baylor University:

DEAR BRETHREN—I have received and prayerfully considered your proposition of last night, in which you now propose to elect me President Emeritus for life, on a salary of $2,000 a year. In this new departure you propose to relieve me from teaching, administration and nominating members of the faculty, but to assign me the laborious duties of traveling, correspondence and lecturing on homiletics. My dear brethren, I wish to say in all kindness and love, this is a sad innovation on the laws and usages of Baylor University for forty-six years, and by which the school has achieved its present glory. I solemnly fear that great evil will result from such an innovation.

But to decline, and dissolve my connection with Baylor, for which I have toiled for forty-six years, and sacrificed $18,000 inherited from my father and father-in-law, would bring irreparable damage on my life purpose of founding a

great Baptist university. I will, therefore, accept the position assigned me and give it a fair trial, and do all in my power to advance the glory of Baylor University.

Yours respectfully,

RUFUS C. BURLESON.

When the reading of this letter had been concluded, the Trustees knelt, while Dr. Burleson led in prayer. And thus, and there, and then, terminated his public career, in a spirit of human magnanimity and flow of Christian love and fellowship.



AFTER-WORD.

LORD MACAULAY said that while England could boast of multitudes of literary men possessed of a high order of genius, yet she had produced but two with great, original, imaginative minds. One of these was the author of Pilgrim's Progress; the other Paradise Lost.

So we say, Texas can boast of a multitude of great preachers, accomplished scholars and able educators, but has produced but one R. C. Burleson. Some surpassed him in the pulpit, others were superior in scholastic accomplishments, and still others outstripped him in profound learning. But in courage, unconquerable loyalty to purpose, ability to make a standing place, marvelous capacity for work, in strength of administrative capacity, in the educational affairs of Texas, like Bunyan and Milton in literature, he occupies a position to himself.

In youth Milton was consumed with the ambition to give the world its master epic. Bunyan was saturated with a heaven-born purpose to preach. In their thirstings both were as ceaseless as the unfolding ages; but neither any more so than Rufus C. Burleson to build for the Baptists of Texas a great institution of learning. That Milton and Bunyan succeeded is the consenting verdict of Christendom. That Dr. Burleson succeeded is the unassailable verdict of all Texas.

In executing his plans difficulties fell athwart his line of march, and his plan of battle was obstructed; but he seemed to be incapable of the feeling of discouragement, and was a stranger to the sensation of fear. He did not assail his opponents like Sir Artegal's iron man, Talus, with cruel clubs, insensible to human infirmities, but won them with reason if

he could. If he failed, he did not walk backward, nor swerve one iota to the right or left, but pressed straight forward, with added enthusiasm and increasing zeal.

Possessing this element of character, it may seem paradoxical, but is, nevertheless, true, that no man appreciated more highly the applause of the public, or service of a friend, than did Dr. Burleson. Napoleon courted opposition, was never despairing, despised offers of assistance, and spurned the approval of men. He wanted no other impelling force than his own invincible spirit. This is consistency of character. In the face of opposing forces these two men were spurred on by the same incentive, and revealed the same trait of character. Amid the world's applause they displayed widely variant dispositions.

Dr. Burleson stood against obloquy calmly, met opponents lovingly, contended with difficulties bravely, and won his spurs fairly.

Nothing good was overlooked. He was made a Mason in 1853, was a valuable member of the Texas State Historical Association, Chaplain and active member of Texas Veteran Association, charter member of the State Teachers' Association, and was keenly alive to every public movement and took part in every public discussion; yet he made education and Baylor University the corner-stone to his entire polity.

Work was his watchword, and it may be said that he lived and died with his shoulder pressing the collar. Returning from Limestone County, where he assisted in setting apart two brethren to the Deaconhood, he took his bed, and on the fourteenth of May, nineteen hundred and one, a breath from heaven blew out his light of life.

Stretched on his couch, with every fiber and filament of that old body, that had felt the blasts of seventy-eight winters, quivering with pain, he begged the watchers to turn his bed so he could see the University one more time.

I long to look on Baylor's walls,
Just one more time,
Where for years I prayed and toiled,
Before mine eyes grow too dim
To catch that hallowed spot.
Turn my bed, so I may look

Through the mists of death,
On those sacred precincts.
Turn it quickly, for I hear
The wings of angels fluttering,
And soon they'll come with message,
Which all the Redeemed in glory have heard,
Come up higher, and wear a crown,
Fashioned by the Eternal One,
And worn by Ransomed Spirits,
Through all uncounted ages,
In realms of endless bliss.
Now I see that hallowed spot,
And look for the last time,
Upon its sacred precincts.
Oh, Baylor, Baylor!
Within thy classic walls,
I have poured out my soul to God,
For strength and wisdom
To guide young hearts and minds,
Into places of piety and peace,
And fill their hearts with holy aspirations.
Since Texas was young
And thee but a toddling infant,
We have walked 'til now in locked embrace,
But the hour of final separation has come.
My language is faint, my vision gone,
Sightless, in low-whispered accents
I bid Thee a loving and dying farewell.
Farwell, farewell, forever and ever farewell.

Dr. Burleson, it may be said, saw the Genesis of Texas, and ere his eyes closed in death had the supreme satisfaction of witnessing its powerful expansion along both moral and material lines. He saw the population of the State increase from less than 50,000 to more than 3,000,000. He saw the transportation facilities increase from an occasional tramp sailing vessel, to thousands of ocean palaces, and the railroad lines from nothing to 10,000 miles. He saw the taxable wealth of the State grow from less than $100,000,000, to more than $1,000,000,000. He saw the cultivated area expand from little farms scattered here and there, to more than 100,000,000 acres.

He saw Texas Baptists increase from a mere handful of hardy, struggling pioneers, to a mighty army of 300,000 well trained soldiers of the cross. He saw Baylor University open

with fifty-seven students, and lived to see nearly 1,000 matriculate in the same school. He saw the institution domiciled in a wooden building worth $800, and lived to see it occupy palatial structures worth $300,000.

Not only so, but he lived to see the Great Republic, the giant of the West, shake off its fetters of isolation, emerge from its policy of seclusiveness and become one of the commercial, financial and diplomatic giants of the world.

He lived to see the most wonderful and rapid commercial expansion made by any people in the annals of time.

Dr. Burleson not only had the pleasure of witnessing all this marvelous growth, wonderful development, and the transforming influence of new thought, and broader plans, both in Texas and his common country, but in the evening of life and twilight of his career among men, the inexpressible satisfaction of feeling that his contribution was some part of the forces that had wrought this improvement in the moral, educational and industrial condition of the people.





S. L. MORRIS. MRS. HALLIE BYRD BURLESON-MORRIS.
GEORGIALENE. LAWRENCE.

S. L. MORRIS AND FAMILY.



RICHARD A. BURLESON. MRS. IDA BLOODWORTH-BURLESON.
BESSIE BYRD. EMMA KING.
RUFUS C. GEORGIA BELLE.

R. A. BURLESON AND FAMILY.

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RECORDS CONSULTED.

First Baptist church of Houston commenced in 1841.

Waco Classical School, and Waco University commenced in 1861.

Baylor University at Waco, commenced in 1887.

Baptist church in Brenham commenced in 1846.

Masonic Lodge at Independence, commenced in 1839.

Original records of Union Baptist Association, commenced in 1840.

Original records of the Baptist State convention, commenced in 1848.

Original records Board Trustees of Waco University.

Private papers of R. C. Burleson.

HISTORIES.

Pickett's History of Alabama.

Wailes' Agriculture and Geology of Mississippi.

Marllary's Memoirs of Jesse Mercer.

Fuller's History of Texas Baptists.

Monette's History of the Valley of the Mississippi.

Texas Historical and Biographical Magazine.

Thrall's History of Texas.

Comprehensive History of Texas.

Armitage's History of the Baptists.

Brief History of the Burleson Family.

Emerson's History of the Nineteenth Century.

Proceedings of the Trustees of the Peabody Education Fund.

PART II.

FUNERAL AND MEMORIAL SERVICES

AT WACO AUDITORIUM, MAY 15, 1901.

FUNERAL AND MEMORIAL SERVICES

AT WACO AUDITORIUM, MAY 15, 1901.

Scripture reading by Dr. S. J. Anderson. I Cor. 15:35-55; I Thess. 4:13-18; Is. 5-7.

Prayer by Dr. A. M. Johnson.

"Oh, God, we come to thee for help and blessing. This to us all is an hour of great sorrow and bereavement. We are all bereft, with his loved ones from whom he has gone for awhile. Strengthen us to bear the stroke which has fallen so heavily upon us. Pour the oil of comfort into the broken, bleeding hearts of the loved ones left behind. Give to all of us a portion of Thy grace to sustain us in this hour of great trial. Thou didst give unto us this great and good man, and Thou hast taken him from us. Help us to say: "The Lord hath given and the Lord hath taken away; blessed be the name of the Lord."

"Our Father, we thank Thee that sorrow is not all that we experience in our hearts on this occasion. Joy mingles with it, and sweetens our grief. We rejoice in the life and work of our brother and friend whose lifeless form now lies before us. We rejoice in the excellencies and glory of his character, and the fruits of his labors. Thy redeeming grace, made him pure, good, and great. We see the exhibition in his life and work, of what grace divine, can do for men here on earth, and the glorious victory it gives in death.

"Through the veil that intervenes between us and the home of the soul, by faith we see our brother seated in the

Kingdom of Glory with Abraham, Isaac and Jacob. He is gone, his face will be seen no more among us. We will miss him and feel the loss of his wise counsel. Help us all to cherish his memory and to imitate his virtue and holy example. Be Thou, Oh Lord, the ever present God of his wife and children, holding them in readiness for the meeting and the re-union on high, which is sure to come to them with the weight of eternal blessing and glory, through Jesus Christ, our Lord and Redeemer. Amen."

FUNERAL SERMON BY DR. W. H. PARKS.

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day." 2 Tim. 1:12.

The sweep of Paul's spiritual vision was matchless. At one glance he saw flashes of the purpose and grace which were in Christ Jesus before the world began, the hardships, prisons and death of the saints and the uplifted crown reserved for the faithful servants of God.

No wonder then, that with this scope of vision he could exhort his son Timothy not to be ashamed of the gospel and of him, a prisoner because of "the afflictions of the gospel;" knowing that through the gospel, Christ had brought life and immortality to light, having abolished death. To strengthen Timothy for the warfare before him, he places before his mind the whole scope of his own comprehensive vision, and declares that though he suffers he is not ashamed. "For," he says, "I know whom I have believed." This is strangely in contrast with the doubtings and speculations of men in all the ages. But Paul was a man thoroughly furnished. His faith was not of that flickering kind that looked as if it might be snuffed out by any adverse hand. His knowledge was assertive and no man could gainsay it. So profound was he and so dogmatic that we are not left "to find out by searching" but to know because God has spoken. When the providences of God are threatening the saints and they are trembling in apprehension of some dire disaster, He calls to them above the roar of the storm, "We know that all things work together for good

to them that love God." When afflictions are pressing him sore and no prospect of relief on earth is held out to him, he looks beyond into the eternal light and as its glories enrapture his soul, he cries out "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens."

He was a disciple of that "great teacher sent from God," "whose teachings were truth and whose words were living." "The words which I speak unto you, they are spirit, they are life."

Other men had devised systems, had taught theories, had invented philosophies and all had their followers, who believed the doctrines of their respective teachers, but it was left to Paul's great teacher to give to the world a system of divine philosophy, of living words which could quicken the dead spirit of lost man into life, power and knowledge. The spiritual child of God, when he has had sweet communion with his Father, when he has been the beneficiary of blessings directly sought and directly bestowed, when he has been "delivered from the snare of the fowler" and when he has then turned to the treasure house of God's promises and God's assurances, may well cry with exultation, "I know whom I have believed."

The afflicted patriarch, with his property and children swept from him with putrid sores torturing his body, with would-be comforters upbraiding, cried from the depth of his woe, "I know that my Redeemer liveth."

The beloved disciple as he meditated upon the dissolution of his body and the deformity which death might work upon it, lifted his eye above the grave and fixing upon the bright figure beyond exclaimed, "We know that when He shall appear we shall be like Him." Blessed knowledge! How it lifts the fallen, cheers the faint, nerves the weak and leads the blind! The Bible is a fact. Christianity is a reality. Its system of truths is a fact. Its scheme of redemption is a fact, its final consummation will be the great, glorious, central fact of the universe.

I note further the subject matter of the Apostle's knowledge. He does not simply claim to know the grace of God, but him by whom the grace came. He does not claim to know

a system of revealed truths, but the author, the embodiment of truth. He does not claim to know the lessons by his "great teacher taught," but the teacher himself.

While it is blessed to know things, it is glorious to know Him. "I determined not to know anything among you save Jesus Christ." "And this is life eternal, that they might know thee, and Jesus Christ whom thou hast sent." To know him, he must be manifested by himself unto us. "He that loveth me shall be loved of my father, and I will love him and will manifest myself unto Him." Paul loved Him and by divine manifestation was made to know Him. That manifestation was intimate and full, for it was made by divine indwelling. "If a man love Me, he will keep My words; and my Father will love him, and we will come unto Him and make our abode with Him." And thus He manifests Himself.

We may meet a man upon the streets, may talk with him and may even have business relations with him and think we know him, but not till he comes into our home and abides with us there, can we truly know him. This our God offers to do with those who love him. "We will make our abode with Him." He will manifest His grace when favors are sought, when we are weak He will extend a helping hand and give strength, he will pity us when we suffer, sympathize with us and deliver us when tempted, sanctify our joys when we rejoice, direct and hallow our aspirations for higher life, for holy things. Not only does He abide with us but in us. He is enthroned in our hearts. Though his pure white throne is eternal in the heavens, He has a throne in every heart that loves Him, and thus it is, He manifests Himself. Thus it is that He makes us to know Him. Well then might one like Paul claim to know Him. He believed Him and so fully that he was persuaded, convinced that He would keep that which He had committed unto Him against that day. We do not need to ask what Paul had committed to his Lord. He was no half-hearted man. He was his Lord's altogether or he was nothing. His body, mind and spirit were all laid at his Master's feet, all consecrated to His cause. These and all that pertain to them or that may grow out of them, had been entrusted to the divine keeping. That new born creature

that spiritual being, whose Father is God, was taken from the bull-rushes of sin and committed to the keeping of Him, who is more tender than a mother and stronger than a father. And though temptations might come like rolling billows, "deep calling unto deep," yet nothing was able to pluck him out of the Father's hand. And his body which had been buffeted and striped, which had been shipwrecked and imprisoned, which had toiled and suffered in order to make known the grace and glory of his Lord, had been committed to the same faithful keeper with full assurance that it would be sustained under all future trials and sufferings, and that when the hour of his departure should come, it would be coffined in the heart of Him who has power over death, who is the "resurrection and the life." And when Christ who is his life shall appear he shall also appear with Him in glory. As with the Apostle, so with the stately form which lies before us. Though chilled by the cold breath of monster death, yet he who is the resurrection, will restore warmth and life and give glory. "When he shall appear we shall be like Him." "Our vile bodies shall be fashioned like unto his glorious body."

"Against that day." That glorious resurrection day! That day when the graves and the sea and every hiding place shall give up their dead! That day when disembodied spirits and glorified bodies shall be reunited! That day when the pious ones of scattered families shall strike hands in glory! That day when the living shall be changed to be conformed, to the bodies of the risen dead that all may be caught up together to meet the Lord in the air! Among that vast throng of glorified ones will appear our friend and father, our loved one whom we lament to-day.

Waco is in sackcloth to-day, and Texas is weeping. No wonder when the sad news of Dr. Burleson's death is whispered from house to house and from ear to ear, that sadness and gloom settles over the entire city. In private homes and business houses, in shops and on the streets, in railroad circles and indeed everywhere men bow in sorrow and reverence under this sad dispensation of an inscrutable providence.

Those who here in the early days of Waco's history know by actual observation and participation that by forty years of arduous toil, sacrifice, intelligent direction, wise management,

and unswerving devotion to a purpose Dr. Burleson has lead in making or has made this city the Athens of Texas, and a business center that need not be ashamed. All Texas has been the recipient of blessings from his life and labors. Sermons preached, churches constituted, souls saved, who can estimate these which are scattered all over this broad state. Educated men and women who have gone out all over the state, in all the honorable walks of life, carrying light, learning and piety, are instances of his useful life. He was among the first to advocate the building of railroads in Texas. His prescience revealed to him advantages to the companies, to the people and to the state government. By talking, writing and speaking he aided greatly in awakening an interest that set rolling stock in motion and has increased until Texas has become a great railway empire within herself. Though not a capitalist, he was early taken into the counsels of those who would build railroads, and his wisdom was recognized by all.

But that which attracted most attention to his useful life was his interest in higher learning and in this line Baylor University is his monument, and no man will ever be able to take his crown. His interest in general education is attested by his fidelity to his trust as agent of the Peabody fund. Dr. Burleson while towering among the intellectual giants of his day, was not oblivious to the minor details of life. His estimate of personal friendship rendered it dishonorable in any one and impossible to himself to abandon a friend, unless driven by the infidelity of a faithless friend to higher ground. It is one of the greatest pleasures of my life to have been his friend, and one of the highest honors of my life to have had his friendship.

Just a word of Dr. Burleson as a public speaker. While his flights of oratory were sometimes high and always beautiful and pleasing, he was irresistibly logical. True the links might not always be traced but the connections were patent.

The worm may start from the summit of a mole hill, descend its side and cross the space intervening between it, and its neighboring mole hill and ascend the latter, and you can trace his course, through the dust the whole length of his journey.

The eagle perched upon some lofty peak, spreads his pinions for his lofty flight, and rests again upon a neighboring peak. You see him here, now there. But his course through the air is trackless.

Dr. Burleson's logic was not as the crawling worm, but as the lofty eagle. His flight was elevated, his links were long and his chain was irresistible.

A good and true man has gone to his reward and may the Holy Spirit comfort us and strengthen us while we prepare to meet him in Glory. Amen.

ADDRESS OF DR. S. J. ANDERSON.

"Know ye not that there is a prince and a great man fallen this day in Israel." 2 Sam. 3:38.

Language is entirely too meagre to give expression to the feelings on such an occasion as this. When one has been closely associated for scores of years with a man so great, so good, so eminently useful, and then realizes that forever, as far as this earthly existence is concerned, such associations is at an end, he can find no words to express the emotions which burn in his bosom and completely overmaster him.

Men are constantly dying, and no great loss is felt. The hurt is local, but when a great man falls the world is bereaved. When God endows a man in brain and heart above his fellows, when He lays his hand on him, the man becomes a man of destiny. Such a man was Moses, the great jurist and statesman. Such a man was Isaiah, the great prophet and poet. Such a man was Washington, the soldier and patriot. Such a man was Gladstone, the statesman and humanitarian. Such a man was Burleson, the great preacher and educator.

When this grand man died his family and relatives were bereaved. Waco was bereaved as never before. Texas was bereft of her noblest son. The Baptist denomination was sadly bereaved. The world felt the shock when Burleson fell.

The life of Dr. Burleson was a life of toil and sacrifice, a life of tears and prayer. His very environments compelled him to make brick without straw, but he made them well.

He has impressed his life upon the world. He will live on and on in the hearts of the ten thousand pupils who have received the inspiration from him.

Among these are Jurists and Statesmen, Educators and Preachers, besides the thousands who, in the private walks of life, are treading the pathway in which he placed their feet.

Dr. Burleson will never die. Through this great army of pupils, his influence will be felt until the Judgment Day.

More than forty years ago, while a school boy, I met this great man. His hair was like the raven, his eye like the eagle. His form was erect, and his bearing was manly. The gentleness of the dove, and the courage of the lion were strangely combined in his make up. I was drawn to him as to no other man whom I ever met. Through life he has been my ideal of greatness and of goodness, and when it fell to my lot to name an institution of learning, which I was to some extent instrumental in founding, I placed what honor I could on this friend. The trustees offered to honor me with the name, but I felt it was more honor to me to give it a name, than that it should bear my name, hence I said, "No, brethren, we will call it Burleson College."

On a hill one mile west of the Court House is Greenville, Texas, stands this beautiful building of brick and stone, three stories high, of modern architecture, and well adapted to the purposes for which it was erected. While generations pass, it will stand as a slight testimonial of the affection felt for the man, whom Waco and Texas is now honoring by this mighty throng of citizens, who have assembled to pay this tribute of respect.

He has left to his family a heritage worth more than gold, while a sense of inexpressible loneliness takes possession of them on account of this separation, yet their sadness is not unmixed. It will always be a well-spring of joy to them to remember that this beloved one lived for them, for his country, and for his God. That he fought a good fight and kept the faith, that he died in the harness, and that henceforth there is laid up for him a crown, and that in the blessed hereafter they will be with him again.

SPEECH OF SUPT. J. C. LATTIMORE.

(REPRESENTING PUBLIC SCHOOLS.)

It is my purpose in the few moments at my disposal to say a few words in behalf of the school children and the teachers of Texas, expressive of the gratitude due Dr. Burleson for his long service as a teacher and of the keen loss sustained in his death.

I first met Dr. Burleson nearly twenty-seven years ago. His kind face and gentle tones as he welcomed all of the children, drew me to him.

I felt him to be my friend. There was a sympathy in his face and a tenderness in his voice that assured me that I need have no fear of him.

During the greater part of the intervening twenty-seven years I have been intimately associated with him, and I have never had cause to reverse that first judgment.

He was not only my friend but he was the friend of every boy and girl throughout this broad land of ours, and well may the school children of Waco and of every other school community in Texas let fall tears of sorrow to-day, for they have lost a friend. Dr. Burleson has been a friend to the Youth of Texas in many ways. Not only has he blessed those with whom he has come in direct contact, but by his influence upon our public school system his life has blessed thousands who never saw him.

During the dark days of reconstruction, the public school idea met with bitter opposition by many of the best and most prominent men of Texas and other Southern States. It was not popular then, as it is now, to advocate free schools, yet he braved the storm of criticism that such a course would bring upon him and fearlessly advocated, in private, from the rostrum, and through the press, a broad and liberal system of public schools.

He did much to create public sentiment and popularize our school system. While giving his life to the great upbuilding of a great private school, he showed none of that narrow-

ness and selfishness that so often cause men to oppose whatever promises in any sense to rival their own undertakings.

He did much towards hastening the professional training of teachers in Texas. The founding of the Sam Houston Normal might have been delayed for a number of years, had it not been for his influence in securing a favorable recommendation from Governor Roberts to the Legislature, and in getting a large contribution from the Peabody Fund, with which to supplement the State appropriation.

Dr. Burleson did much toward effecting the organization of Texas State Teachers Association, and few men were more regular in attendance upon the meetings of this body, or did more to bring it to a high standard of efficiency. He was indeed a friend to every legitimate school enterprise, and no teacher who went to him for counsel was turned away for lack of sympathy.

In many respects Dr. Burleson was an ideal teacher. He did not select the profession of teaching, simply as a means of earning a living, nor because he considered it an easy calling. There were many other vocations much more inviting to the youth, striving for the accumulation of wealth, and certainly he could have chosen none in which the demand for the devotion of every moment of time and every particle of energy was greater.

He selected teaching because of its opportunities for larger usefulness and greater good. And no man ever followed his calling more earnestly or adhered more tenaciously to his purposes. When other men had grown tired and had lain down to rest he toiled on with an energy that never flagged. When, discouraged by apparent failure, others had lost heart and had given up in despair, his keen vision penetrated the lowering clouds of temporary defeat and gave to him a vision of glorious success that would ultimately crown his labors; and stimulated by such a vision his star of hope seemed to rise higher and higher as darker grew the night. Though often weary, alone and unappreciated, yet he never gave up. In the school room his patience with those for whom he labored was often misconstrued and sometimes even abused, but it mattered not with him, he went straight forward doing what he conceived to be his duty, knowing that the

abuse of the present would in most cases give way to appreciation and praise in the future.

His private interests were always secondary to his professional duties and were never allowed to interrupt his duties as a teacher, even though he suffered cruel abuse for this neglect of self.

As he lies mute before us we may well ask: Was this all in vain? Was his constant zeal of no avail? Was his life squandered on the barren field? Have the seeds he sowed perished or have they taken root, and will a glorious harvest of happy, intelligent, useful men and women be the result of his sowing? Though his physical frame now rests, shall he do no more work? Though his lips are now closed in death, yet is that voice silent? For reply we have to but look over this great state of ours and see men and women in every vocation who are more successful because of having come under his influence. Nor is his work confined to Texas or even to this continent. In the land of the Southern Cross, and in the pagan fields of the far East his voice may be heard to-day inviting men to purer lives and eternal happiness.

One of his intense earnestness, matchless energy, an indomitable courage must have accomplished much in even a short allotment of time. But his period of activity was of such long duration that the magnitude of the work he has done is truly amazing. Only eternity can show the full measure of the good done by such a life.

"Long he's struggled, but at last
Has come a summons from on high
And his soul with angel escort
Has sought its home beyond the sky.

Then let the youth of this great State
They whom he has died to save
Ever with grateful hearts revere him
And with flowers bedeck his grave."

SPEECH OF M. B. DAVIS.

(REPRESENTING THE PRESS.)

The prelate of the people, the noble old churchman, under God's appointing and by man's consent, who like a landmark pointed inflexibly the way, who lived for his God and governed by that control which needs no arms, no cannon, no bayonets and no physical force, is dead as to the mortal part, but lives still and will never pass away. Dr. Burleson was a democrat in religion, a log cabin preacher, whose gentle voice went further than the bugle the warrior loves, than the drum the soldiers hear and to the tender music of his entreaties men yielded, not slavishly, but happily. By his mission he was uplifted, by his uplifting the people arose, mounting under his guidance to the higher plane where all is harmony and where all is love.

It is customary on the part of eulogists to place in the background some of the faults of their subject, in order by contrast to brighten the vision of his greater life. In the case of Dr. Burleson he had no faults; that is the way I take it. Jonah rebelled, Moses halted, David offended, but this sublime model, patterned after Christ, his Master, walked fearlessly without other guide. If there were apparently something needing improvement he was better off without mortal admonitions, for then instead of man's correction his reformation came from the fountain head and each correction was of divine origin. As the body grew feebler the soul grew stronger, and thus it was to the end. In that hour when the seal was set upon those glorious lips of his, that immutable seal which none but God can roll away, he glowed in the radiance of eternal approval, and from his death-bed went forth rays which illuminated the world, which will beam with the brightest stars in God's own firmament. This old preacher was faith itself. Who knows what he saw when his white soul stood in communion, hearing only the commands of the King of his existence, listening as did Moses and Samuel to the orderings of Heaven, commands he faithfully extended to his religious constituency all over the alnd. I say this, Mr. Chair-

man, and you ladies and gentlemen here assembled to do honor to our dead prophet, that the faults were absent, the virtues manifold and that eulogist will be nearest right who goes the furthest in the praise of Rufus C. Burleson, D. D., LL. D., the great educator of Texas, whose life was devoted to the noblest cause for which humanity is struggling.

SPEECH OF PROF. W. H. POOL.

(REPRESENTING OLD STUDENTS.)

With bowed heads and sad hearts we gaze to-day for the last time on all that is mortal of the Christian patriot, the eloquent preacher, the gifted writer, and the successful educator, Dr. Rufus C. Burleson.

I do but voice the sentiments of a large number of the ten thousand students whom this grand man has instructed during the last fifty years, when I say that under God, I owe more to Dr. Burleson, my parents excepted, than to any other person who has affected my life. As a verdant country boy, I was received into his school nearly twenty years ago. It was my good fortune to come into close relations with him during my entire college course, and during all the succeeding years I have loved him as a father. I rejoice that I did not wait until this solemn hour to first utter these words. He knew my devotion to him and I am glad that for many years I have been honored by having the affection of so good and so great a man.

Others have spoken to-day of his great work in the Christian ministry, of his service in the material development of his beloved Texas, and of his grand life-work in establishing so firmly the great institution of learning which adorns the southern part of our own beautiful city.

I pass these heroic achievements of this man of sublime faith in God, of indomitable energy, and of iron will, to speak for a moment of his wonderful accomplishments in an humbler and less noted sphere. In the interest of education he has visited hundreds of homes in Texas where he found *in obscurity* many of the most prominent and worthy citizens of

our state to-day. These visits have in very many instances changed the entire current of young men's lives, altered their family history, and set in motion forces that have wrought wonders in the destiny of our State. I speak of these soul-awakening visits of this gifted man from personal experience and I have heard others now on this platform testify to the efficacy and power of his presence in their own childhood homes. His going into every part of Texas in this manner ten, twenty, thirty and forty years ago, fired the young people with an ambition for higher and better things. These boys and girls came to Baylor University and from the instruction received and under the influence of this peerless man, with his burning lectures on "Jonah," "Elijah," "Ahimaaz," "The Little Foxes," "Be Courteous," "Study to be Quiet," and hundreds of other living glowing themes, they were so moved to noble deeds themselves that I challenge any teacher, ancient or modern, to exhibit a class of men and women who have been more successful in all the walks of life than have been the pupils of this mighty hero who lies there to-day in the habiliments of death.

In reality Dr. Burleson is not dead, he cannot die! This immense audience, the largest I ever saw at any funeral, testifies that he still lives in the hearts of his neighbors, his brethren and his fellow citizens. His memory will ever be dear to the hearts of the masses whom he loved, and they will never permit his honor and fame to grow dim. So long as the flowers continue to bloom on our beautiful prairies will his memory be dear to all true Texans. So long as the spires and cupolas of Baylor University point heavenward, just that length of time will his prayers, his labors, and his unselfish patriotism be loved and cherished by the faculty and student body of the institution which, we trust, shall ever remain his most imperishable monument.

SPEECH OF DR. ADDISON CLARK.

(REPRESENTING SISTER SCHOOLS.)

"That I should be asked to say a word on this occasion I deem the greatest honor ever conferred upon me. Thirty years ago when I was a young school teacher with a small

school, and Dr. Burleson was in the prime of his manhood, the leading and most popular educator of the state, he came into my school room, took me by the hand, sat down by my side and talked with me as though I was his equal. From that time he has been firmly established in my warmest affections. The same large hearted, broad minded man, he showed himself to be when Add Ran University was moved to Waco, he was the first to extend the hand of welcome and has ever continued the same unselfish, generous friend. How we all shall miss that familiar form, that well-known voice, that masterful life.

If I should be asked to describe Dr. Burleson's life in one word it would be "Christliness."

SPEECH OF DR. D. R. WALLACE.

(representing faculty of 1851.)

I have known the venerable distinguished man who lies before us cold in death for nearly half a hundred years. It is but meet and modest for me to premise that my powers of analysis and of characterization may have been at fault, but I think I knew Dr. C. Burleson as well as I am capable of knowknowing any human being except myself. My attention directed at our first meeting to his striking characteristics and his strong personality, I made him a study. Intimate association with him for some years I had abundant opportunity for this purpose.

Though a many sided man it was not hard to understand him. There was no concealment about him. He wore himself on his sleeve. When he was misunderstood, if he ever was, it was by small men of low ideals and selfish purposes, who, like Bunyan's man with a muck rake never looked up so as to catch a horizontal view of his altitude.

What seemed most striking to one of the speakers who have preceded me was his "Christliness." That he was a christian man no one doubts. But if it be the proper thing to do to institute such a comparison I would prefer to say my conception of the man was, he was more like the bold, aggres-

sive Paul, than the meek and lowly God-man, more like the formulator of our religion than its founder.

This leads me to say his convictions strong, he was bold when they were opposed, even to defiance, but his opposition was never offensive. He could be all things to all men for a cause he had at heart but never to the sacrifice of principle.

Of an ardent, hopeful temperament he hoped on, hoped ever. This characteristic conjoined with his unconquerable will and untiring energy made him an indefatigable worker. Of habits temperate to abstemiousness and feeble in appearance, he was yet an iron man. As fixed in his theological belief as Jonathan Edwards, as untiring and indefatigable in work as John Wesley, no difficulties of weather, men or devils disturbed him; no amount of work or suffering dismayed him in teaching, preaching and urging these beliefs upon the generation in which he lived.

As to the loftiness of his ideals and the purity of his purposes there could be but one opinion. Not Spurgeon's or Archdeacon Farrar's were loftier or purer.

As to his methods, of course there was room for difference of opinion. But in these he stands justified by the success that has blessed the labors, under the circumstances, of few men who have lived. It goes without saying he did more for the Baptist church and what he regarded as christian education, than any other man among his cotemporaries in Texas or even in the South.

As a preacher, he is rather to be admired for his zeal and devotion than for the polish of his periods or the brilliancy of his rhetoric. A man of affairs and not of abstractions he regarded words as counters, not as coin, as said the great Englishman, a means not an end. He did not affect oratory though few preachers were more effective, judged by the result.

Much might be said of him as a teacher. In the short space allotted me I shall speak of but one attribute or characteristic, but in this he was *facile princeps* of all the teachers I have ever known and I question whether in this respect he had a superior. It was this: He had the rare gift of inspiring his students with an enthusiasm for learning and ambition for distinction and usefulness that was simply unpar-

alleled. He could make the dullest of them believe that if they could not reach the sun they could at least get to the moon.

He has been criticised as carrying this to an extreme. At all events it leaned to virtue's side and made him largely the success he was as a teacher; and I will add, in the thought, not words, Macaulay puts in the mouth of Milton in defending Cromwell: "If none criticised his methods who had done more for humanity than he accomplished, he would have few detractors."

Like Agassiz he had no time to make money—no time to think of it. There is much I might say on this point for here his critics consider him most open to criticism. But I will say this: He sacrificed the patrimony given him by a wealthy father, all he could make himself by his interminable labor, much if not all he inherited by his wife; nor is this all, he made himself a slave, a galley slave chained to the oar; nor is this quite all, he made slaves of his wife and children, depriving them of the elegancies they might have enjoyed, and all in the service as he believed of his heavenly Master.

Great, devoted, self-sacrificing, christian man, rest in peace. Farewell.

SPEECH OF REV. E. A. PUTHUFF.

(REPRESENTING MISSIONARY STUDENTS TO FOREIGN LANDS.)

It is difficult to write or speak in a reasonably allotted space or time upon the life work of one so gifted and useful to his fellow men as was Dr. R. C. Burleson. But this is made possible even to one so incompetent as myself because of the fullness of the subject to be treated.

The grandeur of his life can be made most profitable to those who view it from the following standpoints:

As he was, as he is and as he is to be.

There are few who leave to the human race the legacy of a life so full in all its bearings as to be viewed with profit from all these sides. But in Dr. Burleson we have a complete life, a peaceful sleep, with the rainbow of God's promise spanning it all, amidst the brightness of which is written, *We shall see him again.*

When we think of him *as he was*, in closest touch with everything that was good, lifting it up and helping it forward, we ask with anxious heart for the secret of such a life, and await with joy the coming of the book devoted to the thrilling narrative of a life so full and complete. For more than half a century he lived in closest fellowship with God, personating the character of the Lord Jesus Christ. In order to do this he walked as he thought Jesus must have walked; talked as he believed Jesus must have talked; thought as Jesus thought; acted in all things as Jesus acted;—in fact lost sight of himself in order to make his life Christ-like in every respect. Being thus "rich toward God" his life presented the paradox of being "sorrowful, yet always rejoicing," "poor, yet making many rich," "having nothing, yet possessing all things." Oh, the riches of such a life! It is true gold tried in the fire. Therefore to see him *as he is* we must behold him "clothed with white raiment."

Among his printed sermons is one from the text, "The path of the just is as a shining light, that shineth more and more unto the perfect day." With a master hand he paints the picture of christian life, letting in an occasional glimpse of the Glory world to cheer the pilgrim on his way, until in rapture he reaches the perfect day. He saw it then by faith. He is now enjoying that "perfect day" amidst the glories described in Revelations. No one could doubt the reality of his present bliss as we looked upon his face "asleep in Jesus," yet smiling as if Heaven's wand had gently touched the eyelids, closing them to the path of the just as the perfect day came in sight. So methinks,

"When we hear the music ringing
In the bright celestial dome;
When sweet angel voices singing,
Gladly bid us welcome home,"

We shall feel his dear arms twining
Fondly round us as before;
Hear his voice saying, Welcome!
This is the other shore!

Then with Heaven's light full upon him we can number the stars in his crown, "as one star differeth from another, so shall it be in glory," and know what *he is to be.*

Until then the stream of influence he put in motion must be our teacher. Dr. Burleson had few, if any, equals as a teacher upon the power of influence. In the providence of God the last sermon he ever preached was upon that subject. He had left home in answer to a summons from Horn Hill Baptist church to preach the ordination sermon of two Deacons on the second Sunday in April, 1901, and being anxious as was his habit through life to "give every flying moment something to keep in store" sent an appointment to Groesbeck, county seat of Limestone county, for Friday night, as he would leave the train at that point for Horn Hill, distant six miles in the country, where he was to preach Saturday night on Family Government and the ordination sermon on the following day. Notwithstanding it was Friday night in a county site, he had a goodly number to hear him. His well won fame as a preacher always drew for him large crowds. But as I write I can but think, if the citizenship of the town and county had known what God knew, that it would be the last sermon preached by his honored and loved servant on earth, there would not have been standing room. But, alas! his voice comes to me as of yore, "There are three things that return not: "The word spoken, the arrow sped, the opportunity lost."

As was his custom in the pulpit, he stood erect holding before him God's Word, handling it with such tenderness as a mother would handle her precious child, reading in that clear full voice which belonged peculiarly to himself, from John 21. As was of this custom too, he read with glasses in hand reading from memory more than from sight—because he knew the Book. Then reverently and tenderly he bowed and talked to God in prayer as a child pleading with his Father whom he loved and trusted. Then he announced his subject, "Influence," and preached an expository rather than a textual sermon; showing the power of his subject in life as well as its fruit bearing power after death. He painted with wonderful imagery the two lines of influence, good and bad, one of which is constantly flowing from every life. The bad he followed up until it finds its echo in the voice of the soul "being tormented in the flames" as it pleads "send one from the dead to my father's house, for I have five brethren there,

lest they also come to this place of torment." Then followed a picture of good influence, until his audience could see anew the prophecy of Daniel: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" amidst the splendors of which stands "the Lamb of God!"

Dr. Burleson is now enjoying the inflow of a long life of good influence—and the end is not yet. With deepest gratitude I thank God that I was brought under his influence. Thousands doubtless who may read this will say, Amen. We will not forget the couplet in his annual family letter:

> "'Tis greatly wise to talk with our past hours,
> And ask them what report they bore to Heaven,
> And how they might have borne more welcome news."

And when we change our citizenship in fact from earth to Heaven it will be welcome news to hear him say, "Home at last! All safe in our Father's House!"

Truly, "A good name is rather to be chosen than great riches."

SPEECH OF E. P. ALLDREDGE.

(REPRESENTING STUDENT BODY OF BAYLOR.)

For the eighth time during the present session death has come to Baylor University.

Enough to remind us that,

> "Leaves have their time to fall,
> And flowers to wither at the north wind's breath,
> And stars to set—but all,
> Thou hast all seasons for thine own, O Death."

How unexpected came the death of our teacher, our friend and brother Professor Tanner! The mystery of that death—so unforeseen, so untimely and so irreparable to the interests of Baylor University—is beyond the reach of finite minds. Grieved and disconsolate at the death of Professor Tanner, we were ill prepared for the shocking tragedy which carried away that splendid character, that noble teacher, Professor Schaus. But even this was not all. Only a few

days ago Miss Fletcher and Mr. Dotson, our fellow students were cut down as the flowers of the field. And now we have reached the depths. Our beloved and honored teacher, counselor, father in the ministry, hero of christian education in Texas, our venerable president emeritus, Doctor Rufus C. Burleson, is dead.

We longed to keep him with us. We prayed that his life might be spared until his last lingering glance should behold the campus of Baylor University crowned with magnificent buildings. But,

"We leaned on hope that was all in vain,
Till the terrible word at last,
Told our stricken hearts he was out of pain,
And his beautiful life had passed."

Rich in honors and ripe in years the "grand old man" has laid down his armor and gone home to God. Our grief is inexpressible. Our loss seems almost irretrievable. No more can we greet him as he visits the chapel exercises. No more will his dignified form grace our rostrum. No more can we hear his words of counsel or feel the touch of his tender hand, the vital spark which gleamed in his eye and coursed through his veins has been kissed away by the angels of God, and the restless, persistent activity, which characterized his life and gave to the Baptists of Texas so great an heritage, has at last ceased. He rests. His weary body sleeps and waits the resurrection, but his works, they follow him on to eternity.

Thank God! He was ours. His tireless energy, his studious habits, his self-control and masterful will were so many nuggets of gold which he graciously and unsparingly bestowed upon his students. And to those of us who heard his lectures to young ministers, how often did he appeal for holiness, prayer, the study of God's word, and blameless lives!

Hallowed be his memory! Never

"Fell the daylight's fading grimmer,
On a face so wan and white,
Brighter was his soul, while dimmer
Grew the shadows of the night.
And he died—and God was with him,
Could I ask and could he give,
Even now methinks I hear him
Whisper, "Live as I did live."

His patriotic zeal was always inspiring to his students. No duty of citizenship was overlooked by him. The world looked upon, as we looked upon him, to behold a man in the image of his God.

The intensity of his conviction, that he was anointed of God to deliver Texas from ignorance and sin, not only stirred his own great heart and moved him to sacrifice, but took possession of every student who came under his influence.

Shall we now surrender this conviction because he is gone? Far from it!

Let us rather remember how he loved Baylor University and how he loved us! As the child of his bosom, as the wife of his heart he loved Baylor University and christian education, and gave himself for them. Then, when he could do no more, when he could make no further sacrifice and lay upon his couch waiting for his summons to some, he asked to be permitted to look out upon Baylor and pray God's benedictions upon her future. He fought a good fight, he finished his course, he kept the faith. Well may we say of him in the words of Father Ryan:

"Never hand
Waved sword from stain as free,
Nor purer sword led braver band,
Nor braver bled for a brighter land,
Nor brighter land had cause so grand,
Nor a cause a chief like he."

May his mantle of love, of self-sacrifice, of devotion to the cause of christian education and of his heroic righteousness fall upon us, and may the Spirit of our God comfort and keep his bereaved companion and loved ones!

SPEECH OF MAYOR J. W. RIGGINS.

(REPRESENTING CITY OF WACO.)

A great man has fallen. This community bows with sorrowing hearts to the will of Him who doeth all things well, and places to-day a tribute upon the casket of Dr. Burleson, accompanying that tribute with sincere heartfelt grief as it never has a citizen in our city.

Dr. Burleson possessed peculiar traits of character. A great many men after a long, faithful, studied life of activity in one particular calling, no matter whether law, medicine or divinity, allow their minds to become prejudiced, warped and narrow into that particular department. This was not true of Dr. Burleson. Liberal in mind, public spirited in acts, his great mind comprehended the mental, commercial and moral developments, not alone in the community, but in all Texas.

In my position connected with the many enterprises in Waco, as well as in my present official capacity as the mayor of our city, I have received from Dr. Burleson letters and personal assurances of a deep interest in every enterprise, as well as the development, from a governmental standpoint of our city. These expressions have come unstinted, and unsought, as the outburst of a noble, God-born, broad spirit.

We learn many lessons from such a character: First, that in any calling a liberal, progressive, broad, patriotic platform can be lived upon and successfully carried out. Second, that a man can be true always to his Maker, and at the same time take an interest in the things which materially affect the progress, success and development in a commercial sense of his fellow-kind. Third, "One thing will I do," says Paul. That this one thing was the ministry and in this he succeeded, calling the collateral influences and bringing them into line into a philosophical unison to accomplish one great purpose.

The name of Dr. Burleson will be a monument, not of stone, marble, or granite, but in the memory of the citizens of Waco and of Texas and will lift its head from the memory of noble deeds from thousands of hearts and minds in Texas for cycles of time that shall roll by us until time shall be no more and we shall lash our memories and immortal spirits upon the shores of Eternity.

A great man has fallen, and Waco weeps to-day, but such a spirit must receive the welcome plaudits of Him who realizes all. "Well done, thou good and faithful servant."

SPEECH OF DR. O. H. COOPER.

(REPRESENTING BAYLOR FACULTY.)

"A great poet wrote on the death of a great statesman:

'Were a star quenched on high
For ages would its light
Traveling downward from the sky
Still shine on mortal sight.

'So when a great man dies,
For ages past our ken
The light he leaves behind him
Lies upon the paths of men.'

"Immortality in fame has always been a controlling influence in the hearts of the really great. God's call to genius is the service of humanity. In church and in state, in science and in art, in faithful service and in splendid achievement, the heroic soul serves in his day and generation.

"A long life of heroic striving, often crowned by success, often dimmed by defeat, but always in the blaze of publicity, revealed our beloved and venerable friend as a grand man of lofty and noble soul. Such genius as his is a high trust to be used under God's guidance for the blessing of humanity. Men in all parts of our country to-day who give their lives to the advancement of truth and righteousness reverently accord to him a high place among the few immortal names that are not born to die.

"I have sometimes thought as I looked upon his majestic and age-bent figure, when a rare smile illuminated his patriarchial face, that the light shining there was higher and holier than shone on Alpine heights, for it was reflected from the throne of God. It has always been an inspiration to me to meet and listen to Dr. Burleson. When I met him first twentyfive years ago, before the heavy hand of advancing years had been laid upon, I said to my mother, "There is a builder of institutions. He belongs with Woolsey and Hopkins and Wayland, the men whose lengthened shadows are Brown, Williams and Yale." Our personal relations have always been cordial and tender. Especially has this been so since I have been called

to assume the duties of president of Baylor University. He has honored me with fullest confidence and he has always been ready to aid with his wise counsel. Baylor University was enshrined in his inmost soul, second only in his affections to our Divine Master.

"I shall never forget his last words to me uttered in the presence of his beloved wife and daughter in that now sacred chamber from whence he looked for the last time on his dear old Baylor and his soul passed to our Father's bosom. These words are a benediction—I little thought they were also a farewell: 'God bless you and yours,' he said, and added, after a pause made necessary by a difficulty in utterance, 'especially the little baby girl.'

"With tender reverence shall we cherish his memory. Generation will follow generation in the University he loved so well and each student will be taught to remember and honor his name."

SPEECH OF W. B. DENSON.

(REPRESENTING BAYLOR TRUSTEES.)

This vast assembly has gathered here to pay its last tribute of respect to a great citizen. It is indeed fitting that not only Waco, but all Texas should mourn the loss of this Christian educator and true patriot. Fifty years of arduous labor in Texas have made him pre-eminent among her proudest and most useful sons. And, looking backward over this eventful period of Texas history, we pause in silent admiration of his splendid achievements. To make great and good men and women was the ambition of his life.

Coming to Texas in the dawn of his young manhood, he landed at Galveston, and, wandering down to the seashore, knelt upon the beach, where he heard God in the murmuring sea, and prayed Him to give him Texas for Christ. Who that has watched the career of this wonderful man from the time he first raised his clarion voice in the wilderness of Texas to the day he laid down his armor, as he preached from the Sabine to the Rio Grande, as he baptized men by the score

every year, as he marshalled and led the Baptist hosts from victory to victory, as for fifty years he educated large numbers of young preachers, who took up the shibboleth of conquest and carried it forward, who sent out to the state yearly large numbers of young men equipped for the highest duties of life, will not see in all this the answer of his prayer and the fulfillment of high destiny? When I saw Dr. Burleson bury General Sam Houston in baptism the question suggested itself to my mind—Which is the greater leader, he who leads embattled hosts to victory and death, or he who leads the chieftain and his army to God?

This great pioneer preacher, this indefatigable Christian educator, this great citizen, this friend of mankind, this noblest Roman of them all, has finished his course, laid down his glittering armor, and rests from his labors. He has gone to the Christian's reward. When on yesterday the telegraph wires carried the sad news of his death all over our land, the thousands whose lives he had blessed paused in the mad race of life, and with bowed heads declared it was a great loss. Fifty years of usefulness, of high endeavor, of wonderful achievement crowded upon our vision and passed in review before us. And here, my friends, we have met to do honor to this lifeless body—once the life temple of the old warrior. Here he lies, cold in death, with splendid honors and beauty clustering thick about him. I was proud to be called his friend, and prized his love and confidence, which for nearly fifty years he gave me. As Mark Antony said of Caesar, "He was my friend, faithful and just to me." Words beggar expression of how we all love and honor him; and to-day, in this supreme hour, we bring to him the loyalty of true hearts, and lay upon his bier immortelles, symbols of our fadeless love and his immortality. His name must be written upon every page of Texas progress for the past fifty years. At every mile post in his long life journey there are recorded deeds of mercy, of humanity, of unselfish sacrifice and the loftiest devotion to duty. He has had part in shaping the characters and destiny of thousands of the most useful men and women of our great state. Matchless in his energies and courage, he halted at no obstacles in his grand forward movement in behalf of Christian education. Baylor Uni-

versity stands the imperishable monument to his life work. The forces he set in motion through that institution will only be revealed to us in the great unfoldings of eternity.

But his work is finished. The Master has called to the old hero and said: "It is enough; come up higher." His spirit has gone to meet on the blissful shore a great host whom he led to God. We stand to-day with uncovered heads around his open grave, and lay to rest the lifeless body of this veteran Christian soldier. Around him here are gray-haired veterans, distinguished in the highest callings of life, whose education was the work of his hands. They will all miss him. Texas will miss him. The educators of America will miss him. His foot-prints will remain with Texas as long as the flowers bloom and the grass grows upon her prairies. He has gone to the brightest joys heaven can give. He will wear the jeweled crown, and heaven will ring out, "He loved his fellowmen."

I am directed by the Board of Trustees of Baylor University to present here and now the following resolutions, as expressing their appreciation of his long and faithful labors and the deep sense of the great loss we have sustained in the death of Dr. Burleson.

RESOLUTIONS OF BAYLOR TRUSTEES.

Dr. Rufus C. Burleson, President Emeritus of Baylor University, is dead. In his own home, surrounded by kindred and friends, he quietly passed away at 3 a. m., May 14th, 1901, having reached the advanced age of seventy-seven (77) years, nine (9) months and seven (7) days.

When a father in Israel passes away—when a personage in religious history and denominational life is called from the activities of earthly labor to heavenly rest—it is becoming that some suitable historic record of the occasion voice the appreciation of surviving friends and co-laborers, attest the value of his life, and memorialize posterity to lay to heart the characteristics which made that life valuable.

An outline of the salient events of a finished life properly introduces a statement of its most profitable lessons:

Rufus C. Burleson, D. D., LL. D., son of Jonathan Burleson, was born near Decatur, in Morgan County, Alabama, August 7th, 1823. He professed conversion on the 21st of April, 1839, and was baptized the following Sunday by Rev. William Henry Holcombe. Oftentimes in early life he referred to the dimness and smallness of his first hope in Christ, and the spiritual struggles with doubt, before his hope was fully confirmed and his faith assured, thus making his own experience contribute to the consolation and encouragement of timid and hesitating saints.

Quite early in life his ambition was to attain to eminence in law and statesmanship. But in 1840, while a student in Nashville University, he was seized with a mastering conviction to become a preacher of the Gospel. Yielding to this conviction, he was licensed to preach December 12th, 1840, by the First Baptist Church of Nashville, then under the pastoral care of the famous Dr. R. B. C. Howell. Thus, at the early age of seventeen years, he began his public ministry, while still prosecuting his collegiate studies.

On June 8th, 1845, he was set apart to the full work of the Gospel ministry by the Baptist Church in Starksville, Miss. Two years later he was graduated from the Western Baptist Literary and Theological Institute, Covington, Ky. Before his graduation he settled in his own heart once for all, the field of his life-work, writing on the wall of his room the date and the purpose: "April 21st, 1847. This day I have consecrated my life to Texas." The heroic struggle for Texan independence, in which his own kinsman, General Edward Burleson, and his friend, General Sam Houston, bore such an eventful part, with the thrilling tragedies of the Alamo and Goliad, was well calculated to suggest and foster this purpose. Pursuant to this purpose, in 1848, he accepted the appointment of the Southern Baptist Convention as missionary to Texas, and the same year he was elected pastor of the First Baptist Church at Houston to succeed William M. Tryon, a preceding missionary, who had died of yellow fever.

From this date, 1848, his life has been a part of the history of Texas, and a still larger part of the history of the Baptist denomination in Texas. This very year was organ-

ized the State Baptist Convention, which as a merged and constituent part, survives in the present Baptist General Convention of Texas. For years Dr. Burleson held high official position in this state body of Baptists.

After a pastorate of three and a half years at Houston, Dr. Burleson was called, June, 1851, to the presidency of Baylor University, at Independence, whose foundations had been laid in 1845. This presidency lasted ten years. In 1861 he became president of Waco University. In 1868 he assisted in the formation of the Baptist General Association, and he was easily the chief personage in this body from its organization until 1886, when, by consolidation with the State Convention, it became merged into the present Baptist General Convention of Texas. An important part of this consolidation was the merging of the schools into the present Baylor University at Waco, Texas, of which Dr. Burleson became president.

In June, 1897, Dr. Burleson then being seventy-four years old, was elected President Emeritus, on full pay. Thus for forty-six years he was the active head of Texas Baptist institutions of learning. In this time he came in direct school touch with nearly ten thousand of the Baptist boys and girls of Texas, many of whom became distinguished in public life, and thousands of whom, now in widely scattered homes, bear the impress of his influence.

In this long formative period of a new state there were many sharp controversies and denominational troubles, many raw experiments in denominational activity, many conflicting policies and measures advocated on which good men honestly and widely differed. It is unbecoming to this solemn hour to advert, by way of praise or blame, to the part borne by any man; but we may well pause at this earthly terminus of an eventful and influential life to inquire what things of the past are most worthy of preservation in memory, and what characteristics of the great and good man who is gone need to be uplifted before the eyes of the young people of Texas.

1. *Decision.* From early youth he was always able to make up his mind and determine clearly and positively his own attitude towards any policy or measure. He never

wasted his life in painful and prolonged perplexity at the forks of any road. He decided—one way or the other. Perhaps wrong sometimes, but at least you could always place him, being not in doubt himself, nor leaving others in doubt as to his whereabouts.

2. *Fixedness of purpose—after decision.* He was not a reed, shaken by the wind. It was a favorite exortation with him: "Have one great life purpose." Few of the boys of to-day have clearness of vision to determine a life-work, and then patient persistence to follow a single purpose for half a century.

3. *Courage.* However much men might differ about some traits of Dr. Burleson, no man ever questioned his courage.

4. *Temperance.* Quite early he determined to subordinate his body to the purposes of his mind. This involved abstinence from many things deemed pleasurable by young people. Moreover, it called for a positive power of high order, the regulation of life by fixed habits of sleeping, eating, drinking and exercise. The self-prescribed regimen was rigidly followed through life.

5. *Timely attention to social amenities.* No matter how great his pressure of work, he would force himself, if need be, to observe the requirements of duty towards strangers, the sick or the afflicted.

Had his life been devoted exclusively to pulpit ministrations he would have been recognized in history as one of the greatest preachers of the age. As it was, thousands were converted under his ministry. While pastor at Houston he baptized Mrs. Dickinson, the celebrated "Heroine of the Alamo," and while pastor at Independence he baptised General Sam Houston.

But, as he devoted his life to Christian education, his fame must rest on his success or failure in this work. He was a profound student of human nature. He studied men more than books.

The characteristics hereinbefore set forth forecast the power of leadership and administration. To great executive ability must be added the power to awaken dormant minds—to stir up ambition and to incite to great achievements. No

other man in Texas history has awakened sleeping youth in more homes than Dr. Burleson. In the woods, on the farms, in the prairies, he found them somehow and kindled a quenchless fire in their hearts.

Even more than this power he possessed, for however faulty his curriculum, however inadequate his buildings, however scant the apparatus, however impecunious the material resources, he did, though making bricks without straw, manage somehow to turn out successful men and women, who took high and honorable and useful places in life. So that the building stood the test of time and change, whatever faults and weaknesses characterized the rude scaffolding in its construction. If it be said such means and methods and resources would be futile now—then be it so. They served in his time, and none other were available then.

Yet again, he not only believed in Christian education, but he meant the education to be Christian. To his everlasting credit, be it said, he never allowed his school to drift away from truly Christian moorings to be swept off on the Godless current of mere scholasticism. This tendency of endowed schools to sacrifice religion to mere attainments is everywhere apparent. Still more, in an age when schools and scholars counted it a mark of liberality and broadness to be, or appear, semi-infidel in teachings, Dr. Burleson never swerved a hair's breadth from that old-time simplicity of faith which has ever been not only the true orthodoxy, but the very power of God.

Well may we say of him: He was a patriot. He loved Texas. He lived and died for Texas. He loved purity of domestic life and the sanctity of the home. He was not a man of greed. Covetousness never ruled his soul. These are some of the things which made him great. These are the things to remember, now that he is gone. These are the great lessons of his life to hold up before our children. Therefore, be it resolved:

1. That this report be spread as a permanent record on our minutes.

2. That a copy be furnished to the family and the press,

3. That the Treasurer be instructed to pay now to Mrs. Burleson the apportionment due her husband for the balance

of this scholastic year, and that we now vote her an apportionment of six hundred dollars ($600.00) for the next scholastic year.

W. B. DENSON,
O. I. HALBERT,
J. T. BATTLE.

SPEECH OF W. S. BAKER.

(REPRESENTING OLD STUDENTS.)

The lateness of the hour and the few minutes given me to speak over this dead, silences much that I deeply feel; but if I had unlimited time I could not do him justice. I have known him from my earliest recollection. I lived under his roof. My boyhood was guarded by his prayers and encouraged by his example. He was benevolent and benificent. Numbers know of his free maintenance and education of our poor young men. Every walk in the life of Texas attests this. He was a philanthropist. He stinted himself and family to serve his fellow-man. He lived a life of unselfishness. He died a poor man.

He was not a financier, but he builded untold wealth for others, for Waco. He was not a jurist, but his boys, as he called them, graced the highest courts in the land. He was not a soldier, but his boys unsheathed the bravest sword in the land. He was not a statesman, but his boys are foremost in the forums of the land.

He arose above all these. He was a patriot. Education was his fulcrum. He tutored our youth that they might serve our country and see our God.

Oh! how he loved Baylor University. It was his handiwork. It was his dream by day and by night. Near unto half a century his tall, slender, bended form watched over it as tenderly as the mother over her babe, and in his last moments, when all hope of this life had gone, among his parting words he said: "Lift me up so that I can see Baylor."

It was the last object his eyes rested upon beyond the confines of his sick room. He died at peace with the world

in the sight of God, Baylor, and that devoted wife who seconded his exertions in the cause in which he triumphed.

Words are too feeble to extol the man who buried in holy baptism the immortal Sam Houston and the Heroine of the Alamo. He needs no eulogy. His monument has been erected—it is Baylor University. His name has been chiseled upon the hearts of his countrymen.

Bear him away to Oakwood, where rests the remains of the great Richard Coke, the gallant Ross, the courtly Harrisons and hosts of other brave pioneers, who have already met him on the other shore. Such men were not born "to rot, thurst foully in the earth to be forgot."

I see in the near future all that the lamented Coke once predicted, the statue of Rufus C. Burleson standing on Baylor's campus.

RESOLUTIONS OF BAYLOR FACULTY.

Dr. Rufus C. Burleson, the pioneer educator of Texas, the great preacher, the Christian patriot and citizen, has gone to rest.

After several weeks' illness, surrounded by his family and friends, he peacefully breathed his last at 3 a. m. Tuesday, May 14, 1901. In his death there passed from our midst an historic character, whose work for education and religion in Texas has been significant and powerful for good. Dr. R. C. Burleson was born near Decatur, Alabama, August 7, 1823. He was of noble family and numbered among his relatives some of the ablest soldiers, statesmen, preachers and patriots of the South. He received his literary education in Nashville University. He took his theological course under the great Dr. E. G. Robinson, at Covington, Kentucky, and also did additional study in Cincinnati, Ohio.

Before leaving the Theological Seminary he dedicated his life to Texas, and in 1848, under appointment of the Home Mission Board of the Southern Baptist Convention, he came to this state and for three years successfully filled the pastorate at Houston. In 1851 he was elected president of Baylor University at Independence, Texas, where he con-

tinued for ten years. He and his faculty then came to Waco and established Waco University. It became a strong school, and in 1886 the two institutions just mentioned were united by the Baptist denomination and located at Waco, giving us our present Baylor University. Dr. Burleson was continued as president of the consolidated school. From the time of his first election in 1851 he served actively as president for forty-six years. He was officially connected with the university as President Emeritus to the close of his life.

In view of his splendid efforts for Christian education, put forth during long years of heroic struggle, often under circumstances of the greatest discouragement, for his tireless devotion to the high ideals of true morality and for his undying faith in God, the present faculty of Baylor University do express their highest appreciation. These noble traits in his grand character held together the educational forces of Texas Baptists and gave to the state of his adoption a heritage more precious than gold. He was without doubt the greatest single factor that operated in all the earlier years of the institution for securing the final and permanent success of Baylor University.

He was the pioneer of co-education in the South. As agent of the Peabody fund in Texas, under Dr. Barnas Sears, he did valuable work for our state system of public schools. He was instrumental in the founding by the state of the Sam Houston Normal Institute. He was the chief promoter and organizer of the Texas State Teachers' Association.

We regard Dr. Burleson as a Godsent man. For more than half a century he has been a pathfinder, a foundation builder, a master workman, whose labors have reached and blessed every section of Texas. His students not only fill numerous positions in the humbler walks of life, but they are leading bankers, prominent lawyers, successful physicians, cattle kings and merchant princes. His students wear the judicial ermine, they preside over our leading state institutions of learning; their voices are heard in the legislative halls of our state and of our nation; they have occupied the governor's chair, and as teachers, preachers and missionaries they have carried his noble lessons around the globe. The ladies whom he has educated are among the grandest women

of earth, and are now exerting a wide influence for good in their homes, in society and in the church.

Few teachers of modern times can lay claim to more splendid results in awakening young men and women to lives of nobleness and usefulness than were attained by Dr. Burleson. Measured by the unerring test of success he will compare favorably with the great men of any age or country.

In his long and useful life, by his loyalty to truth, his prayerful Christian work, and by his great educational achievements, he has erected for himself a monument that mocks the regal splendor of perennial brass, a shaft more beautiful and enduring than Parian marble, whose summit pierces the very skies.

As an eloquent and able preacher his clarion voice has proclaimed the gospel of Jesus to tens of thousands. During all the busy years of his educational activity he preached regularly, and few men have been more successful in the ministry than he was.

In view of his great work for Baylor University, his wonderful success as an educator, and his glorious labors as a Christian minister, be it resolved by the faculty of Baylor University:

1. That we thank God that so good and so great a man has been permitted to live among us so long, and that we have the privilege of enjoying the precious heritage of his labors.

2. That we recognize fully the debt of gratitude we owe to his memory and great life-work in planting the foundations of this school on the solid basis of prayer and Christian watchfulness.

3. That we pledge our efforts to perpetuating the great principles of Christian education to which he devoted his whole life.

4. That to the noble Christian lady who has been his life companion since 1853, and who has aided so much in making his life a grand success, we tender our profound condolence in this hour of her grief and loneliness.

5. That to all his family and loved ones we extend sympathy, and assure them that we, too, are bereaved by the

death of him whom we regarded almost as tenderly as a father. His memory will ever be dear to our hearts.

6. That copies of these resolutions be spread upon our records, furnished to the family, and given to the university, city and state papers for publication.

Adopted by the Faculty of Baylor University at Waco, Texas, Wednesday morning, May 15, 1901.

ADDRESS OF DR. O. I. HALBERT.

(HOME LIFE OF DR. BURLESON.)

We stand with uncovered heads and reverent hearts around the bier of our most honored and beloved friend. Of him may be truthfully said: He was a great teacher; an eloquent preacher; a patriotic citizen; a true friend; and among the very best fathers and husbands, that it has ever been my good fortune to know.

I shall never forget when in the fall of 1869, a timid, bashful, country boy, I entered Waco University and for the first time felt the thrill of enthusiasm with which he always inspired every student's heart.

I do not believe that Dr. Burleson ever had an equal in his power to inspire a burning ambition in the hearts of his students, for knowledge, and to do and be something. Not only did he inspire this ambition but by his friendly interest and great mastery of resources he opened up the way for a great number of young men, and young women to gratify this ambition. The ten thousand students that he has educated will all give him this merited praise. He was an eloquent preacher.

I have seen the First Baptist Church crowded to overflowing, held spell bound as he "reasoned of righteousness, temperance and judgment to come," I have seen many a hard sinner, Felix-like "tremble;" and many, very many have I seen go forward and grasp his hand asking interest in his prayers and promising to try and lead better lives.

He was a patriotic citizen. His students were so indoctrinated with patriotism that they were among the very first

to join the army in the late war with Spain. All that knew the Doctor know how he showed his love of country by precept, by example and by every other way possible. "Dulce et decorum pro patria mori, dulce et decorum pro patria vivere," was his motto.

A truer friend no young man ever had. His friendship was lasting. Once a friend always a friend. He followed them with a father's eye through all the vicissitudes of life, weeping with them in their disappointments and rejoicing with them in their triumphs. Many a friend owes largely his success to the influence of his ever vigilant friendship.

No old student ever offered for office that he did not find a way to help him, whether it be for Constable or Governor of the state or Senator of the United States.

No old student (the name of friend and student were synonymous with him) ever wanted a client in law or a patient in medicine that he did not think it was worth his while to aid such a student in getting it.

No old students whether men or women ever wanted helpmates, that Dr. Burleson did not help them, even to the tying of the knot.

But what shall I say of his home life? I shall speak that which I do know, for I was his family physician for over twenty years. Dr. Burleson loved his home and all that pertained to home.

Perhaps one of the most admirable traits of his character was his consideration of elderly people, and this practice was most admirably set forth in his tender, considerate and defferential treatment of that elderly lady (Mrs. Jenkins) who made his home her home for over a quarter of a century and till her death in 1896. During these twenty-five years, it is said that he never even for one time failed to treat her as defferentially and considerately as he would if she had been his own mother. Busy as he always was, he would take time to select from the many newspapers such articles as he thought she would enjoy, and go in person of a morning and read them with her or to her. If she were sick or lonely or dispirited he was always ready to go for the doctor, to encourage her or cheer her up in any way possible. In a few words his treat-

ment of Mrs. Jenkins was as near perfect as it could be, and it could not have been improved on by any one.

He was ever thoughtful, tender and considerate of his children. No man ever loved his children more than he; and this tender affection was as great towards his grandchildren as to his own. He was never too busy in his study to welcome in any little one of the family and speak a word of cheer.

He was never in too great a rush at mealtime to take a few minutes to tell some thrilling incident or anecdote to point a moral or aid the digestion by a good laugh or pleasant mood. His children have a great heritage in the memory of such a father.

But, perhaps, the strongest part of his nature was his love for his wife. This love had grown and developed for forty-seven years, until it was the consuming part of his nature. She was indispensable to his very existence. When she was sick, "we are all sick," were his own words.

One of his last expressions and one that expressed his sentiments towards her, as he lived for nearly half of a century, was when asked about the disposition of his worldly effects, he said, "I want Mrs. Burleson to be supreme." She was supreme in his heart's affection, supreme in his ideal of womanhood, supreme in his ideal of motherhood, supreme in his ideal of wifehood and supreme in all that he honored and loved in this world.

DR BURLESON AS A MODEL FOR TEXAS YOUTHS.

(CONTRIBUTED BY W. B. DENSON.)

Every ambitious youth has some ideal to which he aspires, and whose characteristics he would emulate. He sees in some heroic mould the model after which he would frame his life and fashion his greatness and usefulness. The highest peaks to which ambition would climb sees there shining out against his sky some splendid hero who has risen above his fellows and stands, the admiration of those upon the plains below.

Dr. Burleson's life and character present to Texas youths a model without blemish, chiselled by an artist whose model

was the very Son of God, who saw the lines of beauty and symmetry with clear vision and bold conception, and presented a well rounded manhood, worthy the admiration of all men. Dr. Burleson was born and reared of wealthy parents. He enjoyed the benefits of a thorough education. When he reached his majority he was well equipped for the lucrative professions and business callings of his country. But he turned his back to the siren appeals to his wordly ambition and gave his mighty genius and energies to the work of his Master. Friends pointed him to distinction and wealth in the legal profession, and contrasted it with the poverty and struggle of the ministry. But, with unfaltering faith and courage, with a devotion which laid his all at the feet of God, he mounted the chariot of a great purpose and moved forward. He left the refinement and ease of life in the older states, the endearments of family and friends, and came to Texas, where an almost untrodden field invited him to privations and struggles, as well as to conquest and usefulness. The daring enterprise which had moved men to these new, western wilds pointed them to fortune and lands rather than duty to God and obligations to their fellowmen. Houses of worship were few; Christian people were scarce and indifferent. But the young preacher had counted upon just these things. As John the Baptist, with a flaming sword, crying in the wilderness, "Prepare ye the way of the Lord; make His paths straight," so this invincible man mounted the rostrum of this new civilization and unfolded the banner of his great Captain. His people were without organization; the few Baptist churches in Texas were far apart and weak indeed. But the triumphant success of his church and people, as shown to-day, tell us how well the foundation was laid is those early days for crowning success. As a minister he was sound in doctrine, eloquent, soul-stirring and persuasive. Bold and courageous in his work, he lost no opportunity for progressive policy, and defied opposition wherever it crossed his path. His keen black eye, his jet black hair, his tall, commanding figure, his dignified and lofty mien, gave him a presence upon the stage which attracted all men to him. He soon became known as the John Knox preacher of this new land. A very few years

after Dr. Burleson came to Texas the finger of duty and destiny pointed him to a broader field of usefulness. Baylor University was a Baptist denominational school, located at Independence. About the year 1851 he was called to the presidency of that institution. Young, brilliant and thoroughly educated, he counted the difficulties which had driven his predecessor from his post as of small moment. With courage invincible, he took the helm of this institution of Christian education, and added the role of Educator to that of the Preacher. His splendid executive ability and bold leadership here found opportunity for the highest development. His courage and faith inspired the friends of the university to supreme effort, and it soon moved forward with imperial tread. Its president was not only the leading spirit in his religious denomination in Texas, but he soon became the personal friend and domestic counsellor of thousands. I remember well the first visit he made to our home in Eastern Texas in January of 1854. His gracious and tender bearing, his warm sympathy for boys, drew me quickly to him; and, when he mounted his horse and rode away, my mother and I watched him with keen interest until he disappeared far down the road. He had, in his short visit to our home, made two friends, whose admiration and affection for him were fadeless and undying. His magnificent executive ability, which made him master of the situation as president, and his keen perception of human nature, which gave him the key to all our characters and bent us to his will, made possible his loftiest ambition for the university.

As a great educator and disciplinarian he not only attracted to him the people of our own state, but his rare powers of discipline gave him a national reputation. When the question of hazing became a national one, when all the other presidents balked in their undertaking to suppress it, having heard that Dr. Burleson had never had a case of hazing in the university, they invited him to address them collectively upon hazing. This invitation he accepted, and delivered his address before a large body of college presidents, I think, at St. Paul, Minn.

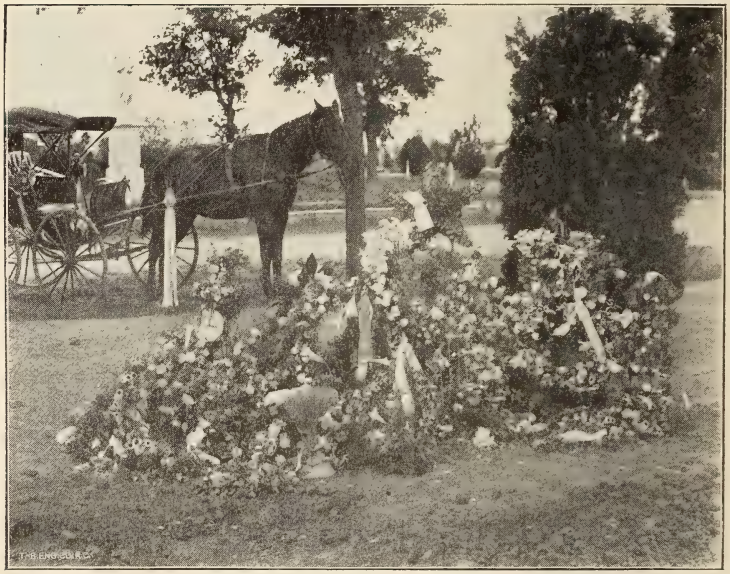
His history as a preacher is full of eventful interest and glorious success. In his early career, when full of mag-

netism and fire, at times he moved his audiences with such mighty power that men and women by scores rushed to the inquirer's seat, and cried out, "What must I do to be saved?" He seemed to have wonderful power with God. To him as a preacher we gave love and admiration not common among men. He was the ideal preacher, and as he thundered in the ears of his hearers the love of God, which passeth understanding, he told them, too, of the wrath of an outraged and offended God. I remember to have heard him preach a sermon upon the Judgment, about 1855, the most wonderful I ever heard, and its terrors are with me yet. The little school house in the neighborhood of the poor was as good a place to him for preaching as the finest city church. His great overruling purpose was to move forward the standard of his great captain. He was a patriot of high order. He loved his country; especially did he love Texas. He loved her history as few men did; and it was with him a supreme pleasure to recount the heroic deeds of her sons, when "knighthood's flower" was upon her. He saw with prophetic ken the coming greatness of Texas, and bade his students prepare for the handling of mighty issues. He held up before us Rome's noblest and purest men in the days of her proudest history. He portrayed the splendid characters of our early fathers and statesmen, and bade us emulate their examples. He took position upon one side or the other of every important public question, and gave his convictions uncompromising support. "Dulce est pro patria mori" was a favorite quotation with him. He was tenacious, unwavering, inflexible in purpose, and though all the world was against him, if he believed he was right he could not be moved. His friendships were warm, generous, confiding and lasting. He drew his friends to him with "hooks of steel," and his name is to-day a household word in thousands of homes in Texas. May it remain fadeless as the stars, and his memory be cherished for the good he has done.

Thus, as minister, educator, citizen, and friend, Dr. Burleson presents to the youth of this land a model almost without parallel. The young minister finds in him the elements of beautiful and splendid success, an ideal of God's greatest workmanship and his blessings for faithful service.

The educator finds in him an ideal which draws him from disappointment, lethargy, ignorance and vice to the loftiest pinnacles of ambition and virtue. The citizen sees in him an ideal which makes the highest type of heroes, patriots and statesmen. Of such material Gideon chose the three hundred to rout a great army.

While water runs and grass grows upon the prairies he loved so much, may his name and the good he has done be held in remembrance by a grateful people.



DR. BURLESON'S GRAVE THE MORNING AFTER THE FUNERAL, WITH HIS HORSE AND PHAETON.

PART III.

CHAPEL TALKS

BY

DR. BURLESON.

CHAPEL TALKS.

BY DR. R. C. BURLESON.

INTRODUCTORY NOTE.

The following "Chapel Talks" of Dr. Burleson are here reproduced with mingled feelings of hope and fear; hope that their power may be blessed again, fear lest cold type may wrong his memory.

They will cause the strings to vibrate faster in the hearts of thousands of his old students who will be carried back to brighter days, hearing again the words that once stirred them to nobler aims and loftier ambitions.

They will bring a flush of joy and pride to hundreds who will recall the very occasion and the very lesson that turned them from the downward path and pointed them to the better way.

These "Chapel Talks" will cause a blush to mantle the cheeks of some, whose golden opportunities were allowed to pass unheeded.

We fear the cold type, without the spirit, which can never again be instilled into them, except as a beautiful vision in memory's dream, may wrong the dead.

No one can ever fully appreciate these "Chapel Talks" without having heard them from the speaker's lips. The occasion, the urgent need of the lesson, the pointed and direct application, the tenderness, the earnestness, the great, loving heart that was thrown into them—all were necessary to give to these lessons their power, whose influence to the full extent, eternity alone can disclose.

But the Life Work of Dr. Burleson would not be complete without them. We give the few which follow, praying

that the same God, who so richly blessed them in the past, may use them to stir noble impulses in the hearts of those who may have shown themselves deaf to every former call.

If but one boy or girl shall catch a spark of inspiration from these "dead forms" it may be said as of old: "He being dead yet speaketh."

—*Editor.*

OUR YOUNG PEOPLE—THEIR DUTIES AND PERILS.

I have spent fifty years in the school room, three in Mississippi and forty-seven in Baylor University, and have instructed over 8,500 young people; therefore young people are a part of myself. I think of them and pray for them by day and often dream of them by night. Their happiness fills me with joy, and their sorrows fill my eyes with tears.

I feel constrained to warn them of some of the great duties and perils that beset their pathway. Remember, first, that this is "The age of the young people." There never was an age when there were so many societies organized and so many books written for young people. The Y. M. C. A., the B. Y. P. U., the Epworth League, the Christian Endeavor, and Bible schools, and Christian colleges especially for the young, are girdling this planet with light and love, while good books cover the land and are borne on every ocean. Providence intends by all these agencies for our young people to prepare themselves for grander duties and destinies than the world ever knew, and they should be fully armed and equipped for their part in the world's great drama.

For it is also a solemn fact that Satan, the great enemy of mankind, knowing the vast power and future influence of young people, is devising a thousand snares to capture them and make them his dupes and slaves.

For, while God's people are establishing Y. M. C. A.'s, B. Y. P. U.'s, Epworth Leagues and Christian Endeavors in every town and city, Satan is establishing gambling houses and other houses of crime, and race grounds. He skillfully adjusts whisky shops and regular gambling houses for his older

victims, but he is diligently preparing for our young people euchre parties, wine suppers (often in elegant parlors), with dancing and waltzing, and Sunday excursions.

One of the fatal delusions of the devil is blending pleasure and amusements with sin, and thus concealing the deadly, downward tendency of his amusement, till his young victims plunge into the vortex of ruin.

I therefore implore all young people to shun whisky shops, gambling houses, race grounds, as you would the sting of the scorpion or the bite of the adder. And every family should strictly quarantine against euchre parties, dancing and waltzing, as against yellow fever or smallpox.

But if all Christian parents and patriots would provide at home joyful, innocent amusements for our young people, and spare no pains or money to make home the sweetest, happiest and dearest spot of earth, then Satan's fatal amusements, the bar-room, gambling table, euchre and wine parties, would lose their fascination.

One special delusion of Satan in destroying homes is the same he used to deceive Eve and expel her from Paradise, Satan accomplished this by assuring Eve that if she would disobey God and eat the forbidden fruit she would become as a God. And now he tells her daughters that if they will disobey God and forsake their heaven-appointed mission as angels of the home and queens of the heart and quit caring for the helpless little ones, and become politicians and preachers and doctors, they will become "lords of creation." It is this terrible delusion that has converted home into a scene of strife and blood, and even murder, and has driven the children into the streets.

Next to happy homes, I would implore all young people to seek good associates and good books, and also to select grand mottoes that shall be as guiding stars along the path of life. I praise God that he enabled me in early life to select mottoes which have guided me through life.

My earliest great motto was: "Never do anything, never tell anything, never hear anything, never read anything, that I would blush to tell my mother." Second motto: "Thou, God, seest me." Third, "Have one grand life pur-

pose. And to that life purpose, bend all the energies of my being."

MOSES.

THE GRAND MODEL OF PREPARATION FOR LIFE'S DUTIES.

In previous talks we saw the fearful mistake of Ahimaaz; running as a courier, before he got his message ready. And notwithstanding his great zeal and energy in outrunning Cushi and all competitors who waited to get ready, he was commanded to stand aside as a disgraceful failure. We wish, in our present talk to the young, to give an example of Moses, who spent long years of toil and sacrifice in getting ready, and who made a grander success than any man who ever lived on earth. Moses, like nearly all great men, was born and educated in the school of adversity. He was born during the reign of the bloody Pharaoh, who, from jealousy of the wonderful increase and prosperity of the children of Israel, commanded every male child to be killed or thrown into the river Nile to be eaten by alligators. When Moses was born, his mother (like all mothers) beholding his exceeding great beauty, hid him three months, but finding she could conceal him no longer, but would bring ruin on her beautiful boy and herself, and whole family, she resolved to commit her precious jewel to the providence of God. And making "an ark of bullrushes daubing it with slime and with pitch," she then put the child therein (laden with a mother's tears and prayers) and placed it in the flags by the river's brink. His little sister Miriam stood weeping afar off to see what would become of her little brother. By the ever watchful providence of God, at this time Pharaoh's daughter, with her maidens, came down to the river to bathe, and seeing an ark among the flags she sent one of her maidens to bring it to her, and when she opened it the child wept. This touched her woman's heart, and she said: "This is one of the Hebrew children, and I will adopt it as my son." And his little sister Miriam drew near and said: "Shall I call one of the Hebrew mothers to nurse him for you?" And Pharaoh's

daughter said: "Go." She went and called the child's mother, and Pharaoh's daughter said: "Take this child and raise it up for me and I will give thee wages." The rejoicing mother took the child and nursed him and educated him till he was fourteen years old, and brought him to Pharaoh's daughter, and she adopted him as her son, to become the king of Egypt. Here we see the first grand step in the true education and preparation of every child for the battle of life which is at a mother's knee and from a mother's lips. The education of Moses would have been a failure if it had not been for his angel mother. I am always sad to see young children sent away from home to be educated. All the universities of the world cannot give children the training their mothers can.

Moses had this first grand step well laid and he was prepared for the royal college of Egypt to be trained in all the learning of the Egyptians, then the most celebrated nation on earth. And the Bible tells us: "Moses was learned in all the wisdom of Egypt, and was mighty in words and deeds." And the deeds and exploits of Moses as a general of the Egyptian army form one of the brightest chapters in Egyptian history. Moses remained in the palace of Pharaoh till he was forty years old and studied profoundly the spirit, strength and power of the king and his people. From the glorious lessons his mother taught him "he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And while visiting his people and endeavoring to protect a Jew from the unjust and bloody treatment of an Egyptian he was forced to kill the Egyptian. Knowing his life would be sought, he went away into the land of Midian and sought refuge amid the mountains of Nebo and Sinai and found a home in the family of Jethro, a learned priest of Midian, and married his queenly daughter. There, amid the majestic hills and beautiful valleys of Midian, he spent forty years studying and mastering all the great problems of human duty, happiness and government. He often stood alone on the lofty summit of Mount Sinai, Mount Nebo and Mount Pisgah, communing with God and nature, and studying profoundly the great problem of human government and destiny. When fully prepared, by forty years' study in the wilderness,

being then eighty years old, God appeared to him in the burning bush and gave him his great commision, the grandest, perchance, ever given to man or angel. That mission was to go back to the palace of the bloody Pharoah and in the name of God to demand in person that he free the two millions of the children of Israel from Egyptian bondage. And when this demand from God was refused, to call down upon Pharaoh and the children of Egypt, darkness, lightning, hail, pestilence and the ten plagues that desolated and ruined Egypt. And after inflicting on Pharaoh and the Egyptians the just penalty of the long and wicked cruelty to the Jews he was to lead the two million Israelites through the Red Sea and through a vast wilderness and locate them in the land of Canaan, flowing with milk and honey. And what is still grander, to meet the Lord of heaven and earth, face to face on Sinai's quaking summit, and receive from him the best code of laws ever known to man. It is a remarkable fact that the laws and writings of Moses are to-day more widely read and more profoundly studied than the writing of all the poets and philosophers of Greece, Rome, England and America combined. The laws of Moses are not only studied by the Jews all around the world, but by all Mohammedan nations, and by all the civilized nations of Europe and America. And when Moses had accomplished his grand work, the Bible tells us, his eye was not dim nor his natural force abated," though he was one hundred and twenty years old. And, having accomplished his glorious work, God led him up to the lofty summit of Mount Nebo, and there, amid the shout of angels, in a chariot of glory, he was carried to his resplendent home in heaven. Oh, what a grand and sublime lesson for all young men and young ladies on the importance of getting ready for the battle of life, and ending it in glory, as Moses did,

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ON JONAH RUNNING AWAY FROM DUTY.

One of the most common and fatal crimes of the human family is running away from duty. God has given us the fate of Jonah as a warning against this dreadful crime. The

great city of Ninevah, with over 120,000 inhabitants, like all cities when they become great and rich, became devoted first to pleasure, secondly to sinful amusements and thirdly to the darkest crimes.

God saw the iniquity of Ninevah, and in mercy, commanded the prophet Jonah to go and warn them of their certain ruin, if they continued to sin. But this duty, like many duties in this life, seemed so arduous and so perilous, Jonah shrank from it, and determined to flee away from the presence of the Lord into the great city of Tarhish, and going down to Joppa he found a ship going to Tarshish, paid his fare and went aboard. Like all sinners, he was blind to his real danger, and going down into the sides of the ship was soon fast asleep. But, alas, he found, though he might run away from duty he could not run away from an omnipresent God. The Lord sent a mighty tempest on the sea and the ship was likely to be broken to pieces. The sailors cried mightily, every man to his God, but the storm raged on. They then threw overboard all their freight and wares. This shows the great calamity of keeping company with men running away from duty or who trample on the laws of God. But the guilty Jonah, like guilty sinners generally, was utterly unconscious of the danger, and lay fast asleep on the raging sea. The shipmaster came unto him and said: "Oh, sleeper, what meanest thou, arise, call upon thy God, if perchance He will have mercy upon us, that we all perish not." The affrighted Jonah sprang up and saw they were all trembling on the verge of ruin. The sailors said, "Come, let us cast lots, to see for whose cause this evil is upon us." And so they cast lots and the lot fell upon Jonah. And let every young man and young woman who runs away from duty, know assuredly that his sins will find him out either in time or eternity. The sailors said, "Why hast thou done this evil, and brought this ruin on us. What shall we do unto thee?" Jonah, deeply convicted of his sins, said with noble heroism: "Cast me overboard and the sea shall be quiet unto you." But with great magnanimity, the sailors shrank from hurling a man overboard into the raging billows and rowed harder and harder. But, alas, no man can escape the justice of God, and the sea still raged fiercer. Finally the sailors cast him

head foremost into the raging sea. And the billows became calm as a May morning. The Lord, ever merciful even in punishment for our sins, prepared a great whale to swallow Jonah. "And Jonah was in the belly of the whale three days and three nights." Oh, what a time for prayer and fasting and repentance for running away from duty. Oh, that every young man and young lady that reads this article may shudder at the great sin of running away from duty.

But when the Lord saw that the repentance of Jonah was a Godly sorrow that worketh a complete change of heart and life, and that he would never again run away from duty, "He spake unto the fish and it vomited out Jonah on the land." The Lord again spake unto Jonah and said, "Arise and go into Ninevah, that great city, and preach unto it, saying, "If thou repent not I will come down and destroy thee with fire and brimstone, as I did Sodom and Gomorah." And all Ninevah, from the king on the throne to the humblest beggar on the street, repented and put on sackcloth and ashes and cried to Heaven for mercy, and the Lord heard their prayer.

From this great lesson I trust the young will learn the lesson that was deeply engraved upon my heart more than sixty years ago..

That it was a fearful thing to run away from duty, and that by the help of God I would never shrink from any duty, however perilous. I trust the young people will all learn and practice the same. If any, like Jonah, have run away, let them return to the straight and narrow pathway of duty, that leads to honor, usefulness and happiness on earth and a resplendent mansion and home in Heaven.

DO THYSELF NO HARM.

ACTS, 16-18.

I have selected these few remarkable words as a theme for my talk. These words were uttered to the jailor at Philippi, who, aroused from his sleep at the hour of midnight, saw the prison doors open, and supposing the prisoners had all

fled, drew out his sword and was about to kill himself, when Paul, forgetting all of his cruel treatment, cried with a loud voice, "Do thy self no harm."

Time and space allow us to note only a few of the remarkable lessons suggested by these words.

First, that man, with all of his self-love, should harm himself, is marvelous. But it is a painful fact that there are to-day ten thousand young men and twenty thousand older men in our land, who, during this Christmas, will need the voice of the mother, the father and the preacher crying aloud, "Do thyself no harm."

And scores of them will commit moral suicide during the rejoicing days of Christmas. Let me, then, as an ardent lover of the youth, having devoted fifty years to their instruction, point out faithfully and tenderly some of the ways in which young men commit suicide.

The first and most common way is using whisky, or the intoxicating cup. The official statistics show that 60,000 men, one-third of them young men, commit suicide every year by strong drink. And yet that same old serpent that in the Garden of Eden told Eve that there was no harm in eating the forbidden fruit is telling these young men, "There is no harm in a social glass; and it is so pleasant to the eye and good to the taste—governors, congressmen and fashionable ladies all use it."

And though the loving voice of a mother and father and conscience all cry aloud, "Do thyself no harm," twenty thousand young men every year commit moral suicide by strong drink.

Every man, old and young, should hear the voice of God, saying, in His Holy Bible, "Look not upon the wine cup when it is red, for at last it biteth like a serpent and stingeth like an adder."

Another fearful means by which thousands of young men harm themselves and commit suicide is card playing and other games of chance.

The mania of card playing, when it gets a firm hold, is just as fatal as intoxicating drinks. It hardens the heart and blots out all the nobler sensibilities of the soul.

The Holy Bible gives us a mournful incident of this fact. In the case of the soldiers who sat down beneath the bleeding, dying Saviour and gambled or "cast lots" for His seamless robe. Though the sun blushed and hid his face from that awful scene; though the earth trembled and the rocks rent, and the dead arose and came out of their graves, and the weeping mother stood there, yet these soldiers sat down on the trembling earth and gambled for that precious relic for which the loving mother would have given her heart's blood.

I have known men who took the bread from the mouths of their hungry children, and others who have squandered in card playing money they had solemnly sworn to keep. I knew a noble young man to break the heart of his loving young wife by gambling away her father's money. And when dying she telegraphed him, "Oh, husband, I am dying; come home; I must see you before I die." But, being absorbed in card playing, he replied, "I am busy and cannot come."

I know a learned preacher in Texas who has acquired such a passion for dominoes that when sent for to see a dying lady—a member of his church—he said, "I have a special engagement, and will come as soon as I can." But, alas, the lady died while her pastor was playing dominoes.

All games of hazard, such as dominoes, checkers, etc., burden the heart and deaden all the nobler feelings of the soul, when played to excess.

Oh, that I could speak in a voice of love and thunder. I would cry aloud, "Oh, young man, do thy self no harm; shun gambling and all games of chance as you would the bite of the serpent and the sting of the adder."

I am rejoiced to see that our greatest generals have forbidden all card playing in the army, and I pray God that the time may soon come when all gambling houses and all euchre parties may be blotted out for forever.

A third means by which young men and young ladies harm themselves and commit suicide is by bad company. They can no more keep bad company and not be injured than they can breathe the air of yellow fever or cholera and not contract these monster epidemics.

When I was a pastor at Houston, I was called in 1848-49 to visit the sick and dying with yellow fever and cholera, and though I used every caution and disinfectant that medical skill could prescribe, yet I fell a victim to these terrible diseases. When seized with the terrible crampings of cholera, the blood receded from my brain, and I fell blind in the street. But God is my judge, I would rather breathe the air infected by yellow fever and cholera than to associate daily with impure men and "fast women."

To all the young of our beloved Southland, I would cry aloud, "Do thyself no harm" by associating with bad men and "fast women" in ball rooms, theaters, card parties or any place of impurity.

Remember, also, that bad books and papers filled with obscene details of crime are the most dangerous companions on earth. They secretly, under the guise of literary taste, corrupt and ruin the morals of thousands of young men and young women.

It should be made a penitentiary offense to print or circulate any impure book or paper.

An empty sack cannot stand erect, but only the sack filled with precious grain. So young people to stand erect and walk in the straight and narrow path of purity, honor and glory, must not only shun these evils, but have their hearts filled with the lessons of purity, patriotism and religion as taught in the holy Bible and in the lives of our Washingtons, Franklins and Lees. They should also breathe the pure atmosphere of the Sunday school, the church, the Christian association, and also the home and social parties of the pure and good.

In this way they will do themselves no harm, but become the joy of fathers and mothers; the glory of our country, and at last secure a home in paradise.

ABSALOM OR FILIAL INGRATITUDE.

The history of Absalom, son of David, is a striking illustration of the fact that "all scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction

in righteousness that the man of God may be perfect, thoroughly furnished in every good work. No book on earth, nor all the books combined, so clearly point out every duty and every sin, and give such incentive to virtue and such restraints to crime as the Bible. And as "God in mercy and wisdom hath set the children of men in families" parental loving watchcare and filial affection are among the first and greatest duties of parents and children. Filial ingratitude is, therefore, one of the blackest sins of the human heart.

When God came down to earth and gave His ten great commandments from Sanai's quaking summit to the whole human family, He said in thundering tones: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." And the great Apostle Paul says this is "the first commandment with promise." Yet it is appalling to see how much filial ingratitude there is in the world, especially to aged and decrepit fathers and mothers. I wish, therefore, in my talk to portray the black and ruinous sin of filial ingratitude as seen in the terrible downfall and bloody death of the brilliant and gifted Absalom, the idolized son of King David.

Absalom was a remarkable young man, mentally and physically. The Bible says, "In all Israel there was none to be so much praised as Absalom for his beauty, from the sole of his foot to the crown of his head, there was not a blemish in him." But, like all young people remarkable for beauty, especially if they are greatly flattered, Absalom was filled with mad ambition. He built a splendid monument and called it "Absalom's Place," to perpetuate his name and glory. He also prepared him chariots and horses, and fifty men to run before him. And Absalom, in his damnable ingratitude, sought to dethrone, and, perchance, murder his aged and devoted father. Absalom rose up and stood beside the gate, and when any man that had a controversy came to the King for judgment Absalom said, "thy matter is good and right, but there is no man deputized by the King to hear thee. Oh, that I were made judge in the land, any man that hath any suit or cause might come unto me and I would do him justice." "And when any man came nigh to do obeisance he put forth

his hand and kissed them. And in this way Absalom stole away the hearts of the men of Israel." And after years of vile ingratitude to his loving father he marshalled an immense army of traitors to dethrone his father and seize upon the throne. David, though his heart was crushed and bleeding, marshalled an army to protect his throne and preserve law and order. "And as the armies went forth to battle the aged King stood by the gateside, saying tenderly, "Deal gently for my sake with the young man, even Absalom." The fierce battle was fought and Absalom and his forces were routed. And Absalom, retreating on his royal white mule, rode under an oak tree, and his long raven locks caught in the limbs and his mule running from under him, left him dangling in the air. And Joab took three darts and thrust them through his heart. The battle was over, and there hung the ungrateful son dangling in the air, pierced with darts. When the swift courier Cushi bore the dreadful news to his loving father he cried:

"Oh, my son Absalom! My son! My son Absalom! Would to God I had died for thee! Oh, Absalom! My son Absalom!"

THERE IS A TIME TO LAUGH.

I will make this talk for the young on the manner in which we are to spend our days and occasions of rejoicing.

Solomon, the wisest man that ever has lived or ever will live, declared "there is a time to laugh." But Satan, the arch enemy and deceiver of the human family, not only deceived Eve, the mother of the human race, and brought death and ruin on her and her posterity, but is still deceiving young people.

Laughing is here used as synonymous with merriment. Let us mark some of Satan's delusions. First he persuades thousands that all amusement is sinful, and that all Christians should wear long faces and never laugh.

I shall never forget the rebuke a good old deacon gave me soon after I joined the church, fifty-eight years ago. As he passed by the playground at noon, he found me with some

other students in some innocent amusements, laughing heartily. He called me aside and said with the saddest countenance: "Rufus, my dear son, don't you know that you have joined the church, and that it is wrong for young Christians to be laughing and playing with these lost sinners? You ought to be weeping and praying for them." I told him I thought the Bible said there "Was a time to laugh and a time to mourn;" that I had talked privately to each of my young friends and prayed for them daily. But the old man, with tears, said: "My young friend, I am afraid that you were never converted."

I remember a similar case in Houston some fifty-one years ago. A long-faced member of the church said to me, "I do think our brother ———— is the best Christian in the world; I have known him five years and never saw him smile."

Such delusions of Satan clothe religion in the garb of mourning, repulsive to all men, especially the young, and make them think that all amusements of life belong to the kingdom of Satan, and, therefore, if they have a good time they must seek it in the ball room, theater, gambling houses and saloons, or in roaming on the streets.

Satan is, therefore, leading thousands of young people to ruin.

To correct these delusions we should by precept and example teach the world, especially the young, that the Bible says, "There is a time to laugh," and that Christians are exhorted to "rejoice evermore." And especially every father and mother should study by all innocent amusements to make home happy and joyful to their children, so that every child will say and feel that the dearest spot on earth is home.

In this way thousands would be kept from the streets and out of the pits of depravity. And every teacher, especially of boarding schools, should seek by cheerfulness and social parties on holidays and picnics and other innocent amusements to break the monotony of school life.

A hearty laugh is not only relaxing to the mind, and a preparation for hard study, but it is healthy for the body.

I have made it a rule of my life for more than fifty years to have a hearty laugh, if possible, three times a day. In this way I have enjoyed remarkable health, have not had headache for over fifty years. Excepting the epidemics at Houston, I have not had ten days' sickness, and yet I am, perchance, the only man that has preached the gospel to every town in Texas, with the exception of a few of the newly organized towns and railroad stations.

But let it never be forgotten that a time to laugh should never interfere with any of the other and great duties of life, and whenever amusement is associated with sin, or injury to our neighbors, it then becomes sinful.

THE CRIME OF PARENTAL PARTIALITY.

I have selected for my present "talk to the young" the fearful crime of parental partiality. God in wisdom and mercy "hath set the children of men in families." Gladstone has wisely said, "the family is the bulwark and foundation stone of all true government and civilization." Therefore, whatever impairs the harmony and usefulness of a family is a fearful crime. A loving, happy and united family is a true type of heaven. And a divided family, filled with hate and jealousy, is a type of hell. Alas, how few real united and loving families do we find! And how many divided, jealous, bitter families do we find, even in Christian countries! Preachers and teachers are fearfully to blame for not pointing out the crime of family division and bitterness, and not showing how all families may become joyful types of heaven. The Bible that God has suspended as a bright lamp from His throne to guide us into all truth and duty gives us many great lessons and fearful warnings on this subject. We call especial attention to the sad history of Jacob's criminal partiality for his son Joseph, and the fearful misery and woe partiality brought to the family of even so great and good a man as the patriarch, Jacob. The Bible says in Gen. 37, 3-5, "Now Jacob loved Joseph more than all his children, because he was the son of his old age, and

he made him a coat of many colors. Now, when his brethren saw their father loved him more than all his brethren they hated him and could not speak peaceably to him, and resolved even to take his life." The loving father, not dreaming of the bitterness his partiality had kindled, sent Joseph, a lad seventeen years old, clad in his shining coat of many colors, on a mission of love to his brethren, who were guarding their immense herds in the land of Dothan. When they saw Joseph coming they said: "Behold, the dreamer cometh. Let us slay him and cast him into a pit and say some evil beast hath devoured him." But Reuben, more tender-hearted than the others, said: "Let us shed no blood, but cast him into this pit and say some evil beast hath devoured him." This he said that he might deliver him out of their hands and return him to his devoted father, and when Joseph came up with a heart full of love and joy they stripped off that coat of many colors and cast him into a deep, dark pit. What pen or pencil can portray the unutterable horror of that boy, weeping his life away in that dark pit? And no doubt bitter pangs were piercing the hearts of his brethren. But very soon a company of Ishmaelite merchants came by, going down to Egypt, bearing spices, balm and myrrh. Judah said, "What profit is it if we slay our brother and conceal his blood? Come, let us sell him to these Ishmaelites." And they drew the weeping young brother out of the pit and sold him for twenty pieces of silver. The guilty brothers then killed a kid, and dipped that beautiful coat of many colors in its blood and sent it to their father, saying: "This have we found, know whether it by thy son's coat or no." And he knew it and said, "It is my son's coat. An evil beast hath devoured him, and Joseph is without doubt rent in pieces." And Jacob rent his clothes, and put sack-cloth upon his loins and mourned for his son many days, and all his sons and daughters rose up to comfort him. But he refused to be comforted, saying: "I will go down into the grave unto my son mourning." Thus Jacob spent seventeen years mourning on account of his criminal partiality for his son Joseph, and who can tell the heart-stricken grief of his guilty brothers when they saw their gray-headed father weeping

daily over his son, and who can tell also the grief of the unfortunate victim of his father's partiality, as he goes down to the dark land of Egypt as a slave, and is sold as a slave to Potiphar, an eminent official under the King of Egypt! As Joseph grows up to vigorous, noble manhood he becomes the victim of the basest passions of his master's wife, but nobly repels all her devices to entangle him in guilt, till finally, under her false charge, he is arrested as a guilty criminal and thrust into the dark dungeon. Here he lays two years in unutterable grief. But God, who ever hears the cry of the innocent, especially those who prefer death to dishonor, miraculously raised Joseph out of that dungeon and placed him on the throne beside the King and made him governor of Egypt. He also made him the savior of Egypt, and his father and his guilty brothers from the seven years' famine. Who can tell the astonishment and horror of his guilty brothers when they went down to Egypt to buy food for their starving families, but were arrested as spies, and when brought to trial they saw the magnificent judge, seated on the bench, clad in knightly robes, was their brother Joseph, whom seventeen years before they sold into Egyptian slavery. And they were more humiliated when, in nobleness of heart he forgave their crime and sent horses and chariots to bring his aged father and his brethren down to Egypt during the terrible famine. We see also a striking example of the crime of parental partiality in the case of David and his petted, spoiled son, Absalom. Parental partiality not only sows the seed of bitterness and strife in families, but drives many sons to dram shops and gambling houses, and many daughters to ruin. Many years ago my heart was deeply pained at this sad result of parental partiality. There were two lovely students, daughters in a wealthy family. One was remarkably beautiful and winning, and, like Joseph, had filled the hearts of her father and mother with partiality. The other was not ugly, as ladies are never ugly, but she lacked as much of being pretty as any lady in Texas. She felt sadly grieved at the partiality of her parents, and was discouraged and about to marry a worthless fellow who loved her money more than anything else. I approached her delicately and

tenderly on the great mistake she was about to make. She said, with tears: "Dr. Burleson, I am miserable at home. My sister absorbs all the love and affection of father and mother, and I am in the way." And her life became a wreck, and the beautiful, petted daughter demonstrated the old proverb, "calamity always comes to a pet." We see therefore, why, Paul commands fathers and mothers, "Provoke not your children to anger, lest they be discouraged." But some will say children are so different in their dispositions and talents. How can we help loving the dutiful and brilliant and promising more than the disobedient and stupid? The heroine of the Alamo uttered a sentiment on this subject that should touch the heart of every parent.

When weeping over the wayward tendency of "the babe of the Alamo" she said: "I know she got all her bad blood from me." Let all parents, then, when weeping over the faults of their sons and daughters, ask: "Did they not inherit all from me?" Having witnessed so many sorrows, bitter strifes, and wrecks in families from parental partiality, I have often said: "If I knew there was one drop of my blood that loved my son more than my daughter, or my daughter more than my son, I would open my veins, if possible, and tear the monster from his den and roast him in the flames."

Oh, may our Heavenly Father inspire the mothers and fathers of our beautiful Southland to banish all parental partiality; to love all their children tenderly and make every family a type of heaven and a perpetual fountain of love to each other and love to God and our native land.



PART IV.

ADDRESSES AND ARTICLES

BY DR. BURLESON.

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BY DR. BURLESON.

GENERAL SAM HOUSTON.

ADDRESS DELIVERED BEFORE THE TEXAS LEGISLATURE MARCH 2, 1893, AT THE MEMORIAL SERVICES OF THE ONE HUNDREDTH ANNIVERSARY OF THE BIRTH OF GEN. SAM HOUSTON, AND THE FIFTY-SEVENTH OF TEXAS INDEPENDENCE. (THIS ADDRESS COVERS ALL THE VARIOUS POINTS OF GEN. HOUSTON'S EVENTFUL LIFE.)

[By unanimous consent, Messrs. Rogers of McLennan and Henderson of Milam offered the following:

Resolved, by the House of Representatives, That the address of Rev. R. C. Burleson on the life and character of General Sam Houston, delivered before this body on the 2d day of March, 1893, be printed as an appendix to the journal of this House.

The resolution was read second time and adopted.

See House Journal, May 9th, page 1206.]

At 3 o'clock in the afternoon of March 2, 1893, Dr. Burleson, escorted by Governor Hogg, Lieutenant-Governor Crane, ex-Governor Lubbock, ex-Governor Roberts, Hon. John H. Reagan, Hon. A. W. Terrell, Hon. J. H. Cochran and Dr. Waggener, President of the University of Texas, entered the Representatives hall amid many cheers.

After prayer by Rev. Dr. Dodge, Governor Lubbock arose and said:

"As the oldest Texan present and the early and devoted friend of General Houston, I have been assigned the pleasant task of introducing Dr. Burleson as the orator of this occasion. Dr. Burleson has given forty-five years of his life to the great-

est and best interests of Texas. He was the early, ardent and confidential friend of Sam Houston. Under his preaching the old hero was converted and by him baptized. He is the oldest and most successful educator in Texas. From such a man you will now hear about the grand old hero of San Jacinto."

Dr. Burleson then delivered the following address:

Honorable Governor, Senators, Legislators and Fellow Citizens:

The second day of March should ever be memorable in Texas history. On the second day of March, 1793, just one hundred years ago, in an humble cottage near Lexington, Va., was born Sam Houston, destined to become the Father of Texas, and the greatest General and statesman that ever walked on Texas soil or looked upon a Texas sun. On the second day of March, 1836, fifty-seven years ago, in a rough board storehouse in Washington, on the banks of the Brazos, was born "the Lone Star Republic," destined as "the Lone Star State" to become the brightest star in the galaxy of states. Thus on the second day of March was born the illustrious sire and the beautiful daughter. You have therefore displayed great patriotism and wisdom in celebrating this day, not for dsplay nor recreation, but to teach the rising generation lessons of patriotism, and to fire their hearts with a burning love of Texas, liberty, and native land. In celebrating the deeds of our heroes we follow the example of the world's greatest philosophers, statesmen and nations. A great philosopher has said: "History is philosophy teaching by example." A greater philosopher has said: "History is God teaching by example." Our great Longfellow says:

"Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

Livy says: "Romulus, the founder of Rome—the mistress of the world—was not only an actor of great deeds, but the greatest commemorator of great deeds the world ever saw." Greece celebrated in song, in poetry and on marble the heroism of Leonidas and the three hundred at Thermopylae, and

every great deed of her sons. Therefore hundreds and thousands of Greeks looking on these monuments said, as Themistocles did, gazing on the monument of Miltiades, "That monument will not let me sleep until I have done some deed that will glorify Greece." And to-day England, "the Empress Isle" that girdles the world with her colonies, her commerce and her armies, surpasses all nations in commemorating the glorious deeds of her sons, both in peace and in war. When Macaulay, an obscure, scholarly man, wrote his essays, and especially his History of England, the first real history of England ever written, Queen Victoria made him "Lord Macaulay," welcomed him to a seat in the House of Lords and affixed a splendid salary for life.

Colonel Henry Havelock was an obscure officer in the British East India army, often ridiculed as "the praying colonel," but by wonderful heroism and generalship he routed the bloody Sepoys at Lucknow and saved British India from plunder and ruin. As soon as the glorious news could be telegraphed to England, Queen Victoria made him "Lord Havelock," with a splendid salary for life.

But a still more remarkable act of rewarding and commemorating noble deeds is the case of Sir Samuel and Sir Morland Peto. These were humble carpenters and deacons in Spurgeon's church, but as soon as they displayed their wonderful genius in erecting buildings that added beauty and glory to London and rivaled the grandest monuments of Greece and Rome, Queen Victoria conferred upon them the title of Sir Samuel and Sir Morland Peto.

But it is an appalling fact that our love for heroic deeds and devotion to our country and republican simplicity are being swallowed up in a greed for money, passion for display and scramble for office. I repeat, therefore, with emphasis, you have shown great wisdom in following the example that made Greece, Rome and England immortal. There never was an age or nation that so much needed the fires of patriotism and heroism rekindled as this land of Washington and Houston. Gladstone, the greatest statesman England ever produced, recently said: "The United States must be the banner bearing nation of the earth in civilizing and redeeming all nations." Yet every patriot heart bleeds to see how

fearfully our people and rulers are degenerating from the republican honesty and patriotism of Washington, Jefferson, Austin and Houston. Sixty years ago, the charge of corruption and bribery was first made in the United States Congress. A patriotic senator repelled the charge as "a slander on our free institutions and a thing incredible in the land of Washington." But alas, who now considers it a thing impossible to buy votes, office, and fat government contracts? The fact is we are fast drifting into the foolish pomp, extravagance and corruption of all declining nations. One young broken-down bogus lord or duke at any of our fashionable watering places will run a hundred silly heiresses and their more silly mothers crazy to wed a sprig of nobility. Our great hotels assume the name "Hotel Royal." Even our patent medicines and baking powders must add "Royal." Even our colleges have caught the contagion. A distinguished editor recently apologized for the blunder of a great scholar by saying "he is a graduate of an American college, and American colleges do not teach American history." All these appalling facts proclaim in trumpet tones the importance of celebrating the deeds of our own heroes and bringing our whole people back to the republican simplicity, honesty and patriotism of better days. And next to Washington our Houston is the grandest type of patriotism and republican simplicity that adorns the pages of American history. A great New York journal says: "The life of Sam Houston is a grander theme for an epic than the Iliad of Homer or the Æneid of Virgil." An illustrious judge and historian of Virginia has said: "If the colonial history of Texas and her heroes is ever truly written, it will rival the glory of old Virginia." But, my hearers, I am here to tell you a plain, simple story of Houston as he was and as I knew him, and not to attempt an epic or eloquent oration; and I devoutly pray that his example may fire a hundred thousand Texans to forget self and to live and die for the glory of Texas.

General Houston, physically, intellectually and morally, is a grand model for the youths of Texas. Even his vices and mistakes are fearful warnings to young men and statesmen. He was six feet six inches tall, and stood erect and stately as the forest oak. He weighed 215 pounds, solid flesh, had an eagle eye and broad, lofty forehead, blazing

with intelligence. Indeed all nature combined to present in him a model man. He was descended from Scotch ancestors who caught the fires of liberty amid the highlands of Scotland, and fought side by side with John Knox "for God, liberty and native land." The father of General Houston was a colonel, and fought side by side with Washington and Lafayette for American independence in 1776. The mother of General Houston was remarkable for her tall, dignified bearing, lofty courage, and above all her purity, piety and maternal love. He was also fortunate in being born amid the sublime mountain scenery and gushing streams of grand old Virginia, the mother of heroes, heroines and presidents.

Houston's father died when he was thirteen years old, leaving a widow with nine children, six sons and three daughters. He therefore inherited the special blessing of being reared by a poor, pious, widowed mother, and compelled to acquire early the lessons of industry, economy, self-reliance and reverence for God. The heroic mother, seeing her little farm too small to rear and educate nine children, sold it, and moved to the fertile valley of Tennessee, and settled in Blount county, on the very border of the Cherokee nation. In this frontier forest home young Houston providentially enjoyed another great blessing, a good and great teacher. Rev. Dr. Anderson had just opened an academy, which afterwards became Maryville College. None but the truly great can ever realize the value and influence of a great teacher. King Philip, when "Alexander the Great" was born, wrote to Aristotle, the great teacher: "I thank the Gods profoundly for giving me a son to inherit my throne and splendid fortune, but I thank them more for giving me that son during the life of Aristotle, the great teacher, who can teach him to act worthy of his inheritance." The orphan boy, Sam Houston, found in Dr. Anderson a greater teacher than Aristotle. He did for him all that the greatest universities can do for students. He taught him, first, what to study; second, how to study; third, he gave him the books or the helps to study. He gave him first the Bible, the book of God, or as Byron fitly called it, "The God of Books." He gave him next Bunyan's Pilgrims Progress, the Vicar of Wakefield, Plutarch's Lives, Pope's translation of Homer, Shakespeare, and the

writings of Franklin and Washington. When forced by poverty to leave school and become a clerk in a country store, he carried his favorite books and pored over them at night by a pine-knot fire, and when forced by the tyranny of older brothers to seek a refuge among the Cherokee Indians, in the family of old Chief Oulooteka, he carried his favorite authors; and when wearied with the chase pored over these rich stores of wisdom. He could repeat the whole of Pope's Iliad by heart, which no college graduate or professor of America can do to-day. How much of Houston's burning eloquence, profound statesmanship and common sense he learned from these authors, all can see.

In addition to what he learned from these grand authors, he learned his first lessons in Indian character, which became of such priceless value to him in consummating his grand life-work in Texas.

But young Houston's clothes wore out, and he had contracted debts that, as an honest man, he resolved to pay; and, like so many illustrious men, he became a "school teacher." His high reputation may be learned from the fact that he did what no other teacher dared do, raised the price of tuition from $6 to $8 a year for each scholar, one-third to be paid in cash, one-third in shelled corn at 33 1-3 cents per bushel, and one-third in home-spun cloth. Though he charged this extraordinary tuition, his log cabin schoolhouse was crowded, "for the regular session of twelve months in the year." Just as he had paid his debts, and was ready to return to the academy of his beloved teacher, Dr. Anderson, the tocsin of war sounded amid the hills and valleys of Tennessee. Old England had invaded our shores in the war of 1812-13, and her allies, the Creek Indians, were threatening desolation to all the frontier settlements of Georgia and Tennessee. A recruiting officer came to Maryville, but young Houston alone was willing to volunteer as a private. All others wanted office. He said: "I fall into ranks and do my duty, leaving promotion to God and my country."

On taking leave of his heroic mother, she placed the musket in his hands, saying, with the courage of a Spartan mother: "My son, take this musket and do your duty. Remember, my door will ever be open to a brave son, but shut

against cowards. I would rather all my six sons should perish in battle than one should be a coward." Young Houston, thus inspired, joined the army of General Jackson, who had already routed and driven back the Indians from Emuckfaw, and every stronghold except Tohopeka, or "Horse Shoe Bend," in the Talapoosa river. Here the brother of Tecumseh and other Indian prophets had assured them the Great Spirit would come down with thunder and lightning and utterly destroy the palefaces.

Thermopylae was not half so well fortified as Tohopeka. Here the deep and turbid waters of the Talapoosa river made a bend in the complete shape of a horse shoe, the only place of entrance being at the narrow heel of the shoe. This narrow entrance the Indians strongly fortified with three rows of pine logs, skilfully arranging port holes in two rows. Behind these strong fortifications over two thousand brave warriors were marshalled, certain of victory. On the 27th of March, 1814, Jackson arrayed his brave heroes to capture this last stronghold of the Creeks. He offered a prize of honor and promotion to the soldier who first scaled that terrible breastwork. As his heroes charged up in front of a terrific fire, scores of them fell bleeding and dying. Colonel Montgomery, the first to mount the breastwork, fell back dead, pierced with a dozen bullets.

Young Houston was the second, calling his men to follow. He fell inside of the breastwork, pierced with an arrow. Levi Taylor, of Smithland, Texas, was the third to leap the breastwork. He raised up Houston and pulled the arrow from his bleeding wound. The young hero, though bleeding and almost fainting, joined the pursuit of the retreating Indians, till he fell. General Jackson ordered his comrades to bear him to the rear. Just at that moment a fearfully dark cloud, charged with thunder, gathered over the battlefield, and the Indian warriors shouted: "The Great Spirit has come to blot out the palefaces." Again they rallied their desperate warriors in a deep ravine, and in an immense cave. The position seemed to defy all human courage, and to be certain death to every man who made the attack. General Jackson called loudly in vain for volunteers to storm this last stronghold of the enemies. Young Hous-

ton, though bleeding and fainting, heard no man would lead the charge, and, as if nerved with divine energy, gathered his sword and called every brave man to follow. The furious warriors were killed or driven from their last stronghold, but the young hero, in his second charge, fell, severely wounded in the shoulder. The sun set on more than 1,000 dead warriors, and the last hope of the Creeks was crushed forever. Young Houston, who had gained the prize and covered himself with glory, was supposed to be dying, and was left on the battlefield. Oh! who can paint that sleepless night of suffering and horror as he lay on the bare ground and thought of mother and home, and prayed his mother's God to restore him to her arms? In the morning all were surprised to find that his unfaltering courage had not only vanquished the Indians, but death itself. He was borne on a rude litter to a rude hospital, and after long months of suffering, and journeying on a litter through the wilderness, he reached his mother's home. Her door, arms and heart were all wide open to welcome her hero son. But he was so pale and emaciated she could only recognize him by his brilliant eyes and forehead.

The young hero had won the undying love and confidence of General Jackson and the whole army, and was at once promoted to the rank and pay of captain in the regular service.

But his wounds were never healed permanently, even to the day of his death. After two years of surgical treatment by the most eminent physicians at Nashville, Washington and New York, he resigned his captaincy and resolved to study law. He entered the law office of the celebrated Judge Trimble, of Nashville, who told him he would have to study eighteen months before he could be admitted to the bar; but in six months he stood a satisfactory examination and was admitted to the bar at Nashville, the ablest in the Mississippi valley. Very soon he was elected district attorney of the Nashville district, and soon after he was elected attorney-general of Tennessee, with the rank of colonel. He displayed such brilliant talent and burning eloquence, that in 1823, at the age of 30, he was elected to Congress. Two years afterwards he was re-elected without opposition. In Con-

gress he took high rank with such statesmen as Clay, Webster and Calhoun.

At the end of his second term in Congress he was elected governor of Tennessee by an overwhelming majority. He was the favorite of General Jackson, the idol of the people, and without an opponent in the Legislature. His first term as governor was a brilliant success. He discharged every duty with the republican simplicity of a Spartan and the stern integrity of a Roman. To complete, as it seemed, his earthly happiness and glory, he married, December, 1829, a lovely, brilliant young lady, Miss Eliza Allen, daughter of Colonel Allen, formerly a member of Congress with Houston, and one of the most influential families in Tennessee. The full-orbed sun of Houston's glory had risen amid poverty and gloom, scattered the fogs and clouds of his early youth, and from the bloody field of Tohopeka had reached its meridian splendor. He was adored by the people, and, as a favorite of General Jackson, it was confidently predicted his next step in glory would be the president's chair of the United States. But that brilliant noon-day sun suddenly passed under a total eclipse, and was shrouded in clouds dark as midnight. One morning all Nashville was startled and appalled to learn that the brilliant young governor, against all the entreaties and tears of friends, had resigned his office as governor, abandoned his wife, cursed the hollow shams of civilized life, and gone into exile among the Cherokee Indians, 400 miles west of Little Rock, Ark.

Such a sudden eclipse and downfall was never known before or since in American history. The cause of this downfall will never be fully known till the secrets of all hearts are revealed at the judgment day. Many of his devout admirers, to vindicate him from the charge of fickleness and the crime of abandoning a public trust, declared that detecting his young and beautiful wife in crime, goaded him to madness and exile; but I have the highest evidence for declaring before this august assembly that this charge is utterly false. As my old and beloved friend, Governor Lubbock, told you in introducing this service, General Houston and I were exceedingly intimate. He was converted under my preaching, and I buried him in holy baptism. Both of us

were devout lovers of General Jackson and the American Union, as cemented by the blood and tears of our ancestors. Both of us hated abolition fanaticism and confidently believed that secession would result in the downfall of our beloved South.

We often talked till after midnight and sometimes till two o'clock in the morning. General Houston was a firm believer in the augury of birds. He as firmly believed in the divine instincts of the eagle as Romulus or any of the Grecian or Roman philosophers and kings. One night we were discussing the subject until after midnight. Among the many marvelous proofs he gave for his belief, he said: "When I was going into exile I took the steamboat at Nashville, bound for New Orleans. That boat was delayed at the different landings taking in freights, and the brothers of Mrs. Houston, riding direct across the country, overtook us at Clarksville, Tenn. They came aboard, greatly excited and heavily armed, and said: 'Governor Houston, the manner in which you have left Nashville has filled the city with a thousand wild rumors, among others, that you are goaded to madness and exile by detecting our sister in crime. We demand that you give a written denial of this or go back and prove it.' I replied, 'I will neither go back nor write a retraction, but in the presence of the captain and these well-known gentlemen, I request you to go back and publish in the Nashville papers that if any wretch ever dares to utter a word against the purity of Mrs. Houston I will come back and write the libel in his heart's blood.'

"That evening as I was walking on the upper deck of the boat, reflecting on the bitter disappointment I had caused General Jackson and all my friends, and especially the blight and ruin of a pure and innocent woman who had trusted her whole happiness to me, I was in an agony of despair and strongly tempted to leap overboard and end my worthless life. But at that awful moment an eagle swooped down near my head, and soaring aloft with wildest screams, was lost in the rays of the setting sun. I knew that a great duty and glorious destiny awaited me in the West." Besides, I hold in my hand a book written by James Guild, on the "Lives of the Eminent Men of Tennessee." In this book is

a letter written by General Houston to his father-in-law, on the day of his separation from his wife. In that letter I read as follows: "If any man dares accuse my wife of crime or say aught against her purity, I will slay him." But while I have vindicated Mrs. Houston from crime, yet I am sad to say their married life and home was miserable. General Houston writes to his father-in-law: "Eliza knows that I am thoroughly unhappy," and Eliza declares, "I am too miserable to live."

But this unhappy marriage and miserable home was only one of, the three causes that maddened the brain, crushed the heart and drove our hero from the halls of splendor into the exile in the wilderness. And as these three causes are wrecking ten thousand homes and driving a hundred thousand men to gambling dens, drunkard's graves and eternal ruin, I deem it due to the fame of Houston, and to so many crushed hearts and ruined homes, to discuss them briefly in this presence, and ask is there no remedy?

The first of these causes is unhappy marriages and miserable homes. The second is the abuse of "the freedom of speech and the press." Third, is the wine cup and saloon. These are the three eating cancers of our homes and civilization, and more destructive than cholera, yellow fever, and smallpox all combined.

The first of these evils, unhappy homes, is most dreadful, because it leads to all others. The immortal Gladstone has wisely said, "A happy home is the only safeguard and foundation of the church, the state, and civilization." Every statesman and philosopher knows these words to be true, and worthy to be written in letters of gold and engraved on marble. When every father, mother, son and daughter can say, "Home, sweet home, all the world I have slighted for home, sweet home," the individual, the church, and the state are all secure. But where there are no sweet homes all is rushing headlong to anarchy and ruin. Brutes have no homes; and when men have no homes, but only eating and sleeping places, they soon become brutes. Hence the first law of God, the church, and the state has ever been to secure happy homes.

The causes of unhappy homes is clearly seen in the fall of General Houston. It was a marriage utterly wanting in congeniality, and only for ambition. The beautiful bride was eighteen years old; the bridegroom was thirty-six. She had been brought up amid all the elegancies of a fashionable home. He had been brought up in poverty, in the wilderness among the Indians, and had a loathing for the restraints and shams of fashionable life. Colonel Allen had served one term in Congress with General Houston and admired him greatly, and was ambitious to see his lovely daughter become the wife of the Governor and the man who some day might be President of the United States. Two more uncongenial hearts never joined hands before the hymeneal altar. The result was bitter disappointment, fault-finding, heart-breaking, and early separation. While a student in Nashville University I boarded with a cousin of Mrs. Houston, and he gave this among many illustrations of their domestic misery.

He said: "One evening when cousin Eliza was worn out by fashionable dining and throngs of company, and was seeking a little rest, a fashionable gossip entered the Governor's mansion, and she exclaimed involuntarily: 'Oh, yonder comes that horrible Mrs. S———— to bore me to death. I wish she would stay at home or torment somebody else.' Yet she sprang up, adjusted her beautiful toilet, put on her sweetest smiles, and met 'the horrible Mrs. S———' with a kiss and protestations of joy at her coming." (This may seem incredible to some of my female hearers, but I give it as I received it.) "That night General Houston rebuked her sharply for such insincerity, and as the discussion grew warmer he said: 'Such conduct is nothing but base hypocrisy and lying, and unworthy the Governor's mansion;' which caused my beautiful cousin to weep all night."

The second cause was the perversion of "the freedom of speech and the press," or the unbridled abuse of public men. It is a humiliating fact that hundreds of men feel it is one of the highest privileges of freemen to criticise and abuse our rulers. General Houston had just entered the canvass for second term as governor. His opponent was the distinguished ex-Governor Carroll, who had served two terms

as governor and was a candidate for a third. Scores and hundreds of men who had failed to get office under Houston were clamorous for Carroll, and scores who held office under Houston, fearing that Carroll might be elected, were as silent as the grave. A thousand vile tongues and penny scribblers, envious of Houston's great popularity, turned loose on the man who had been the most popular governor of Tennessee. Every virtue was distorted, every mistake magnified ten fold. These slanderous tongues and pens, and especially the base ingratitude of friends, were to the sensitive heart of Houston terrible as the sting of the scorpion or the fang of the adder. Added to all these, some of Houston's friends believed that Carroll would be elected. But there was a third and more terrible cause than even a miserable home and the fierce attack of politicians. That evil was the wine cup and the saloon. Wine suppers and treating in saloons had become a baneful part of political and social life, and the strong nerves and mighty brain of Houston were unstrung and beclouded by strong drink. His worst passions were aroused, "the whole course of nature was set on fire of hell." Under these terrible influences he fought a duel with General White and was challenged to fight Colonel Irwin. He was utterly disqualified, mentally, morally and physically to meet the duties and perils of the hour at home and abroad. No human being who has not studied profoundly their history or experienced their bitterness can form the faintest conception of the power of these three great eating cancers.

King David, "a man after God's own heart," who never felt a tithe of the evils our Houston did, in bitterness of soul cried out: "Oh! that I had a place in the wilderness, a place for wayfaring men; Oh! that I had the wings of a dove, I would fly away and be at rest."

Who can wonder that our hero, goaded by these calamities, deserted a miserable home, abandoned his office as Governor, cursed the hollow shams of fashionable life, and sought refuge in the wilderness?

While we drop a tear for the fallen hero, let us not forget that these three eating cancers are today gnawing at

the hearts of hundreds and thousands of our citizens. It is an appalling fact that last year 1,750 divorces were granted in Texas. In one county there were an equal number of divorces and marriages; and I hope another marriage will never occur in that county till the morals of the people improve. If Texas continues her downward course in infamy she will equal Chicago, where it is said that railroad conductors cry: "Twenty minutes for dinner and divorces."

But, fellow-citizens, let us as Christians, patriots and statesmen, blot out these cancers. Let us place these three evils, more dreadful than cholera, smallpox and yellow fever, under eternal quarantine.

First, let us educate our whole people to higher and profounder views of marriage. Let parents, preachers, teachers and statesmen all combine in this glorious work. Let us teach the people, from the cradle to the grave, that God, amid the bowers of Eden, ordained marriage for the happiness of man and the foundation of society. He declared the husband and wife should become "bone of one bone, flesh of one flesh, and blood of one blood."

He commands every man "to love his wife even as his own flesh," and to leave father, mother (and office) and all the world for his wife. And each must admire the other's excellencies, bear with each other's failings, and love each other next to God himself. All marriages for money, ambition or convenience are abominations to God and are legalized adultery. Nothing but congeniality of tastes and disposition, ripening into undying devotion, can be the bond of marriage.

All true love springs from the heart, is guided by the intellect and limited by conscience. Every young man and young woman should be profoundly penetrated with the conviction that marriage should never be entered into thoughtlessly or from impulse, but from deep and earnest consideration and consultation with parents or guardian, and prayer to God; for the wisest of all men says: "A good wife is from the Lord."

After parents and teachers and preachers have done their duty, you honorable senators and legislators, have a

great duty to perform by enacting laws to guard the sanctity of home, forbidding all runaway marriages, and punishing every violation of marriage with confinement in the penitentiary. Finally, amend the constitution after the model of grand old South Carolina, which utterly forbade all divorces. When all this has been attained our homes will be Edens of joy and the foundation of church and civilization, and our land will be the happiest that the sun visits. Let us correct the second grand evil by teaching our whole people that God says: "Thou shalt not speak evil of the ruler of thy people," and commands us to pray for all who are in authority "and honor them as God's ministers," appointed for the good of society, that "we may lead a peaceable life in all godliness." Let us teach our people that our presidents, governors, judges, senators and legislators are representatives of God himself and the sovereignty of the people. The man that reviles Governor Hogg reviles Texas, and he that reviles Grover Cleveland reviles the whole United States. In violation of these great duties to God and our native land, things were said against the Governor of Texas and the President of the United States in the late political canvass that should cause the darkness of midnight to blush.

While God and our highest duties as citizens may require us to criticize the conduct of our rulers, we should do it with the courtesy due the representatives of the sovereignty of our beloved State and Nation. In 1872 I wrote over two hundred letters to beat Hon. E. J. Davis for governor, and yet I never uttered a disrespectful word against him. This indiscriminate reviling of our rulers, and utter want of respect, is fast plunging our nation into anarchy. I do not wonder that such slanders aided in driving the sensitive Houston into exile, but I wonder that they do not drive hundreds of others to follow his example.

But the last great evil or eating cancer of our body politic is the saloon and the wine cup. I heard General Houston say, in a great prohibition speech, at Huntsville, in 1848: "The wine cup and the saloon were the causes of my early ruin, and they are to-day ruining more homes and young men, and more statesmen, than any other evil in America." And with a clarion voice he cried: "Mothers,

fathers, Christians, statesmen, rise up and let us blot these fearful curses from Texas and our native land." Oh, that the voice of our Houston could speak from his grave at Huntsville and arouse every Christian, every statesman to battle against these giant evils. And though I am nearly 70 years old, I do not despair of our country. I expect to live to see the day when there shall not be a divorce, a reviler of public men or a saloon in Texas. Then Texas, from the Sabine to the Rio Grande, will be filled with the happiest homes, the noblest men and the purest women between the oceans. But while we drop a tear of pity for our fallen hero in his Indian exile home, let us not forget to rejoice that "God moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea and rides upon the storm." The Bible declares that "He causes the wrath of man to praise Him, and the remainder of wrath He restraineth." That Allwise Providence overruled the wickedness of men to prepare Houston to become the savior of Texas. His rude home among the Indians gave him a knowledge and power over the 30,000 Indians bordering on Texas that did more to save Texas than the battle of San Jacinto. That kind Providence wisely provided the exile Houston a "lodging place in the wilderness." As soon as the venerable chief of the Cherokees, Oulooteka, then 65 years old, heard of his coming, he took his whole family and went out to meet him, and throwing his arms around him, said: "My son, I am glad to see you; I heard a dark cloud had fallen on your pathway of glory, and you had turned your thoughts to my wigwam, that had sheltered you in boyhood. I am glad. It was done by the Great Spirit. There are many wise counselors in your nation, but we are in trouble and threatened with ruin, and the Great Spirit has sent you to take away trouble from us." Oulooteka was the father of Bowles, a young Cherokee chief, that brought a colony to Texas and settled between the Neches and the Angelina rivers; but having no title from the Mexicans, and becoming a great nuisance to the people of Eastern Texas, he was killed and his people driven beyond the Red river by Thomas J. Rusk, John H. Reagan, General Burleson and other Texas heroes.

General Houston spent three years among the Indians. He studied their character profoundly and gained their confidence as no other man ever did, except William Penn. He attended their great councils, but took no part, except to give advice privately. But his righteous soul was so outraged by the frauds of our government agents on the poor Indians, he consented to go with their chiefs to Washington, to remonstrate against these outrages; but, alas, nothing could be done. "Too many of the jury had got a share of the beef." One of the secret and powerful advocates of these public thieves was Mr. Stansberry, a congressman from Ohio. He was so stung by the scathing rebuke of General Houston he resolved to attack him on the streets, and, perchance, murder him. For this purpose he armed himself with a pistol and attacked him; but with one blow of an "honest hickory stick," Houston felled him to the ground and left him bleeding and insensible.

Fellow-citizens and Representatives—I am sad to say that two years ago I was one of an educational committee to examine into some frauds on the poor Indians by government agents and their allies; and I firmly believe, if all the money stolen from the poor Indians in the last fifty years could be piled up it would make a pyramid higher than the dome of this capitol. We found one sect had stolen over $2,000,000, and because the Indian agent, General Morgan, determined to expose these frauds, he was denounced by a thousand subsidized editors and orators. Oh! that we had a hundred Houstons to scourge these thieves from our temples of liberty. But General Houston left Washington more profoundly disgusted than ever with the shams and political frauds of civilized life. He returned by Blount county, Tennessee, to visit his aged mother, and to receive her dying kiss. She threw her feeble arms around his neck, and kissing him, said: "Oh! my noble son, live for the benefit of man and the glory of God. Bad as this world is, let us strive to make it better. I pray God that you may remember the curse on that man who 'buried one talent,' and what will be your guilt if you bury ten talents?" The sweet odor of that dying mother's kiss and prayer followed him back to his forest home. Scarcely had he reached the home

of Oulooteka, when a government courier brought him a dispatch from General Jackson, whom he loved as a father and reverenced next to God. That dispatch reminded him that in removing the Cherokees, Choctaws and Chickasaws to their homes west of Arkansas, the United States had guaranteed them protection against the plunders of the Comanches and other wild savages. The President therefore requested General Houston to go to San Antonio, Texas, via Nacogdoches and San Felipe, and hold a council with the Comanches and their associate bands, and inform them of the plighted faith of the United States, and, if need be, the whole army of the government would be marshalled to protect the civilized Indians. No mission could have been dearer to the heart of Houston, and he set out with a small guard on a journey through the wilderness of more than 1,500 miles. There were but two houses between Fort Towson and Nacogdoches. As he stood on the lofty dividing ridge overlooking the grand valleys of Arkansas and Red rivers, a strange dread of "coming events cast their shadows before" and filled his soul with awe. While he stood there, "doubting, dreaming dreams no mortal ever dared to dream before," his guardian angel, as he declares, the American eagle, swooped down near his head, and with loud, beckoning screams, bent his flight toward the prairies of Texas. Following what he deemed duty and destiny, he pressed forward. At Nacogdoches he was received joyfully by scores of distinguished Texans and old friends, who astonished him by stating that at a public meeting it was proposed to send a delegation to his forest home and urge him to come and lead Texas in her fearful struggle with Mexico. Houston assured them Texas had many noble sons of great courage and talents that could lead her people against the Mexicans. They replied: "We know Texas has some of the brightest intellects and bravest men on the continent; yet we have no man who can smite 8,000,000 Mexicans with one hand and hold 30,000 Indians in check with the other, and guide Texas to her grand destiny." Houston hurried away from these entreaties of friends, to the commission assigned him by General Jackson. At Nacogdoches he was joined by his friend, James Bowie, who had just married the beautiful Castilian daughter of Vera-

mendi, of San Antonio, whose name was a magic power over all the Indians and Mexicans of Western Texas.

By special courier of the United States army the Comanche chiefs and all their associate bands met General Houston as a special messenger of General Jackson in the Council House at San Antonio. Houston's princely bearing, lofty courage, long residence among the Indians and his undying love for the red men were so great that the chiefs all declared "He is a messenger from the 'Great Spirit' to save the Indian race." After forming a most satisfactory treaty he returned to Nacogdoches. Traveling through the scattered settlements and broad prairies and fertile valleys he realized that Texas had been rightly called the Paradise of the New World, and must become the home of a noble people. His great heart was stirred with the terrible thought that this beautiful land was about to be deluged in blood and chained in bondage by Santa Anna, who had just slaughtered two thousand Mexican patriots at Zacatecas. He was still more startled upon reaching Nacogdoches to learn that he had been elected a delegate to a "consultation meeting" to be held at San Felipe to consider what was the duty of Texas in regard to the perils of the hour.

He hurried on to Natchitoches, La., headquarters of the United States army under General Gaines, and delivered to the United States courier his treaty with the Indians, to be forwarded to General Jackson. What other secret agreements were made with the United States officers and soldiers on future contingency no human being will probably ever fully know, but we may learn something further on. The convention at San Felipe was composed of brilliant men, who would have made splendid statesmen in Massachusetts, Virginia, South Carolina or Georgia, but did not know how to lay the foundation of a powerful government in the wilderness. All kinds of impracticable schemes regarding banks and commerce were proposed by several brilliant advocates, some of whom desired a grand banking system similar to London, New York or Charleston. Some hot-headed men wanted to declare immediate and eternal separation from Mexico and set up an independent republic. Houston, planting himself upon the eternal bed rock of safety, said: "Gov-

ernments long established should not be destroyed for light and transient causes. Every effort should be made to redress our wrongs before revolutionizing."

He said: "Banks may be good things where commerce is overflowing and governments are well established, but curses to a new formative state like Texas."

Stephen F. Austin, with two other delegates, were appointed to go to the City of Mexico to present the petition of Texas to become a separate State of Mexico. That consultation meeting also elected Henry S. Smith governor, J. W. Robinson lieutenant-governor, and nine councilmen. General Houston was elected commander-in-chief of the army to be raised, but he protested earnestly, saying: "I had resolved never to hold another office. I came here at the earnest importunity of old friends, who assured me their lives and fortunes, and the lives of their wives and children were all about to be sacrificed, and implored me to aid them in escaping the threatened ruin." At last he yielded to duty and destiny. But alas! that advisory committee of nine councilmen, like many other cabinets, legislators, school trustees, etc., "clothed with a little brief authority, cut up such fantastic tricks as make angels weep and devils laugh." These "nine Solomons," who never smelled gunpowder, informed General Houston that he was to await all orders from them. They also commanded his subordinate officers not to obey General Houston's orders unless countersigned by themselves. Governor Smith, who had fortunately been "a schoolmaster" and had some sense, protested against such unheard of proceedings. He told them that General Houston had learned war at the feet of General Jackson, and that the general in the field alone must be responsible. But the aforesaid "nine Solomons" proceeded to depose the governor and assume entire control of Texas—military and civil. As soon as Houston received their foolish orders he resigned. But the perils of the hour were so great and fearfully increasing, another and larger convention was called to meet at Washington, March 1st, 1836, and declared "as Santa Anna and other military despots have overthrown the republican constitution of 1824, under which we immigrated to Texas, and has established an odious military despotism and are now

sending large bodies of soldiers into Texas to disarm the citizens and leave them to the tender mercies of 30,000 Indians in and near our borders; therefore, resolved, we no longer owe any allegiance to Mexico." If they had acted otherwise they would have disgraced their Anglo-Saxon blood, which had been poured out at Lexington, Yorktown and New Orleans. The heroes of Texas proclaimed a declaration of independence from Mexico. George C. Childress, Sam Houston and four others were on the committee to draft the Declaration of Independence and a Constitution. Houston moved its adoption and sustained it by a speech of burning eloquence. Hon. D. C. Burnett was elected president and General Houston commander-in-chief, and the "nine smart Alecks" who had figured so disgracefully as an advisory council retired to dark obscurity and have never been heard from since.

General Houston set out to join the army at Gonzales on the 10th of March, 1836. The dreadful news that the Alamo had fallen and the last hero perished, on the 6th of March, flashed like lightning over Texas. Santa Anna, maddened by eleven days' delay and the loss of 1,600 of his best troops, resolved to sweep the Texans from the face of the earth. When General Houston reached the lofty ridge upon the magnificent valleys and the boundless, beautiful prairies, he saw scores of old men, women, boys and girls, fleeing from Santa Anna and his thousand Guatemalean Indians, black angels of death, to do his bloody work of murdering men, women and children. The fugitives were on foot, on horseback and in wagons, driving their stock and hurrying away from the murderous enemy. As he gazed on these fugitives from burning homes, he remembered the words uttered by Æneas to Chorebus on that fatal night when Troy was burned by the Greeks: "All is lost; you came to aid a burning, captured city." But as gloomy horrors were filling his soul, his ever-watchful guardian angel, the American eagle, swooped down over his head and bent his flight toward San Jacinto, and he knew that victory and glory were in the east.

Houston hurried on to join the little army of Texans near Gonzales. Before he arrived two stirring events had

occurred. The mounted videttes, who had been stationed near San Antonio to watch the siege of the Alamo, dashed into the Texas camp on the 7th and shouted: "The Alamo has fallen and is a smoking ruin, and every hero is dead." As it was supposed Santa Anna would sweep over Texas like a tornado, there was a general panic to hurry home and look after their families. At that crisis the drum beat, and all soldiers were requested to meet at General Burleson's tent. He was a plain, unlettered soldier, but made a soul-stirring speech, closing with the memorable words: "Thermopylae had her messenger of defeat, the Alamo has none; and so let it be with all Texas. If Texas goes down in this unequal, bloody contest for liberty, let no Texan soldier ever cross the Sabine as a messenger of our defeat. Let every soldier die as Travis, Crockett and Bowie have, fighting for liberty." Wild shouts rent the air: "That's just what we will do; that is just what we will do."

The other event was, Santa Anna sent, on the 8th, "a messenger of defeat" to the Texas camp, to spread terror and panic. He mounted Mrs. Dickinson, the only surviving witness of the butchery of the Alamo, on a mule, with her babe in her arms, both sprinkled with the blood of heroes. He sent as her guide the African slave of Colonel Travis. As she rode into the Texas camp on the 9th, all the soldiers gathered around her to gaze upon the mournful sight. She shouted, with her clarion voice: "They all died fighting for liberty, as every true Texan should." So, when Houston reached the army, they were all in fine fighting mood.

Houston formed his grand campaign with the skill of a Fabius and Napoleon, ever remembering the immortal words of Prince Schomburg: "A great general never fights till he gets ready, and always chooses his battleground." He said, wisely: "Texas cannot afford another Alamo or Goliad; we must retreat before Santa Anna, until he thinks we are utterly routed and becomes careless." It was a profound war secret that if it became absolutely necessary, the Texans should retreat to the banks of the Sabine, when 4,000 United States soldiers, with their guns, should desert from General Gaines' army and overwhelm Santa Anna at a blow, and throw a strong cavalry force in his rear, and capture the last

general, the last soldier, the last gun and the last dollar, before he reached the Rio Grande; and then march up to the banks of the Rio Grande and demand Mexico to cease her hostility and acknowledge our independence, or the victorious army would invade her territory and make her pay the expenses of war.

A grander campaign was never planned; yet, all the "smart Alecks," the bane and curse of every enterprise, and many good men, knowing nothing of Houston's secrets, condemned him bitterly for retreating from the Colorado.

On the 20th of April the immortal spy, Deaf Smith, captured Santa Anna's courier, with his dispatches, in which he spoke contemptuously of Texans, and his "disgust at chasing them like mule-eared rabbits over the prairies," and said he would return home and leave his generals to continue the chase. The eagle eye of Houston saw the golden moment had come. Next morning, April 21, he ordered Deaf Smith to cut down Vince's bridge, to cut off all recruits and all retreat. He ordered every commander to be ready at 3 o'clock p. m. He selected 3 o'clock in the evening because he knew every Mexican, according to custom, would be asleep, taking his usual siesta. Just eighteen minutes after three the Spartan band of 782 Texans, in regular order, rushed to the charge with the appalling battle cry, "Remember the Alamo! Remember Goliad!" Two thousand four hundred Mexicans, startled from their sleep, in wild confusion, formed their line of battle. The Texans reserved their fire until within full gunshot, and took deliberate aim. At the first fire 600 Mexicans fell dead or wounded. The Texans reloaded, continued the charge and fired again, shouting, "Remember the Alamo! Remember Goliad!" The astonished Mexicans threw down their arms and fled. Santa Anna, waking out of his usual siesta, hurriedly put on his magnificent uniform and mounted his fiery war horse and rushed to the front. But utterly bewildered and horrified, he saw his heroes of Zacatecas and thirty-two other battlefields, falling like wheat before the mower's scythe, or throwing down their guns and fleeing in confusion, shouting, "Me no Alamo! Me no Goliad!" He saw his awful day of destruction and doom had come, and wheeling his fiery steed, he fled toward Vince's bridge, but found it

burned down. He spurred his fiery steed into the deep stream and immediately bogged up to his neck. But Santa Anna scrambled out on the other side, and said: "These Texas devils will know me by my uniform and kill me," and tore off his magnificent military coat, pants, boots and golden spurs, and fled, barefooted and bareheaded, like a "mule-eared rabbit" across the prairie. About dark, tired, and overwhelmed with astonishment and grief, he hid in a little live oak grove. Soon he heard innumerable droves of wolves, attracted by the smell of blood, howling fearfully and moving toward the field of slaughter. When they drew near, he climbed a live oak tree, and spent that fearful night all alone, surrounded by that awful serenade of wolves, reflecting upon the Alamo and Goliad, and his dark and bloody career. Next morning, hungry and weary of life, he bent his steps toward the Brazos bottom, without hat, coat, boots, or pants. The flight of Xerxes was eclipsed by Santa Anna. Oh! how differently he expected to return to the halls of the Montezumas!

Soon he spied three of General Burleson's soldiers on his track and hid in the tall prairie grass, but the sharp eye of young Lieutenant James Sylvester saw him, and riding up near, called out: "Come out of there, old coon!" Santa Anna made out he was dead. Sylvester said: "Come out quick, old coon, or I will put two more bullet holes in you." Santa Anna came out trembling, and said: "Young man, I will give you this gold watch and chain if you will let me go." Sylvester replied: "I don't want your watch and chain; you go to General Houston." Seeing his magnificent gold shirt buttons, he began to suspect he was Santa Anna. Santa Anna then said: "Young man, I have a gold mine in Mexico worth millions; I will give you that gold mine and this watch and chain if you will let me have your mule and escape." Sylvester replied: "I don't want your watch and chain, nor your gold mine, you just march off to General Houston." He pretended that he could not walk, as his feet were so torn and bleeding on account of the briars and the race of the day before. In the meantime Joel Robinson and another hero joined Sylvester, and in mercy for the wretched captive they let him get up behind Sylvester on his mule. And

Santa Anna took "his mule ride across the prairie." Oh! what bitter remorse filled his soul when he remembered that just forty-six days before, after the horrible butchery of the Alamo, he had mounted Mrs. Dickinson on a mule to go and spread consternation in the Texas camp. His only hope was, that stripped of his miltiary suit, the Mexicans would not recognize him. But as soon as he reached the encampment, his vast herd of Mexican captives shouted mournfully: "El Presidente Antonio Lopez de Santa Anna!" El Presidente Antonio Lopez de Santa Anna!" Immediately vast crowds of infuriated Texans gathered around Houston's tent, some with ropes and some with chunks of fire, shouting: "Burn him, hang him; he murdered my father; he murdered my brother at the Alamo or Goliad!" The trembling Napoleon of the West," entering the tent of General Houston, fell, with tears, at his feet, crying: "You are born to no common destiny; you have conquered the Napoleon of the West. Oh! spare a fallen, ruined man!" Houston sat on his couch, suffering terribly with his wounded ankle, but sent Generals Rusk and Burleson and others of his more thoughtful officers, saying: "Tell the boys to be quiet; we must not disgrace our glorious victory by mobbing and murdering a prisoner of war. We will have a council of officers, civil and military, and will do for Santa Anna what will be for the highest glory of Texas."

General Houston sent for General Almonte and other Mexican generals. Their meeting was touching beyond description. Santa Anna cried: "Oh, give me a bottle of opium to drown the unutterable horrors that madden my brain and crush my heart." They gave him enough to quiet him, but not enough for suicide.

The military and civil council decided that while Santa Anna deserved to be executed immediately as a bloody murderer and traitor, it would blur the fair name of Texas to execute a prisoner of war. It was, therefore, agreed that he should be released and sent home to Mexico; that he should disband his army, secure a ratification of independence of Texas and a treaty of peace and commerce.

General Jackson and the wisest American and English statesmen declare that the sparing of Santa Anna, under the

circumstances, was a grander victory for Texas than the battle of San Jacinto.

General Houston addressed a letter to the people of Texas saying: "By the blessing of God the war is over. The Mexicans are driven beyond the Rio Grande. Return home, rebuild your homes and fences, plant corn, be free, prosperous and happy."

But his wounds threatened to become dangerous, and Dr. Ewing and other surgeons decided he should go immediately to New Orleans for special treatment. When it was known that the hero of San Jacinto, who with 782 Texans, conquered 2,400 Mexicans, was coming to New Orleans for surgical treatment, the heart of that great city was stirred, and ten thousand men and women crowded the banks of the Mississippi to catch a glimpse of the man who had conquered "the Napoleon of the West." Amid that vast and eager throng stood the beautiful belle of Alabama, who had come with her former teacher, Dr. McLean, and schoolmates, to visit the queen city of the South.

As General Houston came ashore, pale and almost fainting, borne between two comrades, wildest shouts and thousands of waving handkerchiefs filled the air. General Houston halted on the deck of the ship "Liberty," with a voice trembling, yet ringing like a trumpet, said: "My kind physicians say I must not speak, yet I must thank you for your sympathy for Texas and the honor you have this day shown me. But, fellow citizens, remember while Texas has conquered Santa Anna and his bloody soldiers by her own brave arm, she has another grander victory to gain before she is really free and great; she must conquer herself, her passions and her sins. And in this second greater battle we need large recruits of pious women and ministers of the Gospel."

These strange words fell with magic power on the heart of the queenly, pious belle of Alabama. She trembled, she knew not why, but felt it would be a glorious thing to aid in that second grander victory.

The hero of San Jacinto and the lovely belle of Alabama met, by chance, at the home of Colonel Christy, but afterwards they met by choice, and finally the hero of San Jacinto,

gazing on the rosy, modest cheeks, raven black hair and deep blue eyes of undying devotion, and, above all, listening to her voice, softer than that of a lute string, surrendered and laid his honors down at her feet. And after many prayers and consulting with mamma, she became his guiding star and guardian angel, until his great heart ceased to beat at Huntsville, Texas, July 28, 1863. Her sincerity, her purity and her sublime devotion to God and duty filled all his ideal of woman as taught him by his devout mother.

Under the magic influence of the beautiful belle of Alabama the hero of San Jacinto gained a grander victory than ever achieved by Alexander the Great; he conquered himself. He ceased his dissipation and beame a teetotaler and a temperance lecturer. He ceased his profanity, established in his family an altar of prayer, was converted and became a leading member of the Baptist church.

But while Houston's ankle was being healed and his head and heart and his whole being clothed with "the armour of righteousness," he heard that wild anarchy and ruin were threatening Texas. Texas at that time was a boiling ocean of excitement. The struggle of 30,000 Texans against 8,000,000 Mexicans, and especially the bloody scenes of the Alamo, Goliad and San Jacinto had stirred the hearts of freemen the world over, and scores of noble patriots rushed to the banner of freedom. But alas, as the tarantula and the centipede and hissing adder always come forth with the fragrant flowers of spring, so along with these noble patriots came a number of hot-headed men with a desire to be leaders. Several of these men came, as such men generally do, when the danger was over and the smoke of battle had died away. These wretched, turbulent spirits, led by such men as H. Millard and Jeff Green, resolved to depose the great and good President Burnet and establish a military despotism—the very evil for which Texas took up arms against Santa Anna. They issued the following order to an officer:

"You are hereby ordered to proceed from Quintana to Velasco and arrest the person of David G. Burnet. Take into your possession the books and papers of his office, and you will also take into your possession the books, papers and

records of the secretaries of state, of war, and of the treasury, and them safely keep and report forthwith.

(Signed) "H. MILLARD."

Houston, hearing of this raging sea of commotion, hurried back to Texas, and, like Neptune, stretched forth the trident, and the wild sea of anarchy hushed. He issued an address to the soldiers, warned them against following the counsel of rash men, and above all, to submit to the civil authorities. But President Burnet and his cabinet wisely decided to order an election for permanent officers of the new republic. Texas, amid the perils of the hour, needed a Hercules strong enough with one arm to ward off 8,000,000 Mexicans, and with the other arm to hold in check 30,000 Indians, and place his right foot squarely on the 375 "smart Alecks" and would-be leaders, and at the same time guide Texas to her glorious destiny. Let it never be forgotten that Texas had at that time scores of men that would have made able governors or congressmen of Massachusetts, New York, Virginia, South Carolina or Georgia. My friend, Judge A. W. Terrell, has shown that there were more educated men and college graduates in the convention that proclaimed the Declaration of Independence and adopted the Constitution of the Republic of Texas than ever assembled in any constitutional convention of this continent. For as Texas was to become the empire State, God selected giants to lay the foundation. But few of these great men fully understood the perils of the hour or had been trained in war and peace, in crowded cities and forests, so as to realize and meet the wants of Texas. All eyes were turned to Houston as the giant to meet these mighty perils. Yet, he was not a giant among pigmies, but a Titan among Titans. Houston at first refused the use of his name for president, but insisted that Austin or Burnet be placed at the helm. Only twelve days before the election did he yield to the entreaties of friends, yet he was elected by an overwhelming majority. Well might the perils that surrounded the infant republic appall the heart of a great man, capable of comprehending all the issues involved. Texas had not a dollar in the treasury and no credit abroad. She owed a revolutionary debt of $1,250,000. The people lived in tents and board shan-

ties or log cabins. The convention that declared the independence of Texas and adopted the Constitution met in "the board-shanty storehouse" of Rev. N. T. Byars. There were not a dozen churches or school houses in Texas. And yet, 8,000,000 Mexicans and 30,000 Indians were ready to blot out Texas. But Houston, Austin, Burnet, Rusk, Ed Burleson, Lamar, Anson Jones, W. H. Jack and E. M. Pease and scores of others were fully adequate to the herculean task. They said: First—We must accept the situation as it is. Second—Texas is poor, and $1,250,000 in debt; we must levy a small tax, practice rigid economy and pay as we go. Third—Texas must cultivate peace with our neighbors, American Indians and Mexicans. Fourth—Texas must plant corn, raise cotton, establish churches, schools and courts of justice, must worship God and love our neighbor. The president set a good example of economy, wore coarse clothes, brogan shoes, and drank his coffee without cream or sugar. When some petty, strolling politician ridiculed Houston's dress and fare in the presence of General Jackson, the old hero replied: "I rejoice that there is one statesman that God made, and not the tailor." In one year Texas began to reap the benefits of Houston's grand policy. She raised, in 1837, 30,000 bales of cotton; vast herds of cattle and horses were covering the prairies, and thousands of immigrants were crowding along all the great thoroughfares. Schools and churches were springing up all over the land. Houston's name and vast influence over the Indian's kept them quiet during his first term as president, which was limited by the Constitution to two years. It is a remarkable fact that the Indians never violated a treaty made with General Houston, and never kept one made with any other man. The wisdom of Houston's policy was painfully conspicuous when contrasted with that adopted by his successor, the heroic and brilliant Lamar. This brilliant orator and soldier, with scores of others, believed Houston's policy was too plain, too timid. They believed that a policy more brilliant in display and more military in regard to the Indians and Mexicans would increase the respect for Texas among other nations. In his inaugural he said, among other things: "The boundary line of the Republic will be drawn with the sword, and every invasion of our rights will be

speedily chastised. We must also lay the foundation of such institutions and such a system of agriculture and commerce as will develop all the resources of Texas. These things will give us security as home and respectability abroad."

The sad result was, Texas was plunged into debt. Infuriated by the killing of Bowles and the expelling of the Cherokees from Eastern Texas, the killing of twelve chiefs in their council house at San Antonio, and the threatened invasion of Santa Fe, 30,000 Indians and 8,000,000 Mexicans were filled with revenge. Mexico sent her infamous secret agents, Cordova and Flores, to visit all the Indian tribes and infuriate them to kill, burn, and in every way harrass and destroy the Texans. Cordova and Flores, assured the Indians that Mexico was preparing a large army to aid the Indians in destroying and driving the Texans beyond the Sabine. The Indians, under the influence of these men, raided from the mountains to the gulf, along the Guadalupe and Colorado, burning the town of Linville, sacking Victoria and hundreds of happy homes. As a part of this wicked programme, the next year Vasquez and Woll invaded Texas and captured San Antonio, and carried away Judge Hutchinson with his entire court, lawyers, witnesses, jury, clients and records, as he found them in the midst of an important trial. In addition to all these evils, discontent and bankruptcy ruled everywhere.

In Congress a resolution was passed, that "we end this farce of a government and go home;" but in the midst of the excitement the clarion voice of Houston, who at that time was a member of Congress, was heard ringing through the hall, "Texan Congressmen, hear me! All is not lost. God and our country yet remain. And if we will be true to ourselves and to Texas, and to the memory of the Alamo, Goliad and San Jacinto, all will be well." And, with a speech of such burning eloquence as could never be reported, he induced them to rescind the resolution of dissolution, and "to adjourn to meet the next day." The sensitive and brilliant Lamar was so overwhelmed by this accumulation of woes, he became gloomy and despondent, and begged Congress to relieve him of his official duties, and he retired to his old home in Georgia, leaving Vice-President Burnet to finish his term of office.

In this terrible hour of gloom and anarchy, all hearts turned to Houston, and he was re-elected by an almost unanimous vote, with General Ed Burleson as vice-president. Houston was inaugurated in 1841. In dread of the terrible disorder of the land, one of the first acts of the Congress was to declare Sam Houston dictator for ten years. But the grand old hero vetoed the bill. In a brief message of burning power, he said: "We want no dictator; we want a republic. We want peace, and quiet and industry at home, and good will and friendship with our neigbors; all of which can be obtained by the blessings of God." Houston, leaving Vice-President Burleson in charge of the government, mounted a fleet horse, and with a small guard, mostly of friendly Indians, passed along the hostile frontier for over five hundred miles. He rode fearlessly into the hostile camp of the Indians; with tears he embraced and kissed the stern warriors, and made presents of beads and ribbons to the women and children, and told them: "We are children of the same Great Spirit. If bad men have stirred up my people to do you wrong, we will do so no more. We will leave you to your own hunting grounds, and let us live as children of the same Great Spirit, in peace and harmony." He sent three commissioners to Mexico to negotiate terms of peace and commercial relations. He cut off all needless expenses; reduced everything to the strictest republican economy. Peace and confidence were restored, "the trident of Neptune again calmed the turbid ocean, and joy and plenty smiled upon Texas."

But Houston, feeling that annexation to the United States was essential to promote the permanent peace and prosperity of Texas, appointed as special minister to the United States, Isaac Van Zandt, to secure annexation. But powerful agencies had worked up violent opposition to annexation:

First—The whole North, jealous of the predominence of Southern influence in the national councils, opposed the annexation of more Southern territory. Second—The Abolition party, with all their wild fanaticism, clamored against the annexation of Texas, with her 274,000 square miles of slave territory. They said: This will give the slave power, territory as large as North Carolina, South Carolina, Georgia, Alabama and Mississippi, and will perpetuate slavery for

ages to come. Third—The leading papers of the North, and some of the South, teemed with the vilest abuse of the Texans, as thieves, murderers and runaways. Fourth—Thousands of timid men feared annexation would bring war with Mexico, aided by England and France. These powerful political influences induced the two great political parties, Democrats and Whigs, to rule Texas out of the presidential election of 1844. Both candidates, Van Buren and Clay, committed themselves against annexation. Annexation was therefore apparently hopeless. But one wave of Houston's trident changed these great political currents. He withdrew General Van Zandt as minister, and also the application of Texas for annexation. He wrote a personal letter to General Jackson, regretting deeply that the United States had repelled Texas scornfully. He said this would compel Texas to form an alliance with England, by which England would guarantee the freedom of Texas from Mexican interference, and by which England's manufactures and Texas' cotton would be exchanged without tariff, which would not only increase the power of English influence on this continent, but seriously damage American manufacturing and shipping and all other commercial interests.

As he clearly foresaw, this awakened General Jackson's hatred to England, and aroused more fiercely all the New England manufacturers and commercial and shipping men of New York and Philadelphia. The result was, the whole nation was aroused in favor of annexation. The roar of the old lion of Democracy had stirred up the masses North and South. As soon as the far-seeing Henry Clay heard of the nomination of Polk on the "Texas platform," he said to the crowds of his admirers, assembled in Raleigh, North Carolina, "Beat again." James K. Polk was elected. President Tyler and the leading politicians vied with each other in their zeal for annexation.

Texas was annexed on the 5th of July, 1845, as the historic Fourth of July came on Sunday. All this wonderful revolution in favor of annexation was consummated by the master generalship of Sam Houston.

As was meet and proper, General Sam Houston and Thos. J. Rusk were elected United States senators, and Houston's broad statesmanship was speedily called into exercise on a

broader scale. The Santa Fe territory, including 98,000 square miles, was a part of Texas, but she had never been able to assert her authority over it, and the United States claimed it as a part of the territory ceded to the United States by Mexico on account of the Mexican war. Both the president of the United States and the governor of Texas sent officers to organize and control the Santa Fe territory. These officers came into violent conflict, and the president of the United States and the governor of Texas both sent armed men to sustain their officers. The older States felt indignant that Texas, already seven times larger than New York, thirty-six times larger than Massachusetts and two hundred and sixty times larger than Rhode Island, should want to grasp 98,000 square miles more. Civil war was imminent. A congressman from South Carolina addressed a letter to President Tyler saying: "The first gun fired on the plains of Santa Fe or New Mexico to coerce Texas will be a signal for the whole South to rush to her defense." But the profound statesmanship of Houston and Rusk, aided by such statesmen as Thos. H. Benton and Frank Pierce, affected a peaceable compromise. Texas sold her interest in the Santa Fe territory for fifteen million dollars. This paid the last cent of her public debt, and left a handsome sum in her treasury. Houston's profound statesmanship stipulated that two millions of this sum should be set apart forever for free schools, the interest alone to be used. Thus our hero in war secured the first dollar for free schools ever placed in the Texas treasury, and laid the foundation of our present grand system of education.

But Houston looked at every department of progress and prosperity for Texas. He was one of the first of our great statesmen that saw the indispensable necessity of railroads for the full development of Texas. But one of the first giant frauds ever committed on Texas was the charter for a "Texas Railroad, Navigation and Banking Company," in 1839, with a capital stock of five million dollars, to be increased to ten millions—all on paper. This huge fraud, after cheating innocent men out of fifty or sixty thousand dollars, evaporated.

This first attempt at railroads gave Texas a supreme disgust for the whole system. Added to this, the city of Houston with her *Houston Telegraph* with a circulation ten times

larger than any other paper in Texas, all bitterly opposed railroads, and denounced any movement on their behalf as an effort to revive the old fraud of 1837. But Houston, Rusk, E. M. Pease, Bermond and a few other far-seeing men were the ardent advocates of railroads.

I shall never forget General Houston's visit to my house in 1853. He and General Rusk had visited Austin and made addresses before the Legislature on the great importance of railroads for the future development of Texas. He said to me: "I come by request of our committee in favor of railroads to enlist you in a subject that should be dear to every Texan heart. Texas must now decide whether she is to be a mere cow pen and sheep ranch, or a great Empire State. If she is content to be a sheep ranch or cow pen she has about all she needs; but if she wishes to be the grandest State on the continent she must have railroads. She has no navigable rivers, no inland bays or seas, but is the best adapted for a grand system of cheap railroads of any State on the continent. She has no mountains to tunnel, and is almost a natural grade and can be fitted for ties and roailroad irons at comparatively little cost. But she has no freights and no travel to pay capitalists to build her roads; therefore she must give the railroad man a heavy bonus of sixteen sections to every mile after the first twenty-five miles are put in running order. We can make an arrangement to give this bonus, reserving every alternate section for free schools, and when the roads are built the reserved alternate section will be worth five times as much as both sections were before the railroad was built. But," he added, "short-sighted men and demagogues, headed, I am sorry to say, by the gallant city of Houston and the learned but impracticable Dr. Francis Moore, are bitterly opposed to railroads, but propose to build an 'adobe road' from Houston to the Brazos timbers at Hempstead. To overcome this vast array of opposition we must have the vigorous aid of every man who thinks, whether he wears a black cravat, a white cravat, or no cravat at all. And our committee wants you to spike the big cannon at Houston and silence its thunders against railroads and use all your influence for railroads."

I promised to enter the fight with "fervency and zeal," provided the State reserved the right to control the roads as

highways. The historic city went to work on her "adobe road," graded it up to Hockley, with the assurance of the learned Dr. Moore that the farmers would pack it down in the summer and fall, and its large amount of lime would convert it into "an adobe surface" as hard as the "adobe brick" of which the halls of the Montezumas were built centuries ago. But alas, "the best laid schemes of mice and men aft gang aglee." The whole "adobe road bogged down in a continent of mud." But the merchant princes and the grand practical men of Houston rushed up to Austin, got a charter for the Houston and Texas Central railroad and clapped the ties down on the well graded "adobe road," and pushed forward the Houston and Texas Central, and Houston became the grand railroad center and pride of all Texas.

How few men enjoying the luxury of riding over the vast prairies of Texas in a magnificent Pullman car ever think how much they owe to Houston, Rusk, Pease, Bremon and their compeers who fought the first grand battle for railroads! The crowning glory of their plan is, they so combined the railroad interests and the interests of education that to-day Texas has the largest educational fund of any country on the globe —over $200,000,000—and is to-day the fourth railroad State in the Union and will soon quadruple any other State. But another grand index of Houston's profound statesmanship was, he detected the blighting influence of foreign immigration, largely of paupers and convicts, on the prosperity of America. Houston saw, forty years ago, our Chinese trouble, and sought to guard against it. He and other great statesmen were profoundly penetrated with the conviction that "Americans should rule America," and that Washington was right when on the night before the battle of Yorktown he issued the order, "Put none but Americans on guard." He comprehended the eternal truth of the Bible, "that nations that mix themselves, part iron and part clay, are weak." Hence, he and other profound statesmen organized "The American Party," which became familiarly known as the "Knownothing Party."

The true object of this party was not to exclude or oppress foreigners, but to adopt the old Roman law, by which no man became a citizen of Rome by residing three years, or

fifty years, and paying $3 for his naturalization papers. The old Roman law allowed no man to become a Roman, unless he was eminent for his honesty, intelligence and patriotism, and all the virtues of a Brutus or a Cato. The American party wanted not only to adopt this grand old law of the Romans, but to blot out the disgraceful scramble for office, and especially for the loaves and fishes thereof.

But these noble ends were misunderstood; were fearfully opposed by all men who coveted the foreign vote. The American party itself made a fearful mistake by waging war against foreigners and against the Catholic religion. The fundamental principles of the American party will live again and will prove a blessing, not only to all native Americans, but a protection to all honest foreigners and Catholics.

Nothing showed the profound statesmanship of Houston so grandly as his devotion to the Federal Union founded by the toils and tears and blood of our revolutionary fathers. Every grand thinker and philosopher, from Bishop Berkley to Webster and Gladstone, has firmly believed that God so formed the majestic rivers, mountains and valleys of this continent, as to be the home of the most united and the grandest nation in the world. Bishop Berkley was so profoundly penetrated with this conviction, that he came to America, in 1729, with a noble aspiration to found a college in Rhode Island, to prepare the people of this grand continent for their magnificent and united destiny. Washington, Jefferson, Clay, Jackson and Houston all regarded the permanent union of the United States as the only hope of peace and prosperity at home and protection and glory abroad. General Jackson expressed the sentiment of all the grandest statesmen when he said: "The Federal Union, by the eternal, must and shall be preserved." They looked with shuddering at every disposition to alienate and divide the different sections of this Union into petty States or kingdoms, each hostile against the other, as were the States of Greece, and as are the present governments of Europe, requiring 2,000,000 of armed men to protect and destroy each other. Hence Houston opposed earnestly the repeal of the Missouri compromise. He said this is the entering wedge of untold calamities to the American people. He said by the compromise measures of 1850 we had

throttled the monster of abolitionism, that was goading to madness the hot-headed men of the South and preparing for disunion and rivers of blood.

I never shall forget his prediction and portrayal of the horrors of disunion and secession, as we stood alone in the beautiful live oak grove in front of the Baptist church at Independence. He said: "John Bell and I were the only Southern men who voted against the repeal of the Missouri compromise, and we have been bitterly denounced as pandering to Northern fanaticism to secure the presidency. I see the editors and politicians of Texas are denouncing me, and some old and dear friends have turned away from me rudely, saying I have become a traitor to the South.. But while that is the most unpopular vote I ever gave, it was the wisest and the most patriotic. Stephen A. Douglass introduced the repeal of the Missouri compromise to catch the vote of the South. He is now preparing another bill, called 'squatter sovereignty,' to catch the North, and he hopes that the two will place him in the presidential chair. But, alas, it opens the agitation of the slavery question, which has been crushed by the compromise measures of 1850. W. H. Seward and the Abolitionists are rejoicing, and are quoting with joy the foolish declaration of Rhett, who said: 'The slave power is aggressive, and I expect to call the roll of my slaves at the foot of Bunker Hill, in Boston.' The result of all this will be, in 1856, the Free Soil party will run a candidate for president, and the whole vote will be astounding. In 1860, the Free Soil party, uniting with the Abolitionists, will elect the president of the United States. Then will come the tocsin of war and clamor for secession. Led on by Calhoun, the Rhetts, the Yanceys and the Wigfalls, the South will secede. Each section, in profound blindness and ignorance of the other, will rush madly into war, each anticipating an easy victory. But, alas! alas!" he said, "Oh! what fields of blood, what scenes of horror, what mighty cities in smoke and ruins—it is brother murdering brother, it is Greek meeting Greek—rush on over my vision. But, alas! I see my beloved South go down in the unequal contest, in a sea of blood and smoking ruin. I see the proud neck of the South under the slimy heel of the North. I see slavery abolished; military despotism estab-

lished over the South. I see the faithful servants, instead of being Christianized and sent home to Christianize their own Africa, freed from all guide and control, turned loose to go to ruin and ultimate extermination, as the poor Indian has. And, Oh! my country! my country! nothing but the arms of the God of Liberty can save America from anarchy, lawlessness, socialism and all the monster evils that will follow the downfall of the South and the supremacy of the Abolitionist party. The North, after crushing the South, will herself reap the bitter curses of her 'higher law' doctrine, which simply means a contempt of all law, and makes blind passions and the spirit of the Jacobin mobs rule the land. Assassination, 'gun-powder plots," and wild anarchy will engulf her cities. Oh! my dear sir, I urge you and all Christian men to appoint days of prayer and fasting, that God may avert these dreadful evils."

Jeremiah or Daniel could hardly have predicted more clearly the bloody evils of secession than Houston did in 1852. All the world admired the profound penetration of Burke in predicting, years beforehand, the terrible convulsions of Europe, and Napoleon, who when a prisoner on the lonely island of St. Helena, foretold the downfall of the Bourbon dynasty and the elevation of a Napoleon to the throne of France. Our Houston, with equal penetration, predicted the horrors of the abolition and secession war. He almost beheld the infamous assassination of Lincoln and Garfield and the horrors of the intended explosion of the "Haymarket" by the anachists in Chicago; also the hundred thousand charges of dynamite now sleeping under Chicago and the great cities of the North. How fearfully these convulsions followed. John Brown made his infamous raid on the South. Helper had published his infamous "Impending Crisis" (endorsed by thirty-two congressmen), advising the negroes of the South to rise up at midnight, murder their masters and convert the South into blood and ruin. All these culminated in the election of Lincoln, the abolition candidate, as Houston predicted eight years before. The whole South was goaded to madness. But Houston determined to exert every power on earth to save Texas from the yawning gulf. He had stumped the State against secession, and had been elected governor largely by his personal popu-

larity. But a convention of the people had been called, and it was believed the ordinance of secession would be passed.

General Houston came to Independence, and when we were alone, seated under a live oak tree, he said: "I am making my last effort to save Texas from the yawning gulf of ruin. I have been to San Antonio, Austin, Houston, Galveston, Huntsville, and now come to Independence as the great educational center, endeavoring to arouse the patriots of Texas to a united action to save Texas. Our plan is for leading men in all the great centers of influence to meet simultaneously in their different localities and proclaim their unalterable devotion to the South and opposition to the abolition fanaticism, but to declare that our wisest and safest plan is to make our fight in the Union and under the Stars and Stripes. I am happy to say that leading men in all these localities cordially approve of this plan. Will you aid us in this great struggle?"

I assuerd him I would, with all my heart, but expressed great fears that all was lost. It was after midnight. He said: "Our only hope is in God. Let us kneel down and pray to the God of Liberty." Oh! what prayers and tears were poured out before God.

At the time appointed, a noble company of students and citizens assembled on the public square at Independence. Resolutions were read according with the plan suggested by Houston, "to remain in the Union and fight for our rights under the Stars and Stripes." Students John C. Watson and B. H. Carroll advocated the affirmative, T. I. Dunklin and M. M. Vanhurst advocated the negative. Dr. D. R. Wallace and other eminent men say that the speeches would have done credit to the halls of Congress. The affirmative was carried overwhelmingly, and the Stars and Stripes were suspended from a liberty pole fifty feet high.

We waited eagerly to hear from the simultaneous uprising of other centers of influence, especially the roar of the old lion in Austin. But, alas, in a few days General Houston sent me word: "All is lost. When the hour came we could not rally a dozen men bold enough to come to the front and avow their convictions."

A few days afterwards, Mr. Task Clay, mayor of Independence, cut down our liberty pole, and the Stars and Stripes lay tattered and torn in the dust.

A few days afterwards General Houston was deposed from the governor's chair, and all his gloomy forebodings and predictions ridiculed as the vagaries of an old fogy. A leading member of the convention, of the smart Aleck family, said he would drink all the blood that was shed. But, alas, when the blood began to flow in torrents at Bull Run and Manassas, he put on a white cravat, turned up the whites of his eyes and said: "I will play Jonah no longer. I must preach the gospel." And he became a chaplain in the home guard division. Another leading member of the convention said: "Not a gun will be fired. Nobody will fight but the Abolitionists, and if they fire a gun I will take fifty buck negroes and march into Boston." Thus madness reigned. Horace Greeley said: "I spit on any theory that does not end war and restore the Union in six months." And at the first battle of Manassas the great Abolitionist leader, Wilson, with a dozen other congressmen, went out with baskets of champagne to drink with shouts of applause when they reached Richmond. The battle cry was: "On to Richmond! Bag Jefferson Davis and his cabinet before sundown!" But, alas! instead of bagging Jefferson Davis and his cabinet, he had to desert his carriage, mount a bare-back mule and make his escape through the woods, and rushing into Washington, cried: "All is lost. The Southern devils have sacked everything."

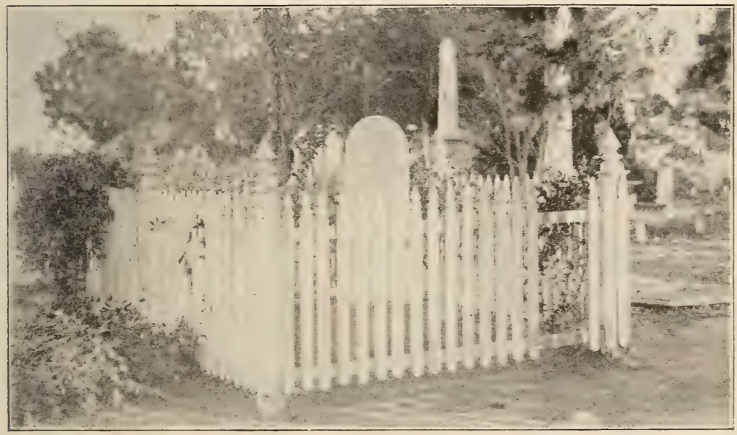
But while such folly and madness were ruling our National councils, Houston and the wiser men retired to weep and pray.

Just before Houston was deposed Lincoln sent a special messenger to Austin disguised as "a horse trader," proposing to send at once fifty thousand men to hold Texas in the Union with Houston as governor. But Houston replied: "Every drop of my blood will I give for Texas, and not one drop against Texas."

After he was deposed and thrust out of office he passed through Independence with his angel wife and lovely family on his way to Cedar Bayou, north of Galveston. He spent a few days in Independence, much of the time in prayer and

tears. In his lonely forest home he looked with a sad heart on fields covered with smoke and blood; brother arrayed against brother. He lived to hear that his own first born had been badly wounded on the battlefield. Finally, God in mercy relieved him from his sufferings.

The last address he ever made was to a vast audience who had gathered in front of the hotel in Houston to pay their respects to a hero who had done so much for Texas. He said: "I have been buffeted by the waves; I have been borne along Time's ocean until shattered and worn I approach the narrow isthmus which divides me from the sea of eternity. Ere I step forward to journey through the pilgrimage of death, I would say that all my thoughts and hopes are with my country.



GENERAL SAM HOUSTON'S GRAVE.

If one impulse rises above another it is for the happiness of these people. The welfare and glory of Texas will be the uppermost thought while a spark of life lingers in this breast."

Under these terrible accumulations of sorrow his health speedily declined, and he died July 26, 1863, aged seventy years.

The Houston *Telegraph* announced his death, and said: "Let us shed tears to his memory, due one who has filled so much of our affection. Let the whole people bury with him what unkindness they may have. Let his monument be in the hearts of all Texans."

Thus lived "and thus died General Sam Houston, one of the few immortal names that were not born to die." Though thirty years have passed, every year demonstrates more his profound wisdom and patriotism and causes every true Texan to say: "Oh! that America had only had a hundred Houstons, Clays and Jacksons." It would have saved her two million lives, and, including pensions, two hundred billion dollars.

In conclusion I wish to state clearly and emphasize earnestly the seven great characteristics that made Sam Houston the hero of San Jacinto and the father of Texas:

1. Love of Mother—His love of mother filled his whole soul and permeated his whole being. Her prayers, her faith, her counsels and her examples followed him from the cradle to the grave; followed him in city and in wilderness, in prosperity and adversity. Her influence, in connection with his angel wife, Maggie Lee, brought him back from his wanderings to duty, glory, and to God.

2. Reverence for God and Religion—General Houston is a striking illustration of the declaration of the great Thomas Carlyle: "A strong religious sentiment is a characteristic of all great minds." He said to me: "In all my dark trials and struggles, I have always gone alone, at night, for special secret prayer. My retreat from Gonzales to San Jacinto was the most remarkable ever known in history. Every day I dreaded my own men more than Santa Anna. The great majority of the men were eager for the battle at once, and hotheaded men, not knowing the great plan of my campaign, were ready to excite mutiny, depose me, rush headlong to battle, and, perchance, make another Alamo or Goliad. Goaded to madness by these men, I sometimes raved and cursed like a madman, yet every night, when all was quiet, I went alone and spent a half an hour on my knees in prayer, though so unworthy." I never shall forget that half hour spent with him in prayer, just before he was deposed from the governorship, in 1861. It was midnight; we were all alone, and kneeling by a rock under a live oak tree, in Independence, we poured out our tears and prayers before the God of Washington and liberty, to save our country from the bloody vortex of civil war. It was this profound religious feeling, misguided, that

caused him to place such confidenec in the flight of eagles that were so abundant fifty years ago, in the Southwest.

3. Unfaltering Courage, Moral and Physical—As a boy he charged amid showers of arrows and bullets the strong fortifications of the Indians, at Tohopeka or Horseshoe. There was never a moment that he would not have charged into a cannon's mouth at the call of duty. He was the peer of Alexander, of Caesar, of Washington. In the path of duty he could smile at the frowns and curses of the whole world.

4. Profound Penetration—He read at a glance the secret motives of men. He penetrated the depths and heights and breadths of every question. He could banish all personal, all local feeling, and look at the facts just as they were, stripped of all colorings and all disguises. I have known men and grappled with them on the great questions of education and religion, from San Antonio, Texas, to Bangor, Maine, but have never known Houston's equal in profound, far-seeing penetration. Hence, while so many great men blundered, he foresaw and foretold the results.

5. Love of Country—His love of country, like his love of mother, intensified his whole being. He could ever say, as King David: "If I forget thee, let my right hand forget her cunning. If I prefer not thee to my chief joy, let my tongue cleave to the roof of my mouth." His great soul (while an intense Southerner) embraced our whole country, from ocean to ocean and from gulf to lakes.

6. Republican Simplicity—He had a supreme contempt for all display and extravagance in dress, equipage and buildings. He regarded all such extravagance as criminal, not only because it wasted money, that should be used for higher and nobler purposes, but tended to bribery, corruption and bankruptcy.

7. Political Honesty—He would sooner have put his arm in the fire than take one cent by fraud from the public treasury. He would as soon have defrauded his widowed mother as his mother country. He gave his blood, his toil, his prayers and his whole life to his mother country, and died poor, as Thomas Benton says, all honest public men should die. But, alas! how fearfully we have apostatized! Oh! whither are our millionaire congressmen driving out nation?

But, finally, let us examine still more intently what were the causes that moulded and erected those seven grand, golden pillars, on which rests the fame of Houston, and from which it will grow brighter and brighter till the stars grow dim. But I entreat you to beware of that fearful delusion, that all great men like Houston, Napoleon, Newton and Columbus, were born great; that greatness was "thrust upon them," and that, "if we fail and are underlings, our stars and not ourselves are to be blamed." The true history is, all great men reach to the Alpine heights of fame and greatness by intense toil. It is a fiat of fate, "there is no excellency without great labor." I would be glad if some great painter would paint Napoleon when a boy at Brienne, lying down on the ground and drawing a map of Europe on the sand, while other boys were playing marbles or ball. These same maps on the sand guided him in his invasion of Russia. I would be glad, also, to see a painting of Sam Houston lying down by that pine-knot fire in that rude country store, committing to memory Pope's Iliad of Homer, or poring over Plutarch's Lives, while other boys were chasing foxes over the mountains. No man has a profounder sense of reliance on Providence than I have; yet Providence only helps those who help themselves. Profoundly penetrated with this great truth, let us trace the four great causes that made our Houston illustrious and will make every boy in Texas great and illustrious, who follows those same rules.

1. First of all his mother, whom he worshiped and obeyed. Poets have asked: "What is home without a mother?" The patriot and philosopher may ask with deeper anxiety: "What is a nation without mothers?" Houston, Washington, Marion and all great men owe their greatness to *mother*. "A dewdrop on the baby plant may warp the giant oak forever, or nourish that baby plant into the giant oak of the forest." Oh! that the Lord would send us a Luther, a Calvin, a Wesley and a Spurgeon to arouse the world to the importance of real mothers. One such mother as Mary Washington or Mrs. Houston is worth a whole brigade of preaching or political "female brethren."

2. The second great formative power that erected these pillars of Houston's greatness, was his dear old teacher, Dr.

Anderson. This grand old man quickened into intense activity and molded all the powers of his soul. He taught him how to think, how to commune with his own soul, with books, and above all, with God, the father of light. And, next to pious mothers, our country needs great teachers, but I do not mean "lesson hearers, time killers and salary grabbers." These are already about as numerous and about as profitable as the locusts of Egypt.

At the great National Educational Association at St. Paul I met an army of about ten thousand teachers representatives of every State in the Union; yet I fear if Socrates, Anderson, Wayland, or our own Texas McKenzie had been there they would have been compelled to borrow the lamp of Diogones and walk through that mighty army crying: "I seek a teacher; who can show me a teacher; a real God sent teacher?" Elijah, a teacher sent from God, is a grand model. When he would restore the son of the Shunamite mother to life he lovingly put his hands in the child's hands, his feet on the child's feet, his mouth on the child's mouth, his heart on the child's heart and prayed, "Oh, God, let this child live again." The boy was quickened into vigorous life and flew into the loving embrace of mother. So the real teacher never stands upon the stilts of normal or abnormal methods, nor clothes himself with the mantle of professional dignity, but with the tender love of a father he takes the student by the hand, places his mind, his heart and his whole being in loving sympathy with the student and thus quickens his whole being into activity. A great teacher not only seeks to make his students scholars, but true citizens and patriots and a blessing to their fellowmen, and to elevate them to usefulness on earth and glory in heaven.

General Houston, in the last trying hours of his life, quoted the sayings of mother and Dr. Anderson more than all others, and he longed to meet that angel mother and his noble teacher in that "land that is fairer than day."

3. The third cause forming his great character was his devotion to reading good books and the "God of Books" selected by his wise teacher. He had a profound disgust for novels and sensational reading in every form, whether in poetry or prose; books or newspapers. We all know how im-

portant to health and strength of the body is nutritious food, but, alas, how few know the importance of healthy and abundant food for the mind and soul.

4. But the crowning glory and power of the formative influences was his firm and ever abiding faith in God as an all-wise and ever present Heavenly Father. This was his anchor of hope on the dark and stormy ocean. This was his Gibralter when assailed by a thousand adversities. Like Luther before the Diet of Worms, he said: "On this firm rock I stand, and living or dying all will be well." Oh, that these powerful formative influences might erect seven golden pillars of character on which every young man and young woman in Texas may become a moral temple of beauty and glory.

GENERAL LAWRENCE SULLIVAN ROSS.

A TRUE MODEL.

All Texas is mourning for our noble and distinguished fellow-citizen, General Lawrence Sullivan Ross. I rejoice to see the leading journals of Texas are teeming with eulogies on his long, varied and distinguished success as a citizen, soldier, governor and college president, all of which positions he filled with honor to himself and great profit to the whole State of Texas. I wish to present him briefly as a model for the youth of Texas and the South. There never was a time when Texas and the South, and indeed the whole world, needed great and good men more than at the present hour. Longfellow has truly said:

> "Lives of great men all remind us,
> We can make our lives sublime;
> And, departing leave behind us
> Foot-prints on the sands of time.

Therefore the youth, especially of our own land, should study profoundly the lives of such good and great men as General Ross. General Ross was born at Bentonsport, Ohio, in 1838. Next year his father came to Texas. He died at the A. and M. College, College Station, Texas, on the third

of January, 1898, amid a noble army of loving students and professors. I have known General Ross intimately from boyhood and loved him tenderly. In 1856 he entered Baylor University. He was then eighteen years old. He was noted for modesty, firmness, good nature, a clear, well balanced mind, and devotion to duty. His record in Baylor will show that he never received a single demerit, was prompt in every duty and among the best in all his classes. He was especially prompt and attentive at all the chapel services, and has often said that my chapel talks and clear explanations of Scripture had been a grand inspiration to him through his whole life. In a great revival at Independence he became deeply concerned about religion, but his roommates were all older than himself, and ridiculed the idea of boys becoming Christians, and neither his parents nor the family where he boarded were at that time Christians. Notwithstanding all these obstacles, he attended the meetings every night and was an earnest listener and inquirer after the way of salvation. One night, while I was preaching on the work of the Holy Spirit in aiding our infirmities and leading sinners to Jesus, he saw and joyfully embraced the plan of salvation, and accepted Jesus as his Savior. It is a remarkable and joyful coincident that in the same hall and very near the same spot General Sam Houston was converted just two years before, while I was preaching on the text, "Except ye be converted and become as the little child ye cannot enter the kingdom of God." But as all his roommates and family associations discouraged young Ross he did not join the church. But while a student of the Wesleyan University at Florence, Alabama, his Christian hopes and evidences brightened, and he joined the Methodist church, and lived a Christian life, amid all the varied scenes and duties of life, whether on the battlefield or in the governor's chair, or in college halls. And when the last moment came, when loved ones were weeping around him, he was enabled in joyful confidence to commit his devoted wife and children and students to God, and say "All is well, all is well, I will soon be free from all pain, and in the land of the redeemed." General Ross, like our illustrious General R. E. Lee, believed "duty" one of the greatest words in the English language. He asked every day, "what is my

duty, and how can I discharge it in the fear of God and for the good of men, and glory of Texas." He devoted all his being to his duty as a son, a brother, a student, a citizen, a husband, a father, a soldier, a governor and a college president. In all these spheres he has left glorious monuments of success that will live as long as the flowers bloom on the prairies or the waves of the gulfs dash on our shores. Lest some may think my love and admiration for Governor Ross leads me to overestimate his devotion to duty, I will give one illustration while he was a student of Baylor University:

One night, between eleven and twelve o'clock, I was making my usual round of inspection. As I got near the room where young Ross and his two friends boarded, I heard a tremendous noise, scuffling and turning over of chairs, mingled with bitter oaths. "I will cut your heart out," and "No, you won't. I will cool you off." Looking in at the widow I saw his two roommates, one weighing about 164 pounds and the other about 90. They had got to scuffling after they had gone to bed, and the big one had kicked the little one out on the floor; and he, taking a chair, was going to deal vengeance on his antagonist, but the big boy had thrown him down and gotten on top of him and bumping his head on the floor saying, "I will cool you off;" while the little one, with bitter oaths, said: "I will cut your heart out." I looked on for a few minutes, thinking young Ross would certainly interfere for the little fellow that was being treated so rudely, but he sat at the table poring over his lessons just as intently as if all was as still as a May morning. After looking at this imposition of a big boy over one so much smaller, I found I was getting ardent and felt I might violate one of my great maxims of life, "Never get mad," I pushed open the door, rushed in, took the big boy by the shirt collar, jerked him off, and, having no "Solomon's friend," I used my left hand so vigorously that it was very red next morning, and setting him down in a chair, I said, "Sir, you sit there," and, turning to Mr. Ross, I said: "Mr. Ross, what do you mean by allowing this big boy to impose upon that little fellow?" He rose up with as much dignity as when he was inaugurated governor, and said: "Dr. Burleson, please excuse me. I came to Baylor University to study. I want to stand head in all my

classes; my friends and roommates here never study; they are always scuffling and fussing about something, and if I attempted to settle or take any part in their fusses I would have no time to study; you will, therefore, please excuse me." I took him cordially by the hand, saying: "That is right, my dear young friend; you go out on that line and you will be governor of Texas some day, and I will vote for you, and these boys will go to ruin." Young Ross has not only, as I predicted, become governor of Texas, but has left a monument of glory never to be forgotten; while his roommates have become sad failures. One of them, while carrying a drove of beeves to St. Louis, one night while camping in the Indian Territory, attempted "to cool off" some of the drivers, and they chopped open his skull and buried him and herded the beeves over his grave. Some days after the hogs rooted up his body, and the Indians buried him as an unknown cowboy. Oh, what an example, young men, you have here of the two paths, one leading upward to honor and glory on earth, and in heaven, while the other leads down to shame and an unknown grave and lake of fire and eternal burning. Which path, I ask in God's name, will you follow? But, while with General Lee, Governor Ross regarded "duty" as one of the greatest words in the English language, he believed, with Ben Franklin, that good humor was one of the noblest characteristics of true manhood. And he cultivated good humor and cheerfulness at all times. He had a good word and pleasant smile on all occasions for even the humblest, white or black, native or foreign. He was equally eminent for firmness, without which life must ever be a failure. Thousands of men who might have made life a grand success allow some pleasure to bewitch them or some difficulty to turn them away from duty and they become sad failures. Nothing but iron firmness and indomitable will enabled General Ross to meet and overcome the great difficulties confronting him as a student, as a soldier, as a governor and as a college president. But his firmness, combined with good humor, enabled him to overcome great difficulties with the least possible friction and offense to his opponents. Another great excellence of Governor Ross, which I implore all young men to study and follow at any and every sacrifice, is full preparation

for life's great duties. Alas! how many thousands of young men and young ladies do, like Ahimaaz, run before they get ready, and, after outrunning their associates for a while, just at the crisis, when expecting a glorious reward, they are compelled to stand aside as shameful failures. The curse of this age is superficial men in every department of life; thousands of teachers, preachers, doctors, lawyers, engineers, like Ahimaaz, are rushing into their professions without preparation. I am happy to know that General Ross has said that, hearing one of my chapel talks or Bible lessons in Baylor University on the "terrible failure of Ahimaaz," fired his soul with a sublime determination to get ready and prepare for the battle of life. It was his fixed purpose to get ready that induced him, after his first great victory over the Comanches at Antelope Hills, and while all Texas was ringing with his praises, to go back to the Wesleyan University at Florence, Ala., and graduate. It should be remembered that it was his great patriotic devotion to Texas that induced him as a college student, at home during vacation, to rush forward to meet and repel the Comanches. General Ross also gives to the youth of the South a glorious example of magnamity and honor in never supplanting or undermining any man. He would sooner have plucked out his right eye, or cut off his right arm, than be guilty of such infinite meanness. He ever cherished the golden rule of our Saviour, "In honor prefer one another." Personal ambition, self-promotion and self-praise are the fearful sins of this age. Oh, that our whole country was full of such men as Governor Ross. Another glorious excellence of our lamented friend is his heroic courage, that never faltered in the hour of peril, as was dmonstrated in scores and hundreds of instances, in peace and war. His courage in his early victories over the Comanches at Antelope Hills and Wichita Mountains, his heroism displayed in so many battles during the Confederate war, would fill a volume. I have only time and space here to say that his courage and skill as a general made him the peer of Robert E. Lee, Stonewall Jackson, Albert Sidney Johnson and that galaxy of heroes that adorn our Southland. But the crowning glory of his excellency is his patriotism or love of Texas. He could say from the depth of his soul"If I prefer not the glory

of Texas to my chief joy, let my right hand forget her cunning and my tongue cleave to the roof of my mouth." Texas was from his childhood the field of his earliest toils and exploits, and Texas crowned him with his highest honors, and I rejoice to hear that all Texas will join in erecting a grand monument to the spotless life, the heroic devotion and the glorious achievements in peace and war of Lawrence Sullivan Ross.

SENATOR RICHARD COKE.

This illustrious Texan is a grand model for all the youth of our beautiful Southland to study and imitate. No young man can fail of honorable success who will study profoundly and follow strictly the example of this great and good statesman. He was a splendid example of what every young man can do by hard study, by tireless industry and incorruptible integrity.

Governor Coke was not endowed by nature with extraordinary talent, wit nor eloquence, but was endowed with the nobler qualities, of strong common sense, judgment and unswerving integrity.

He was descended from an old and highly honorable family in Virginia. He was born in that grand old State in 1829. He graduated at William and Mary's College, the second oldest college in the United States, and the Alma Mater of such illustrious men as Benjamin Harrison, Thomas Nelson, Peyton Randolph, Thomas Jefferson, James Monroe, John Marshall, Governor Tyler and a host of other great and good men.

After graduating, he studied law profoundly, and when admitted to the bar he came to Texas and settled at Waco, in 1850, being twenty-one years old. He secured a little office on "Bridge street," and went vigorously to work. He made a solemn vow that he would never visit saloons, play cards, nor visit race grounds.

The following fact, illustrating his character and eminently instructive to all young men, is told of him in that early day: A wealthy farmer came to Waco to employ a

lawyer to prosecute a land suit involving several thousand acres of land. He had been advised to employ a certain brilliant young lawyer, but found him drunk in a saloon. He was then advised to employ another very talented young lawler, but after a long hunt he found him in a billiard hall in a very hotly contested game of billiards. He went back to his Waco friend, saying, "I will be ruined if I lose my case, and I cannot afford to entrust it to any lawyer who gets drunk or fools away his time in billiard saloons. Do all of your lawyers get drunk or play billiards?" His friend said: "No, there is a young fellow here that never does either, but he spends his whole time plodding over his law books in his office." The farmer said, "He is my man. I will give him my case." And the plodding young lawyer gained the important case with a large fee and the lifelong friendship of the old farmer, who secured him many other land cases and helped to elect him governor. But, alas, the two brilliant young lawyers made utter failures.

The industrious young lawyer, very fortunately, at this time met a young lady of rare beauty, modesty and refinement. The young Virginian confessed that he had never seen so lovely a young lady as Miss Mary Horne, the daughter of Dr. Horne.

By hard study and work he found time from his other suits to file the most important suit of his life, the suit for the heart and hand of the wealthy farmer's daughter. The young lady readily recognized the noble heart and great soul of the young Virginian, and, refusing many brilliant, fascinating suitors, she gave her heart and hand to Richard Coke, and became his guiding star and inspiration till his heart ceased to beat, May 14, 1897.

Thus happily equipped, the young lawyer entered fully the battle of life. Very soon his devotion to duty, his clear, cool judgment and reliability were universally recognized and admired. He was deemed capable of filling any position, public or private. He never sought office, but was ever ready to heed the call of his fellow-citizens. When the dark, stormy clouds of Secession darkened our horizon in 1861, while he deeply deplored the terrible condition of things, he shouldered his musket, and bidding his lovely wife and

children good-bye entered the ranks as a private soldier in Colonel Speight's regiment. His great worth was at once recognized, and he was elected Major. He performed his duties through the whole war with great courage and fidelity, never shrinking from the perils of battle, however fierce and deadly.

When the dark storm clouds were over, he returned to his beloved home, and resolved to do his whole duty and be an honest, faithful citizen of the United States. In the dark and terrible hour of reconstruction his clear judgment was sought on all important issues. He was first, in 1865, appointed District Judge. Then he was elected as one of the Judges of the Supreme Court. In 1873 he was elected Governor over the unfortunate and ill-fated E. J. Davis. In 1876 he was re-elected by an overwhelming majority. A few days after his inauguration he was elected to the United States Senate, which office he held until 1895, when his feeble health demanded that he should retire to the privacy of home life.

In all of these various and important duties he displayed his splendid talent, his undying courage and his immaculate honesty.

THE MIRAGE IN TEXAS.

It is remarkable how few writers of Texas history and scenery have described this beautiful phenomenon in Texas.

Mirage is a French word, meaning wonderful, and it is truly wonderful. It is often seen and accurately described in the deserts of Africa. Job called it the "Deceitful Daughter of the Desert." Philosophers tell us it is produced by a refraction of the sun's rays falling on a strata of denser air, usually near some lake, river or sea.

The refraction of the rays, reflected on the denser, humid air, sometimes presents the appearanc of a bautiful lake of water. And it usually magnifies all objects four-fold. Sometimes presenting them in an inverted position.

This illusion was so perfect that during Napoleon's invasion of Egypt his men were sure that they saw beautiful lakes

of water, and, breaking ranks, rushed to what they thought was lakes of water; but, alas, it was only the mirage or Job's "Deceitful Daughter of the Desert."

That this illusion might not deceive travelers, the scientist, Monge, wrote a very learned description of the mirage and its cause.

I shall never forget the first time that I ever saw the mirage. I had been in Texas nearly three years, but had never heard that this remarkable phenomenon was visible in Texas.

In 1850 I was going from Houston to Wharton to aid the pastor, Rev. Noah Hill, in a protracted meeting. As it was an overflow year, the whole country was flooded. Oyster creek, Brazos river and San Bernard were all overflowed. I —swam Oyster creek and the sloughs on both sides, and, my feet being wet all day, I had taken a terrible cold and a fever in my head. And on the vast prairie between Richmond and San Bernard I saw great lakes which disappeared as I came near them. I was amazed, and more so when I saw the cows and wolves on the prairie fifteen and twenty and even twenty-five feet high. I feared the burning fever in my head had deranged all my senses and might dethrone reason and leave me all alone on that vast prairie amid the enormous cattle and wolves. It was an awful, solemn moment. As I rode along I tested my mental faculties by repeating a number of passages in Virgil and Homer and other favorite authors.

I reviewed also some sermons on difficult subjects, and found my mind unusually clear. After a few miles I saw Duncan's ranch. But all the buildings were forty or fifty feet high, till I got near them when they resumed their real size.

I fortunately met a bright shepherd boy 16 or 17 years old. I said "My young friend, what kind of cows and wolves are these that you have out here on the prairie?"

"O Massy, dey is jest de common sort."

I asked him what made them look so big till you get near them, when they are the natural size.

"Oh, dey is jest loomin' when dey do dat."

I could but laugh, for I never before realized what looming meant. I then said "what about those beautiful lakes of water that I saw on the prairie."

He laughed heartily and said, "God bless your soul Massy, dey is nothing at all, dey just makes out like dey is something, just to fool people. Massy, you just ought to have seen how they fooled Jake when Massy first brought him from Old Virginia to help me herd cattle. Jake and me was herdin' cattle on the prairie and he wanted a drink and said, 'I will run over to that lake and get a drink.' I told him there was no water in it, but he declared he saw it with his own eyes; then he galloped over there and found nothing at all; then he seed it in an another place and he run over there, but it was gone. He then seed it over on the Bernard, and it was not there, and he came runnin' back scared, and said 'I do believe dis country is hanted, and I am going to beg Massy to carry me back to Old Virginy."

I give this experience of Jake and myself to show what a complete optical illusion the Mirage is. When I reached Wharton, I told my dear old friend and brother, Governor Horton, of my experience, and found that his was very similar to mine.

It is worth a trip to the coast country, especially the Bernard Valley, to see the Mirage of Texas.

But as God created everything for some purpose, for what purpose was the Mirage created? I think it may be to teach all men, especially the young, to beware of things that look so beautiful in the future, but when approached they vanish into thin air.

Oh, how many young people, like Jake, waste their lives in chasing phantoms of wealth, political fame, social favor and the other modern mirages, when they should only seek what they know to be real and abiding.

AN EARLY TEXAS MISSIONARY AMONG THE WOLVES.

I will give in this article, a serious adventure I had among the wolves one night in 1849. I was then pastor at Houston and was to preach the introductory sermon before the Union Baptist Association that met at Huntsville, seventy-

five miles from Houston. I left on Wednesday morning and rode on horseback thirty-five miles. I spent the first night with Mr. Arnold, a highly intelligent, wealthy Methodist brother. The next day I had forty miles to travel, and at the breakfast table, Brother Arnold said to his good wife, "Mrs. Arnold, there is not a single house between Montgomery and Huntsville, a distance of twenty-five miles, and Brother Burleson will get no dinner unless you put him up a lunch, and I see he is fond of mutton." And the good lady put me up a "Benjamin's portion" of the good fat mutton on the breakfast table.

After riding fifteen miles I reached Montgomery county. I learned a Baptist lady had recently settled there, and in those days, Baptists being so scarce, only 1,900 in Texas, when the missionaries heard of a Baptist in a destitute town they always "rounded him up," as stock men say of stock on the range. So I called to see this Baptist lady and was delighted to find her an elegant Christian lady from Tuscaloosa, Alabama, the wife of Colonel Aaron Shannon, a wealthy farmer, and also a devoted friend of Dr. Basil Manly, president of the Alabama University. She was rejoiced to see a Baptist preacher, and was longing to have regular preaching and a church organized in Montgomery. She had a large family of intelligent children; the eldest daughter was grown, thoroughly educated and performed well on the piano. Very soon she said, "Brother Burleson, there is another Baptist lady, Mrs. Dr. Arnold, just settled in Montgomery from Providence, Rhode Island, and she is so anxious to see a Baptist preacher, I will send over for her and she will come and we will all be together." I said, "I would rejoice to see the lady, but must get to Huntsville to-night, and it is twenty-five miles distant, and I have been told that I must get through the Big Thicket and San Jacinto bottom before dark, or I will be "swamped." Soon the lady came and I found her to be a Baptist of great piety and intelligence. She knew my dear old president, Dr. R. E. Pattison, when he was pastor at Providence, Rhode Island, and of course loved him ardently, as all Christians did. He was my beloved president while a student of the Western Baptist Theological Institute at Covington, Kentucky. She also knew and esteemed highly my old Professor Dr. Ezekial

J. Robinson, associated with Dr. Pattison in the Theological Seminary. She was delighted to meet one far away in Texas, who knew these great good men. And Mrs. Shannon was equally delighted to find that I knew so well her favorite Dr. Manly. We were all delighted to talk over the noble Christian excellency of those we had loved so well in former days. But while we talked, time flew, and I reminded the ladies that I had twenty-five miles to ride that evening, and had been told that I must get through the Big Thicket and San Jacinto bottom before dark or I would be "swamped." But they said, Oh, you must stay till after dinner, it is such a treat to meet a Baptist preacher, especially one who knows so intimately Drs. Manly, Pattison and Robinson.

The young lady added additional attractions by some beautiful songs and music on the piano, that had charmed me in my college days. And though I knew I ought to be going, I was persuaded to stay till after dinner, for which I was sorry to see they were making very special preparation. And after the dinner, the young lady, waving her beautiful curls, said, "Mr. Burleson, I want you to explain some things in the Bible, about fore-knowledge and pre-destination, also some passages in Romans and Revelation. I knew I was doing wrong to stay any longer, but as I had never at that time seen Mrs. Burleson, the waving curls, bright eyes and soft voice prevailed. After answering as best I could, these deep and profound questions on theology, and as I was hurrying away, the ladies kindly said, "Brother Burleson, if you will take a nigh cut through the Big Thicket, you can save six miles; the people on horseback often take that nigh cut, rather than go the wagon road which is six miles further." I gladly accepted the suggestion "to take the nigh cut." For two miles through the prairie, and three miles through the timber, it was a plain, well traveled road, being used for hauling timber, but beyond that point the road was blockaded by immense pine logs, blown down by a fearful tornado that swept over that country a few years before and caused the road to be abandonded.

This fact the ladies had forgotten or perchance had never known. But under whip and spur I forced my horse to leap over these immense pine logs, across the dim road.

Sometimes the logs were too large to leap over and I had to force my horse through briers and thorns, and tore my Sunday pants. But I made all the speed possible, eager to get through San Jacinto and out of the Big Thicket before dark.

But, alas, "the way of transgression is always hard," and before I reached San Jacinto bottom, having been so delayed in leaping over immense logs and forcing my way through thorns and briers, it was dark, so dark I could not see the road, and my poor horse, tired and sweating, either could not or would not keep the path and I soon found I was out of the road and tangled up amid thick brush and vines. But I felt my way back into the dim track, only to find very soon that I was again out among thick bushes. I said to myself, "if I wander away from the road in this dense thicket, I may not be able to find my way back at all, so I will stop and rest till the moon rises, which I knew would be about 11 o'clock that night.

I sat by a large Sycamore tree and reflected on allowing dear, good ladies to persuade me to do that which I knew I ought not to do, and then to tell me to take a "nigh cut." I remembered with sadness how often I had learned in childhood and boyhood the evils of doing wrong, and then taking a "nigh cut."

But while I was reflecting on the folly and evil of taking a "nigh cut," I heard the terrible howl of a wolf. I said 'that is lonely.' But it was lonely not long, for soon another howled, and then another, and it seemed to me there were at least fifty joining in the fearful howling. But there may not have been more than a dozen, as it is a well known fact that one wolf, either in religion or politics, will make more noise than a dozen honest curs. And their howling was more hideous to me because they were coming nearer and nearer, no doubt smelling the ample supply of mutton which good Sister Arnold had put up for my dinner.

I remembered that Daniel in the lion's den, and Paul, when he fought with wild beasts at Ephesus, prayed. And I followed their example. And, kneeling down, I prayed for God's protection against the wild beasts of that dark forest and promised Him solemnly that I would never again be guilty of the folly of letting ladies, young or old, or preachers,

or any living being, persuade me to do wrong and then take a "nigh cut."

But while I was thus praying I heard a wolf coming through the thick cane-breaks near the road.

I then remembered the Bible said, "Watch as well as pray." I knew also that men and devils and wild beasts were afraid of a brave man, so I resolved to be brave.

I also remembered that it had been said that music would even charm wild beasts, so I concluded I would sing, and I sang with a loud voice my favorite songs:

"How firm a foundation ye saints of the Lord is laid for your faith in His excellent word."

'Tis religion that can give sweetest pleasures while we live, 'tis religion must supply solid comfort when we die."

I thought at one time that I would climb the Sycamore, but remembered that in the dense forest I might have to remain up in that Sycamore much longer than Zaccheus did, and besides I felt it would be cruel to leave my horse that had been guilty of no wrong, to be devoured by the wolves.

I also thought that I would give them the mutton that my good sister put up for my lunch, but I knew that the mutton would not be even a taste for all of them, and they might conclude to make out their supper on goat meat, in which case the erring Texas missionary would fare badly.

So I continued to pray, and watch and sing, but when I came to that verse, "The soul that on Jesus hath leaned for repose, that soul though all hell should endeavor to shake, I will never, no never forsake."

I could but feel that dark night in the San Jacinto bottom, among the Texas wolves, that my foundation was a little shaky. But I continued praying, watching, and singing till 11 o'clock, when the moon rose clear and cloudless.

Being able to see the dim path-way, I thought I would put whip to my horse and make good speed; but then I remembered the value of courage and I rode quietly along singing loud, "How firm a foundation ye saints of the Lord."

After traveling some distance through this dense bottom, I came to San Jacinto river, made ever glorious by the deliverance of Texas from the bondage of Mexico at the battle of

San Jacinto in 1836, and that night, memorable by my deliverance.

Soon I saw the dim light of a dwelling and soon heard the barking of dogs, which was sweet music compared to the howling of the wolves. I rode up to the gate and called "hello," there was no reply but the loud barking of the dogs. I cried "hello" again. I then heard a low solemn voice of an old man exclaiming, "Oh, Lord, have mercy, Oh, Lord have mercy." I called again, but only heard that solemn response, Oh, Lord! I said, 'is it possible that Indians and robbers have murdered everybody else and left only one old man!

I got off my horse, and fighting my way through the barking dogs, I went to the open door, and there was a venerable old man, nearly eighty years old, kneeling down with a large family of children and grandchildren, kneeling around him. As soon as he said Amen, two of his sons arose, and coming to the door said, "Please excuse us, we make it the rule of our lives, never to interrupt father's prayers, and he was deaf and did not hear you, and we could not interrupt his prayer."

I soon found it was that grand old pioneer and pillar in the Methodist church—Robertson, whom I had met and known so favorably during the glorious revival at Huntsville in 1848.

He with his family had returned from a Methodist meeting at the Methodist church, near his house, and it had been his custom for forty years never to omit family prayer, and though it was nearly 12 o'clock, they were thus engaged.

They gave me a joyful reception and expressed profound sympathy for my terrible ordeal amid the wolves and dense forest of Big Thicket and the San Jacinto bottom.

The lesson I learned that night I have remembered distinctly for fifty years and have often used it in my lectures to the young in Sabbath schools and chapel services; to beware of taking "nigh cuts," and especially of letting anybody on earth, male or female, saint or sinner, persuade you to do wrong, and then tell you to take a "nigh cut."

And I beg the readers, especially the young, to beware of taking a nigh cut, either in education morals or business.

PART V.

DR. BURLESON AS A PREACHER.

WITH SELECTED SERMONS.

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BURLESON AS A PREACHER.

By W. B. Denson.

That some men are called by God to preach his gospel there can be no question; that he places his stamp in their forehead and His signet ring upon their fingers there can be no doubt. When He calls them to proclaim His message to a lost world, it would seem there could be no mistake as to the commission.

The presence, the power, the approval, the sustaining force of God, move some preachers forward to such crowning success that we see God's hand in it all. Dr. Rufus C. Burleson was one of these.

Until he was nineteen years of age, Dr. Burleson had a consuming ambition to become a distinguished lawyer and brilliant orator.

His youthful spirit heard down the years the applause of admiring Senates and the huzzahs of the multitude as they cheered his successes.

But on one occasion, when he heard the ministry of his own and his father's church berated for their ignorance, God moved him to pledge his splendid talents to the uplifting of the ministry of the Baptist Church and to the saving of lost men. How sacredly he kept that pledge men and angels can witness to-day. The hundreds of young ministers whom he educated free of charge at Baylor University, and who to-day

stand as a mighty phalanx for God on the watch towers of Zion, many with thorough classical education, are monuments more enduring than marble to his wonderful life work.

As a minister of the gospel he came to Texas. He relates that after landing in Galveston he wandered down to the sea beach, and while he watched the waves breaking upon the shore, and heard the murmuring of many voices telling of the romantic chivalry of the young Republic, which had just put on her statehood, he knelt down upon that beach, and as John Knox prayed to God, "Give me Scotland or I die," so he prayed, "Give me Texas for Jesus or I die." From that moment began a career unparalleled for usefulness in all this land. How like the knightly Knox was he in all his after life. With measureless faith in God and courage undaunted, he blazed out a straight patway to glorious distinction.

He learned in his early ministry the great fact that preaching is vain unless the hearts of the hearers are reached and moved by a magnetic touch.

To be a wise and thorough teacher of God's word; to convince the mind of man of his relation and responsibility to God is one of the indispensible powers of a great preacher. Without this there can be no great force or lasting good in the proclamation of the gospel. There are few men so far from the kingdom of God who will refuse to be shown, as an intellectual pleasure, the beautiful stairway to heaven. But, oh! how few can be moved to walk in that way. To draw men out of the rut in which they have long traveled, to change the whole current of their lives, requires the co-operation of two mighty forces.

First. That the duty and way shall be made plain.

Second. That the heart shall be melted and its fountains broken up.

Dr. Burleson had a remarkable memory. He not only remembered Scripture, history and poetry, men and women, their names and faces, but he knew the family history of thousands of Texans, and this familiarity with their antecedents made him the friend of all those with whom he came in contact. He carried with him a great storehouse of apt and forcible illustrations, which gave to his every sermon

singular power and persuasion. He learned from the peerless Gallilean preacher the force of apt illustrations.

Dr. Burleson was a classical scholar of high order, yet his sermons abounded in the simplest, purest language. When I first knew him he was full of intense enthusiasm, and carried into every sermon the fervor of a soul on fire. Gifted in an eminent degree with the highest order of eloquence, impassioned and earnest in his delivery, he bore down upon his subject with such dashing force that he became the admiration and delight of every audience.

In his early ministry he was particularly fond of holding revival meetings. In them he was wonderfully strong with God and man. Sound in doctrine, with a thorough theological training, an intimate acquaintance with the Holy Scriptures, with a commanding presence, with a keen black eye which charmed, a ringing, eloquent voice which moved and stirred the souls of men, he carried captive his hearers, and they were borne irresistibly to his conclusions and charmed to follow where he led.

At Independence, in Washington County of this State, I heard him preach through four successive years, from the beginning of the year 1854 to the close of 1857.

His audiences were learned and cultivated, the professors of both the male and female departments of Baylor University, General Sam Houston, Justice Wheeler of the Supreme Court of Texas, and others of the same kind, made up his congregations. All over Texas judges, lawyers and statesmen, as well as the plain people, hung upon his lips as he unfolded the great plan of salvation.

He never failed to instruct and delight the young people, for all of whom he had a father's love, and he carried thousands of them, bound with chains of love, to his Master's feet.

Though he possessed a high order of reverence, he had a keen sense of the ridiculous, which never escaped him, and out of which came a wealth of refined merriment. This element of his character gave a zest and freshness to his sermons, always interesting. I remember to have heard him preach a sermon about 1855 upon the judgment. It was one of the master efforts of his life. Its beauties and its terrors will linger with me to the last day of my life, and when I stand in

that day of reckoning before the Master I expect to go back to that sermon. He assembled a countless host before the judgment bar of God; the seal of the great book is broken; the record of every life is manifest; proclamation of the final decrees of life and death is made by God Himself. He portrayed that wonderful panorama around the throne of God as the great Belgic artist, Weirtz, pictured the "Final Triumph of Christ," which I saw in the art gallery of Brussels, Belgium, and in which it seemed the glory of the universe was focused in his face.

In every sermon he had a distinctive purpose, well defined and clearly cut. He thought for himself and had the courage of his convictions, though he had little patience with what is known as "progressive Christianity."

His first sermon, preached at Covington, Kentucky, June 10th, 1847, upon "The Ministry of Angels," shows that he read the Bible for himself, that he construed it by his own intelligence, and stood firmly by the law once given to the saints without subtraction or addition. The pulpit was not his place for exhibiting his learning, but for "preaching Christ and him crucified," ever clinging to the cross and a risen Savior.

Statesmen, judges, professional men crowded his congregations. Under his preaching, General Sam Houston, the Father of Texas, was convicted and converted, and as a little child this old warrior was led by Dr. Burleson down into the water and baptized as Jesus was, and the grim old hero became a beautiful Christian.

Under his preaching I, too, was led to Christ, and by him baptized. And possibly I ought to be able feebly, but imperfectly, to describe the magnetic power with which this great preacher moved the hearts of the people to reach up after God and to cry out, "What must I do to be saved?" I can never forget that great meeting in October, 1854, at Independence, when he led a vast company of us (his students) to Christ. Happy memories!

> "When Heaven came down our souls to greet
> And glory crowned the mercy seat."

Twenty-three years afterward he assisted in my ordination as a deacon at Galveston, Texas, and, with his hand upon

my head, with tears of joy running down his face, he asked God to bless and make useful the life of his old student. So he was, indeed, my father in Israel; and when I reach that better land, he and my angel mother, whom he loved so well, will be standing together on the shore to greet me. And, oh, what a host he will welcome there, who will tell the Master how he plead His cause while he lived on earth.

Perhaps the greatest sermon of his life was that on "Family Government"—a master production. In it he brings to his aid his vast and varied experiences with youth as President of Baylor University. Around it he concentrates the wisdom of sages and prophets, and, seemingly by inspiration, he points the parent along the rugged way of training and discipline, and shows, oh, so clearly, where affectionate tenderness ends and where stern duty begins. He touches the keynote of our civilization and sounds the alarm bell to sleeping parents. He answers the serious question, "How shall I govern my family?" in the light of Bible teaching and the wisest lessons of experience. How beautifully he impresses that golden rule, "Begin early."

> "A dew drop on the baby plant
> Hath warped the giant oak forever;
> A pebble in the streamlet cast
> Hath turned the course of many an ancient river."

Dr. Burleson preached everywhere in Texas. His reputation and the love of the Baptist people for him gave him invitation to go everywhere and preach. Wherever he believed there was an open door he went in and did his Master's work, and to-day his footprints are to be seen in every city and town throughout this empire State. The wilderness of East Texas, as well as the broad prairies of the west, have alike echoed his clarion voice, as he called men, in his Master's name, to "come up higher."

From the rostrum of the chapel of Baylor University his greatest preaching was done in what were called his "chapel talks." There he preached every morning to the coming great men of the State; there he planted deep the everlasting mudsills of eternal truth; there he inspired young men and women with lofty ambition—ambition to be great and good.

The devotion of this man of God to Texas was beautiful. He loved her history and her traditions. Her broad, fertile prairies spoke to him of coming greatness, and he carried the blazing torch of God's word from city to city, from town to hamlet, from valley to hilltop, and from hilltop to mountain top, until he set Texas on fire with enthusiasm and love for God and saw her safe in the hands of God's hosts.

After more than a half century of glorious labor the veteran preacher has sheathed his sword, ceased his warfare and gone home to God. His works do follow him.

His epitaph should be: *He made no compromise with sin.*

As one of his old students, who loved him living as his best friend, and who cherishes his memory now as one of the most faithful of God's servants, I pay this humble tribute to his undying name.

SERMON ON FAMILY GOVERNMENT.

The poet laureate of England has said: "I am part of all that I have met."

I deeply feel the truth and power of these words. I have spent the last forty-seven years with the young in college halls. I have instructed in the last thirty-seven years in the halls of Baylor (Waco) University over four thousand five hundred young men and young ladies. As agent of the Peabody fund in Texas I canvassed one hundred and twenty-seven counties and addressed not less than sixty thousand young people. During the last forty years I have addressed not less than two hundred thousand young Texans.

Their sparkling eyes and laughing faces have mirrored so deep into my soul, and are so photographed upon my brain and heart, that "I am a part of the youth of Texas."

No uninspired words thrill my heart so deeply as those of the great Von Richter: "I love God and little children." Their joys, their successes, fill me with rapture. Their sor-

rows and failures fill my eyes with tears and my heart with grief. The young are a part of my being.

Impelled with this burning love for young people, I discuss this subject, "Family Government." For let it never be forgotten that by family government I do not mean family tyranny or family despotism. Family government is as unlike family tyranny as the brightness of noon-day is to the darkness of midnight, or as the joys and harmony of heaven are unlike the blackness and horrors of hell.

True family government, like all true government, is instituted for the sole benefit of the governed. And the sole end of all true government is to protect the innocent, to restrain and prohibit all the passions and tendencies to evil, and to excite all the hopes and kindle all the aspirations for real joy and greatness. Or, as a great English statesman has said: "The true end of government is to make the pathway to virtue and morality easy, and the pathway of crime difficult and full of peril." Having defined family government, I call earnest attention to—

First, *its vast importance.* The Holy Bible, the great fountain of all instruction on human happiness and destiny, abounds with commands, teachings, warnings, and promises on family government. Indeed, from Genesis to Revelation, we have "line upon line, precept on precept, here a little and there a little," and all teaching the vast importance of family government.

In the very first book of the Holy Bible (Gen. 17:17-19) we read this remarkable lesson: God, accompanied by the avenging angels, was going down to pour out fire and brimstone on Sodom and Gomorrah, where all family government had been neglected. Passing by the tent of Abraham, God said: "Shall I hide from Abraham that which I do? For I know him that he will command his children and household after him forever."

Here was a great state secret that perchance God had not told to Gabriel or Michael, yet he told it to Abraham, because he would "command his children after him forever." How perfect that family government was we may learn when we see Isaac, a vigorous young man, twenty-eight years old,

allowing his aged and feeble father to bind him as a burnt offering on the altar on Mount Moriah.

> 'Twas not his to ask the reason why,
> 'Twas his to obey his father and to die."

And the same family government is seen among the family of Abraham around the globe to-day. In the last thirty-seven years I have instructed over one hundred Jews and Jewesses, and not one of them ever violated a law of the university. Go to our state prison at Huntsville, and among the one thousand eight hundred convicts you will find sons of Baptists, Presbyterians, Methodists, Lutherans and Roman Catholics, and even of some preachers, but you will find no descendant of Abraham. Abraham has "commanded his children after him forever," and they are educated from the cradle to obey law in the family, school and state.

God teaches us another solemn lesson on family government at Mount Sinai. Two million descendants of Abraham are assembled around Sinai's base to receive the law. And amid thunderings, lightnings and earthquakes God said: "Honour thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." God not only uttered this in a voice of thunder, but with his own finger he wrote it as one of the Ten Commandments in rock, to show it was to stand until the rocks melt in the fervent heat of the Judgment Day. Paul, who had been caught up to the third heaven, and heard and saw things not lawful for man to utter, enjoins this command on Gentiles as well as Jewish Christians, and declares it is the first commandment with promise: (Eph. 6:1-3.) Solomon, the wisest man of earth, an inspired teacher of God and a great king, makes the family a special theme of instruction. Nearly one-third of all his proverbs refer directly or indirectly to family government. As a wise king he knew well that family government was the foundation of all government in school, or church, or state.

Hear and ponder a few of his grand lessons:

"Train a child up in the way he should go, and when he is old he will not depart from it." "Foolishness is bound in the heart of the child, but the rod of correction shall drive

it far from him." "My son, give me thine heart." "My son, if thou be wise my heart shall rejoice." "A wise son maketh a glad father. But a foolish son is the heaviness of his mother." "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes," or early. "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick out and the young ravens shall eat it." But nothing so powerfully teaches the importance of family government as God's curses on families that neglected family government, and the blessings on families who enforced family government. I beg fathers and mothers especially, to read God's fearful punishment on good old Father Eli, who exercised no government in his family. Read the warning in I Samuel, chapters 1-4. There you will see God repeatedly warned Eli of the wickedness of his sons and the outrages they committed on the mothers and daughters of Israel even in the very house of God, so that they made the house of God and the worship of God vile. But all that good old tear-ready Father Eli did was to call his bad boys and say: "My sons, what is it I hear of you? Nay, it is no good report I hear of you, my sons." But he knew the evils they were doing and he restrained them not. At last God sent a fearful warning by Samuel, a little child that his whole family should be blotted out, leaving not a being to remain on the earth in whose veins was the blood of Eli. Who can read little Samuel unfolding to Eli the curse of God on his family without tears. The venerable, tender-hearted old father, bending under the weight of ninety-eight winters, hears the terrible but just doom, bows his aged head, and sobs aloud: "It is the Lord, let Him do what seemeth Him good."

The fulfillment of this threatened judgment is full of meaning to the five thousand Elis that live in Texas, and the seventy-five thousand Elis that live in the United States. No doubt Eli's bad sons, Hophni and Phinehas, laughed to scorn God's message through the child Samuel. But when the appointed day of justice came Israel had gone out to meet the Philistines in battle, and as a last dreadful expedient the Ark of God was placed in the front of the battle; but God was not around the Ark. The robed priests, Hophni and Phinehas fell

with such wicked men, and thirty thousand fell bleeding fighting, sword in hand; a fleet messenger flies to bear the dreadful news. Father Eli had been sitting all day on a watch tower, one hundred and thirty feet high, beside the gate, eagerly looking toward the battlefield, trembling for his wicked sons and the Ark of God, when the courier shouts aloud that Israel is routed, thirty thousand Israelites are weltering in their blood, Hophni and Phinehas are slain and the Ark of God is captured. All the city is filled with wailing, Eli is palsied and nerveless, and, weighing over two hundred and thirty pounds, falls headlong from that lofty watch tower. His neck and bones are broken, the blood gushes from his mouth, his ears, and his nose.

As a fitting conclusion to this dreadful tragedy, when the wife of Phinehas, Eli's son, heard of the death of her husband and her father-in-law and thirty thousand Israelites, she gave premature birth to a son; the son lived, but the mother died, calling him Ichabod, "For the glory is departed from Israel." So Ichabod will be written upon every family, town and nation where family government is not maintained. For all Scripture is given by inspiration of God, and is profitable for reproof and correction. But the vast importance of family government may not only be seen from dark Mount Ebal of cursing, but from Mount Gerizim of blessing. Read in the thirty-fifth chapter of Jeremiah God's blessing on the Rechabites for maintaining family government. As a test of their filial obedience God commanded Jeremiah to bring the Rechabites into the house of God, and to set pots full of wine before them and say, "Drink ye of this wine." But they, rising up reverently before God's holy prophet, said: "Our father, Jonadab, the son of Rechab, commanded us, saying, Ye shall drink no wine, ye nor your sons forever." Then God's holy prophet cried: "Blessed be ye sons of Jonadab, the son of Rechab, because ye have obeyed the voice of your father, Jonadab, therefore thus saith the Lord of hosts the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever." And the great historians, Niebuhr and Wolff, and other Oriental travelers, tell us God still preserves the Rechabites as an everlasting miracle to show his blessing on family government.

These Rechabites still dwell in tents and drink no wine, and abound with the fattest herds, the fairest women and most honest men in the valleys of the Euphrates and the deserts of Arabia.

It is a fact full of instruction on the importance of family government that the very last verse of the last chapter of the last book in the Old Testament contains a fearful warning on family government. "For he shall turn the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

And the first book of the New Testament opens with the same declaration. The mission of John the Baptist, and the Gospel Dispensation which he was to introduce, was to turn the hearts of the fathers to their children and the hearts of the children to their fathers, lest I come and smite the earth.

By turning the hearts of the fathers to the children the text means the chief duty of every father is to bring his children to God.

But brevity compels us to notice but one more Scripture lesson on the importance of family government.

God commands by Paul (I Tim. 3:4, 5-12), that no man shall ever be a pastor or a deacon unless he "ruleth well his own house, having his children in subjection with all gravity."

Our all-wise and merciful Heavenly Father, knowing how much all men are improved by example, forbids any man, however orthodox, pious or eloquent, to be a preacher or deacon who does not maintain strict family government.

The very failure of preachers and deacons to maintain family government has caused many to believe that family government is useless and injurious. The logic of Satan runs thus: "Preachers and deacons have worse children than anybody else, therefore family government is not only useless but injurious." This logic, like all the logic of the great deceiver, is based on falsehood and deception. It affirms as a fact that which has been demonstrated by two of the greatest universities in America to be a falsehood and a slander. These two great universities tested the truth of

this boasted falsehood of the father of lies, and it was found, on a careful inspection of the university alumni, a large per cent of the sons of preachers and deacons and elders and class leaders rose to greater eminence than any other class of students.

But in every case where family government has been enforced the pious parents have fully realized the truth of the glorious promise: "Train up a child in the way he should go, and when he is old he will not depart from it."

We may learn the vast importance of family government, not only from the Holy Bible, but from the teachings of all the greatest philosophers, the greatest statesmen of all nations, ages and climes. The Greeks, the Romans, the rulers of the world, and our grander old English and Puritan fathers all taught and practiced rigid family government. The Romans even required fathers, in case they were unable to govern their sons, to take them alone and put them to death, and not send them forth as wild beasts to plunder society and the country. Whether in the academy, the college, the church or the state, every experienced teacher can tell in one day whether the new student has been governed at home; every pastor knows that young converts who have had no family government make, as a general thing, worthless church members. In a great public meeting held in Galveston by Dr. Barnas Sears and myself as agents of the Peabody Fund, the head of the city police testified that the most depraved, worthless criminals he had to deal with were the boys ten and twelve years old who were turned loose without any family government, to roam the streets and dens of crime by day and night as street arabs. I have for fifty years been a close and constant reader of the history of all nations of the earth. And if I were cast by a storm upon some unknown island, among a people of whose name and language I was utterly ignorant, in one day I could tell whether that nation was on the ascending or descending scale of prosperity and civilization, and that one single test should be family government. If I saw family government and happy homes, I should know that people were on the ascending scale of greatness. But if I saw no family government, no happy homes, no reverence for parents and teachers and rules, I should know

that people were on the downward grade to anarchy, lawlessness and destruction. All this may be clearly seen not only in Gibbon's "Decline and Fall of the Roman Empire," but in Greece and Egypt and Babylon, and especially in France and Spain in our own times.

I am no alarmist, but no intelligent man can shut his eyes to the appalling fact that anarchy, nihilism, communism, and all the powers of evil are struggling with demoniacal power and fury to overturn all government, and all society, and to introduce an age of wolves and all manner of wild beasts and still more savage men. The only breastwork against this fearful onslaught of the forces of evil is not in bayonets or even in free schools, but in family government. Let the foundation stone be laid firmly with prayer in every family, and then we can say to all the dashing waves of anarchy, lawlessness and crime,

> "Thus far shalt thou come and no further,
> Here shalt thy proud waves be stayed."

Fathers and mothers, in God's name I emplore you to gird yourselves for this mighty work of saving your children, our country, and our civilization, and for the ushering in of the millennium.

The last argument on the importance of family government is the happiness of the child. The most unhappy being that moves upon this earth, or looks upon the sun, is an ungoverned child. An ungoverned child is a bundle of bad passions, is a seething volcano of untamed and ungovernable passions, hating everybody and hateful to everybody, shunned and dreaded by all.

Parental affection calls in trumpet tones on every parent to govern his child. Hence Solomon so wisely declares: "He that spareth the rod hateth his son." (Prov. 13:24.) Good tender-hearted Eli was really a child hater, and if he had designedly planned the ruin of his sons he could not have adopted a surer plan than neglecting family government. No doubt King David's misguided tenderness for his handsome son Absalom caused him to neglect family government and to spare the rod. The result was that Absalom with all his peerless beauty of person was a demon incarnate, and in his wild un-

tamed passion sought to murder that aged, loving father and rushed headlong to his own destruction. And when he was hanging by his head in a treetop, and dangling in the air pierced with the darts of Joab, the loving old father, remembering his own crime of neglecting family government, wailed so bitterly, "O my son Absalom! my son, my son Absalom! would God I had died for thee!"

Alas, how many Absaloms are growing up over all this continent! How many misguided Elis and Davids will raise this bitter wail: "Oh, my son, my darling son! would God I had died for thee!"

But would you see your sons and your daughters a joy to themselves, a joy to your heart, and pillars of Church and State, train them up in the nurture of the Lord. I shall be sixty-five years old next August, and I have never known son or daughter allowed to disobey father and mother that did not become a curse to themselves, their parents, and society, as Absalom, Hophni, and Phinehas did.

If we have faithfully presented to you and you have fully grasped these momentous arguments, you are profoundly penetrated with the overwhelming importance of family government, and are prepared to pray: "O God, our Heavenly Father, teach us how to govern our children and train them up in the way they should go, that they may eventually become useful members of society.'

Second, the grand question is, *How shall I govern my family?* After an earnest study of forty-seven years, I lay down seven golden rules for family government:

My first golden rule is, Begin, continue, and end in prayer. The first moment I ever lay eyes on my child so helpless in its mother's bosom, I kneel down, and laying my hand on the little seeming visitant from heaven, I pray, "O God, this life which we have dared invoke is parallel with thine. O God, help us to guide this helpless babe through life in honor and purity, and restore it to thy bosom in Paradise at last." I care not what mighty cares and troubles press my heart, I always just at midnight, my regular bedtime, kneel down by the little trundle bed and lay my hand on the heart of the little sleeper and pray, "O my Father, God, watch over by day and night my precious child, keep the heart pure,

fill it with love and every noble desire for holiness, usefulness, and honor on earth and glory in heaven."

When my daughter at sixteen left her mother's room to occupy a separate room with a chosen young lady, I always went at midnight, just before retiring, knelt down and laid my hand on the door and prayed, "O my Heavenly Father, send guardian angels to watch over and protect my precious child." Our blessed Saviour knew how essential prayer was for little children; hence he set us the example, took them up in his arms, pressed them to his heart, and prayed for them. Oh, father and mother, may you hear every day that Saviour's voice saying, "Bring your children to me," and may you so carry them in daily prayer!

My second golden rule is, Begin early. A great philosopher and poet has said:

> "A dew drop on the baby plant
> Hath warped the giant oak forever;
> A pebble in the streamlet cast
> Hath turned the course of many an ancient river."

But the dewdrop must fall on "the baby plant," and not on the giant oak, the pebble must fall into the streamlet, and not into the mighty Amazon or Mississippi. A great statesman said: "Let me make the songs for the children, and I care not who makes the laws for the State." "Give me the training of the children and I will control the State." The wily Jesuits understand this profoundly. Their archbishop says: "A full school makes a full confessional. Crowd the schools regardless of money. This is our only hope of ruling America." Ninety-nine one-hundredths of all the converts to Romanism in America are made by beginning with the young in Roman Catholic schools. The saddest story of the Revolutionary war is the bloody defeat of the French and American forces by the British at Savannah. The combined forces of the French and Americans could have captured the British army without firing a gun, but the foolish French general sent a polite note to the British officer to surrender. The British in a polite note asked twenty-four hours to think over it, the French general, steeped in wine and folly, consented. But the crafty Briton instead of putting his hands in his pockets and thinking about it went to fortifying. General Marion

went to the silly Frenchman and remonstrated and cried, "Oh, my God, such folly to allow the enemy to fortify and then fight him." At the end of the twenty-four hours the silly Frenchman sent a polite note asking the surrender of the fort. The crafty Briton, secure in his fortifications, said: "Come and take it." Then began the scene of bloody carnage; column after column of heroic men was hurled against the impenetrable British fortifications, only to be hurled back decimated and bleeding. Then the brave Jasper fell bleeding and dying. After fearful slaughter the French and American forces retreated.

Oh, father, oh, mother, are you so deceived by Satan that you are making that same mistake? Are you allowing the world, the flesh, and the devil to fortify in the heart and soul of your child? A strong man armed keepeth his palace and his goods in safety, and when the devil, and fashion, and pride, and lust are all fortified, then the devil, like the crafty Briton, can defiantly say: "Come and take it." And all your tears, all the melting strains of Calvary, and all the thunderings of Sinai cannot move that heart fortified by sin and Satan.

But begin early, and all will be well. When Professor Morse asked a pious young lady to select the first message that should go over the newly-invented telegraph wires, she selected, "What hath God wrought!" So let the very first message that goes over the mental telegraph wire, that reaches not merely across the Atlantic, but the ocean of eternity, be "What hath God wrought, what hath Jesus done for my soul!"

The dewdrop on the baby plant will warp the giant oak, a little pebble will turn the little streamlet to glory and to God.

But I pray you in God's name to hear carefully our third golden rule: *Be tender, be tender* as the Son of God our Saviour is tender to us. "The bruised reed will he not break, and the smoking flax will he not quench."

My heart was deeply touched with a remark of a little boy that was told me recently. His angel mother had just died, and the pastor, meeting casually on the streets the father and the boy, overlooked speaking to the child as he had always done before. When the father and the child were alone, the

little boy burst into tears and said: "Oh, father, will our pastor never love me any more because I have no mother?"

The father assured him that it was a mere accident, that the pastor would be very sorry when he learned how his feelings were hurt. "Oh, no," replied the child, "he never can be sorry enough unless he could again be a little boy and know how to be slighted hurts a little boy who has no mother." Fathers and mothers, if you only could know how it hurts a little child to be slighted or treated harshly, you would pray: "O God, help me to be tender to the little ones!" I make it a rule of my life to be always tender and affectionate with my children. I play with them, I walk with them, and ride with them, I enter tenderly into all their joys and their sorrows. If my child has a doll or a bird, a pig or a pony in which it is interested, I too become deeply interested. The blessed result is my children always reciprocate my tender love and sympathy at all times for my work. But does some man throw himself back on his self-importance, and say, "I have no time to idle away with children?" Then you are guilty of a great crime in being a father. Oh, how much better it is for the head to ache than the heart to bleed over a ruined son! As a dewdrop can warp the great oak forever, so one little word hath warped and blighted many a great oak for time and eternity. Oh, then write on your heart the third golden rule, *Be tender.*

The fourth golden rule is, *Be firm.* And how fearfully hard it is to be firm and tender at the same time. To illustrate the difficulty and the possibility of tenderness and firmness, I tell my experience with my first angel boy Jona, when he was two years old. To please him I allowed him in our evening drive to hold the buggy reins; the horse was fiery and spirited, but there was no danger, as I always had my hands ready to seize the reins at any moment. It pleased him wonderfully, for it is amazing how early and eagerly they take the reins in their own hands. But one evening my wife returned from her weekly visit to her mother, two miles in the country, all feverish with excitement, and said, "You must not let Jona hold the lines any more; I was afraid to let him hold the reins for fear that I could not grasp them soon enough in case of danger, and he just cried and screamed for the reins all the way

to mother's and back home. He came near making the horse turn the buggy over three times and run away once." I saw the change must be made, so, the next time we started on our evening drive I took Jona up in my lap and kissed him and told him how he troubled good mother and came near turning the buggy over, and that he must never hold the reins any more, but he seized the reins eagerly. I told him first tenderly and firmly to let the reins loose, but he held them faster. I said: "Papa will slap Jona if he does not let the reins loose." He looked up in my face in wonder, but held on to the reins. I gave his precious little hands a keen slap, he let loose the reins, threw his head down into his mother's lap, and sobbed bitterly. The mother's eyes filled up with tears, my eyes were watering and my heart was weaker than water. But I remembered the words of Solomon: "Let not thy soul spare for his crying." (Prov. 19:18.)

After riding some distance, the mother lifted up the sobbing child, and said, tenderly: "Jona, get up and kiss papa; papa loves Jona." He jumped up and kissed me, thinking he had conquered, seized the reins again and held them closer than before. After telling him tenderly and firmly, as before, I gave his little hands two keep slaps. He again threw his head into his mother's lap, and sobbed louder than before. Oh, what a struggle in my bosom! but I knew that to yield was ruin to my precious boy.

And silently I prayed, "O God, help me to be firm!" After some time the mother said tenderly: "Jona, get up and kiss papa; he is crying." He got up to kiss me. I said: "Kiss me, but don't touch the reins, or papa will whip Jona again." His mother kissed him, and told him to be a good boy, and mind papa, but with that terrible will that inheres in most children, he put up his foot to touch the reins. Knowing that half-way obedience was none at all, I said firmly: "Don't touch the reins, or I will whip you." Never from that hour until the day of his death, even under the most trying ordeals, did he hesitate a moment to obey me implicitly. He was the happiest, brightest, purest child I ever knew till the angels came and took him home to heaven as too pure for this world. I relate this instance to illustrate three of my golden rules of family government: First, begin early. As

the twig is bent the tree is inclined. Second, be tender. Third, be firm.

I may intimate the necessity of father and mother being united in family government. If the father pulls one way and the mother another, the child is ruined. A house divided against itself cannot stand.

Ever remember there is "a golden medium" in all things, with Scylla on one side Charybdis on the other. If your son gets dust on his shoes, tears his clothes, forgets some errand you sent him on, or does a hundred things of that kind, overlook them; but if he swears or lies, gets drunk or is rebellious, then catch him, pray for him, talk to him, always appeal to his conscience and better nature, and then, if necessary, use Solomon's token of love tenderly and freely, and always with tears in your eyes. One such correction at the right time will save any boy, but catching a boy and flogging him for everything, hardens him, destroys his self-respect, and makes an outlaw. If I have any secret in governing, it is by a constant and affectionate appeal to the moral nature of the youths; and if I did catch them and correct them, it was for their good and with well nigh the tenderness of a father. The grand mistake our fathers made about the use of the rod was the same that the bloody Draco made about the death penalty. Draco said the very least violation of the law deserved death, and the greatest could receive nothing more. So every violation of law, however great or small, should be punished with death. The truth is, the rod, like the death penalty, should never be used except in extreme cases. Oh, fathers and mothers, I implore you, do not govern too much; overlook many mistakes of your children which violate no moral principle! Leave all else to time and gentle admonition.

My sixth golden rule is, *Have no partiality among your children.* Parental partiality has goaded hundreds of thousands of children in all ages to desperation and ruin; I am appalled to find it abounding in Texas to-day. How few people seem to know that God punished good old Jacob with seventeen years of mourning for his criminal partiality to his son Joseph. Because God overruled it for good, no more lessens Jacob's crime than that of the Jews crucifying Christ, because God overruled it for the salvation of the world.

Will every parent guilty of this terrible crime read of Jacob's punishment? (Gen. 32:13.) See that coat of many colors, the proof of his criminal parental partiality, all smeared with blood, and hear the appalling words, "This we have found. Is it thy son's coat or not?" Jacob sobs aloud: "It is, and without doubt some evil beast has devoured Joseph." In his overwhelming sorrow all his sons and daughters rose up to comfort him, but he refused to be comforted, and said: "I will go down to the grave mourning, where Joseph has gone." If God so punished Jacob, oh, father, mother, will he spare you? No doubt David's criminal partiality for his handsome son Absalom was one cause of Absalom's criminal ingratitude.

If there is one thing on earth that maddens the heart of the son or daughter, and drives each to ruin, it is the thought that the father and mother do not love them. A mother's love, a father's love, is the grandest inspiration on earth for a child to do noble deeds.

We should always love and reward the good conduct of our children and censure and punish the bad; but, like our Heavenly Father, who sends the sun on the just and unjust, we must love all our children with the same impartial, undying devotion.

My seventh and last golden rule: *Imbue the soul of your child with reverence for God and right, and fire his soul with a lofty ambition for purity, wisdom, usefulness and honor on earth, and a home with the angels in heaven.* An empty sack cannot stand erect; an empty bucket will soon be filled with chaff and dirt. The only way to help your children to stand erect among the great and good is to fill their minds and hearts with the precious seed-wheat of virtue, wisdom, and an undying love for honor and right. The only way to keep their young minds and hearts from being filled with the low, dirty passions of the world, the flesh, and the devil, is to fill them full of the germs of wisdom, patriotism, and piety in the seed time, spring time of life.

What was it that made our Washington "the Father of his Country" and the admiration of the world? Go into the garden and see his father writing "George Washington" with young plants, by which he led his young mind up to God. It

was the imbuing and the firing of the soul of the child with reverence for God and love for all that was pure and great that made the little boy say, tremblingly: "I cannot tell a lie." It was the same feeling of his young heart that made the little boy "first in war, first in peace, first in the hearts of his countrymen," and the first in the hearts of all patriots around the globe in all ages. All reliance on locks and bayonets and outside restraint can never make a grand moral character.

As a fearful warning to all parents who rely upon outside force to build up moral character, I recommend the careful reading of Sanderson, in Dr. Holland's invaluable book on training children, styled "Arthur Bonnycastle." But I would write it as with a pen of fire on every parental heart that these seven golden rules can never be taught by words or precepts without example.

> "As the bird each fond endearment tries
> To tempt its new-fledged offspring to the skies,
> Tries each art, reproves each dull delay,
> Allures to brighter worlds and leads the way."

so must the parent by example. The great philosopher Æsop makes the young crab utter the voice of all the young. When chided by his father for walking crookedly, he said: "Father, most gladly will I obey your commands when you set me the example."

You may not only teach your children by your own example, but by the example of noble men living and dead. George Washington's example with the little hatchet has been worth five hundred million dollars to the boys of America. The example of the grand old Roman Fabricius whom millions of gold could not buy nor burning darts and roaring wild beasts frighten, has girded many thousands into incorruptible honor and undying courage. One anecdote of General Jackson's indomitable courage confirmed me in a critical moment in the course of duty and saved me from a life of failure.

My father and mother never failed to seize upon every noble deed of those around us, as well as in history, to build up strong moral character. How often have I heard my father paint in glowing words the honesty of his old friend, Colonel Benjamin Sherrod. When he was threatened with

bankruptcy and penury in old age, and was staggering under a debt of eight hundred and fifty thousand dollars, a contemptible lawyer said: "Colonel Sherrod, you are hopelessly ruined, but if you will furnish me five thousand dollars as witness fees I can pick a technical flaw in the whole thing and get you out of it."

The grand old Alabamian said: "Your proposition is insulting. I signed the notes in good faith, and the last dollar shall be paid—if charity digs my grave and buys my shroud." He carried me and by brother Richard once specially to see that incorruptible old man, and his face and words are portrayed upon my heart and brain to this hour. So, dear parent, "when you rise up and when you lie down, when you walk by the wayside," teach by word and example the grand lessons of purity, usefulness, and heroism to your sons and daughters, and they will become the pride and joy of your hearts and the grand banner bearers in Church and State.

But unless these seven golden rules are protected securely by a strong wall and strict quarantine, they are as sounding brass and tinkling cymbals. What is a beautiful flower garden or an apple orchard or orange grove without a strong enclosure?

When small pox or yellow fever is raging, is there any safety except in vigilant quarantine?

That strong wall and safe quarantine must be made of the following four great laws: No bad company; no idle time; no fine clothes; make home happy.

First, *No bad company.* Show me the companions of boys and girls, and I will tell you what they are. We are a part of all we meet. Fathers and mothers, would you let a boy or girl with small pox come to visit your son or daughter? Yet a vicious, bad boy or depraved girl is more dangerous than small pox. Teach your children to shun them as a deadly poison, for at last they will bite like a serpent and sting like an adder. But remember that bad books, and daily newspapers filled with all the filth of the day, are the worst companions your son or daughter can have. That infamous book, "Peck's Bad Boy," has, it is said, made one hundred thousand bad boys and made for the author one hundred thousand dollars. But remember well that your son and daughter must

have companions; and every parent should select the very best companions and the very best books and papers for them.

The second grand law for fencing in the seven golden rules is, *No idle time.* An idle man's head is the devil's workshop. Idleness is utterly incompatible with a virtuous life, and habits of industry are the secret guarantee of purity and success. Fools kill time, and time kills fools. Whatever success I have had as a teacher in the last thirty-seven years is due to the law engraved on my whole being in childhood. I have spent but one idle day in thirty-five years, and I am profoundly ashamed of that idle day; I call it my Black Friday. Then, fathers and mothers, give your sons and daughters time to play, time to be joyous; give them birthday parties, for joy is as essential to young people as sunshine is to young plants. But give them no idle time to roam the streets by day or night, with depraved, low, silly girls; and teach them that time is more precious than gold.

The next grand law for hedging in the seven golden rules is, *Rigid economy in dress and money.* Whiskey and card playing are scarcely more demoralizing to a boy or girl than extravagant use of money and fine clothes. Plenty of money and fine clothes fill the minds of young people with vanity and self-conceit. And Solomon well says, There is more hope of a fool than of a boy or girl filled with self-conceit. Paul, who was a grand philosopher as well as an inspired apostle, commands Christians to let their adorning be the inner man of the heart, and not in gold, or pearls, or costly array.

When I returned from a visit to the great missionary and educational conventions and college anniversaries of the North, in 1873, my brother Richard asked me what was the most interesting thing I saw. I replied that it was the sixteen-year-old daughter of a Wall Street banker living in a mansion at Yonkers, dressed in calico, doing her full share of the housework on Saturday, and dressed in simple white, teaching a class of little children in the Baptist Sunday-school on Sunday morning. The noble banker said: "When my beloved daughter learns the great lesson of economy, and that the true lady consists in modesty, purity, and piety, then—if she desires—she can have silks and diamonds suitable to her sphere in life."

If every father in America would only follow the example of the banker, soon we would see the sublime republican simplicity and honesty of Washington and Jefferson return, and the hearts of patriots would not quake for the giant political frauds that threaten us with ruin to-day.

But the last capstone on this wall of defense, and the crowning glory of all family government is this: "MAKE HOME HAPPY," God hath set the children of men in families, and he intended every home to be a nursery of joy, piety, and patriotism, and a type of heaven. Every child should be taught to feel and say from his heart—

"The dearest spot on earth to me, is home, sweet home,
All the world beside I have slighted for home, sweet home,
There where hearts are so united,
There where vows are truly plighted.
Home, sweet home; there is no place like home,
Be it ever so humble, there is no place like home."

In every happy Christian home, the great cardinal virtues of a good citizen are taught and illustrated. In the authority of the father, the heaven-appointed head of the family, exercised so tenderly for the good of all, the child learns that good government is not oppression. In the graceful obedience of the queenly mother to the father, the child sees that obedience is not slavish submission, but essential to harmony; and in the mutual love and devotion of the older children to the younger, and the love and devotion of the least to the oldest, can be seen the reciprocal love, the golden bonds that should bind all the citizens of our fatherland into one grand brotherhood.

A dear student of mine, after the death of his mother, finding home unpleasant with a stepmother, ran away, and resolved to go to Mexico, and change his name. He reached San Antonio, and engaged to start with some Mexican cartmen for Saltillo, next morning, but in a cabin near the wagon yard he heard the pious colored people singing the favorite song of his angel mother, with the chorus, "There is room enough in Paradise to have a home in glory." The song thrilled his soul with memories of home and mother. He returned home, and is now a great and useful citizen. I never despair of saving a boy who loves home and mother. Oh, then, in

God's name, for the sake of our country, let us resolve to make our homes nurseries of joy, piety, and patriotism, and types of heaven! In this way alone we save our sons and daughters, and save our country from the coming invasion of Goths and Vandals more bloody and cruel than those who pillaged and burned Rome in the Dark Ages. To attain this grand end I propose the organization of a Parental Association in every town, to discuss family government and turn the hearts of all fathers to their children and the hearts of the children to their parents, lest a just God shall come and smite the earth with a curse more fearful than the fire and brimstone of Sodom and Gomorrah, or the floods that devoured the whole earth, save righteous Noah and his family. But let us make our homes happy; let us enforce the seven golden rules of family government: then our sons and daughters will be prepared for the last grand battle which Satan is now waging to retain his rulership of this planet. In that grand battle of giants that shall jar the stagnant world to wonder, our sons and daughters will not be the victims chained to the chariot wheels of that old dragon Satan. Let us as Christians and parents do our whole duty, and our children will not be like dumb cattle driven, but heroes and heroines in the strife. They will be banner bearers in that last great battle now near at hand, when the devil and his angels will be driven back to their home in hell, and millennial light and love shall girdle this whole planet.

"Then one song shall employ all nations,
And all cry worthy the Lamb, for he was slain for us."

Then shall that multitude of angels that sang the natal song of Jesus, to the shepherds on the mountain of the East, return and shout to the whole earth, "Glory to God in the highest, peace on earth and good will to men; for the kingdoms of this world have become the kingdom of our Lord and of his Christ, and millennial glory fills the whole earth."

"BEHOLD THE LAMB OF GOD."

HIS FIFTY-SEVENTH ANNIVERSARY SERMON, PREACHED AT SECOND BAPTIST CHURCH, WACO, NOVEMBER 12, 1897.

Text: "Behold the Lamb of God which taketh away the sin of the world."—John 1:29.

Fifty-seven years to-day I was licensed to preach by the First Baptist Church of Nashville, Tenn. Fifty-seven years ago I preached my first sermon from this text. The great poet, Cowper, says, "It is greatly wise to talk with our past hours; ask them what report they bore to heaven; how they might have borne more welcome news."

For fifty-seven years I have observed this rule. I have consecrated especially three days in thus talking with my past hours. These three days (1) the day of my conversion and baptism, April 21, 1839, (2) the day on which my angel mother died, July 12, 1839, and (3) the day I was licensed to preach, November 12, 1840. And to-day, dear brethren and sisters, I wish to commemorate the fifty-seventh year of my consecration to the glorious work of preaching the gospel. But O, how many changes in the last fifty-seven years! The venerable and beloved pastor, Dr. R. B. C. Howell, the generous hearted clerk, Joseph H. Shepard, the faithful deacons, J. H. Marshall, James Thomas and James McIntyre and Moses and Aaron Wright, and all the dear brethren and sisters who voted so earnestly to license me, have crossed over the river, all except one. I, too, have changed; then I was a college student, 17 years old, with hair white as snow. But I praise God He has enabled me to spend the last fifty-seven years in His service. I have preached the gospel in every town in Texas, from the Sabine to the Rio Grande, and from San Antonio, Texas, to Boston, Massachusetts. I have preached under forest trees, in log cabins, in magnificent churches, in University chapels and legislative halls.

Two of the sublimest verses in this Book of God, yea "this God of books," are these—first: "God said let there be light and there was light;" second: "Behold the Lamb of God which taketh away the sin of the world." The first, God uttered at creation's birth, when about to banish darkness and chaos from this planet and flood it with light, joy and

glory. The second was uttered by John the Baptist, when the Son of Righteousness was about to enter publicly on his mission of banishing sin, crime and tears from this earth and girdling it with millennial light and joy. The place where John the Baptist uttered my text suggests its glorious meaning. It was on this very spot where Joshua divided the River Jordan, and two million Jews passed over dry shod from Egyptian bondage into the land of Canaan. It was on this very spot that Elijah divided the river and passing over dry shod, without tasting death, ascended to glory in a chariot of fire. On this same spot 42,000 Ephraimites were slain because they wickedly attempted to cross the Jordan without giving the true pass work "Shiboleth." Ephraimites could not pronounce the letter "h" but said "Siboleth."

The venerable Richard Dabbs, an early pastor of Nashville church, said that "h" represents the heart work of religion, and all who did not have the heart work right, would, like the Ephraimites, perish when they came to the Jordan of death. On the same spot John the Baptist, the Elijah of the New Testament, began his glorious mission crying aloud, "Repent ye, for the kingdom of heaven is at hand," and 50,000 penitent Jews crowded around him asking, "What must we do to be saved?" And confessing and forsaking their sins, they were baptized in the River Jordan, thus becoming "a people made ready for the Lord." The Prince of Peace and Lord of glory selected this same consecrated spot for his baptism and entrance upon his public ministry. And having walked seventy-five miles from Galilee he was here buried in holy baptism, setting an example for his people in all ages. And coming up out of the baptismal grave, the heavens opened and the Holy Spirit like a dove descended from heaven and lighted on him and a voice from heaven said, "This is my beloved son, hear ye him." And here the King of Zion having been annointed by the Holy Spirit descending and the voice of God proclaiming him King in Zion, took charge of "the people made ready for the Lord" as a bride adorned for her husband. On this very spot he organized his church against which the gates of hell should never prevail. It was here the little stone which Daniel saw cut out without hands,

began to roll and increase in power till it has become a great mountain and will soon grind to powder the wicked governments of this world and fill the earth with light, love and holiness.

We are not surprised that our great and good Dr. Talmage and a devoted young Presbyterian preacher visiting this spot girdled with such sublime and holy associations, forgot their early prejudices and the young man was baptized by Dr. Talmage as Jesus was on that very spot eighteen hundred and sixty years ago. It was not surprising that a few days later a devout and eloquent Methodist preacher, visiting the same spot, saw with overwhelming power the way that Jesus was baptized, and he, too, was buried in holy baptism by our great Texas missionary, Dr. A. J. Holt, then visiting the Holy Land. But glorious and sublime as was the place, time and preacher, they were all eclipsed when compared to the height, depth, breadth and length of the meaning of the text, "Behold the Lamb of God which taketh away the sin of the world." No human intellect can fully grasp the eternal ocean of truth in these words. "But the Holy Spirit helpeth our infirmities to understand the deep things of God." And our Savior promised if we will ask our heavenly Father he will give us abundantly the Holy Spirit to lead us into all truth. Let us, therefore, stand and spend a few moments, in silent, earnest prayer that God may enable us to comprehend something of the glorious meaning of our text. Let us now first brush away the cobwebs of Unitarianism and by the light of God's truth behold the Lamb of God in "the glory which he had with the Father before the world began." Let us on the wings of faith soar back into eternity when there was no sun, no moon, no stars, no earth; nay, more, we must by faith soar back into mighty eternity when not one of the seventy-five million suns with their attendant planets had been spoken into existence; nay, still more, on the wings of faith let us soar back into mighty eternity when the Jasper walls of the eternal city with her golden streets were not, when not an angel, nor arch-angel bent his wheeling flight around the throne of God; when all worlds, suns, angels, arch-angels, seraphim and cherubim were sleeping in the bosom of God the Father, God

the Son and God the Holy Spirit. We behold the Lamb of God as The Word or eternal Logos sitting with God the Father and God the Holy Spirit on a resplendent throne brighter than a universe of suns.

John the beloved disciple had such a view as this when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made; and the Word was made flesh and dwelt among us, and we beheld His glory as the glory of the only begotten Son full of grace and truth. He was in the world and the world was made by him and the world knew Him not." Isaiah, the evangelist prophet, had this same glorious view of the pre-existence of Christ, when he said, "Unto us a child is born; unto us a son is given; the government shall be upon his shoulders and of the increase of his government there shall be no end. He shall be called the Wonderful, the Counsellor, the Mighty God, the Everlasting Father and the Prince of Peace." God, the Father, created angels, arch-angels, cherubim and seraphim, earth and all the shining worlds above us by the Word. And when the angels who kept not their first estate, but rebelled against God, they were cast down to hell, as monuments of His glorious justice, and when Adam, the younger brother of angels, sinned in the garden of Eden, Justice cried, "Cut him down; why doth he cumber the ground." But Mercy, the darling attribute of Deity, cried, "Spare Him, spare Him as a monument of mercy." But Justice thundered louder than from Sinai's summit, "Man must die or justice must die and God's great white throne be disgraced before man, angels and devils." But Mercy cried, "Is there no way to honor and magnify the law and save man?" But the grand mystery of man's redemption was "sealed in a book with seven seals," and a strong angel proclaimed with a loud voice: "Who is worthy to open the book and loose the seals thereof?" And there was no man in heaven or earth or under the earth able to open the book or even to look thereon. For the Redeemer of man must be immaculately holy and not under the law. He must also be equal with God and able to lay one hand on the spotless throne

and the other on sinful man and by his death atone for man's sin and lift him up into paradise. But no such being could be found among all the shining ranks above, nor on the earth nor under the earth. John the beloved disciple, in the Isle of Patmos, beholding that no one was able to redeem man, "wept bitterly and there was silence in heaven above the space of half an hour." Finally a shout was heard in heaven crying, "Weep not, John, behold the Lion of the Tribe of Judah, the root and offspring of David, Jesus of Nazareth, has prevailed to open the book and to loose the seals thereof." And "they sang a new song, saying, Thou art worthy to take the book and open the seals thereof, for thou wast slain and hast redeemed us to God by Thy blood and made us kings and priests unto God." And this wonderful mystery of man's redemption by the blood of Christ that bewildered angels and caused silence in heaven for half an hour has been a mystery in all ages. Paul said in his day that Christ crucified is to the Jews a stumbling block and to the Greeks foolishness, but unto them that are called, it is the power of God and the wisdom of God. And the first step and the only way to understand this mystery is to understand clearly what law is and the absolute necessity of maintaining law. We must learn that law is not, as many suppose, despotism or tyranny, but a mode of existence or order of sequence established by a God of love, for the harmony of the universe and for the happiness of men and angels. A great philosopher has truly said of law: "Her seat is in the bosom of God. Her voice is heard in the harmony of the universe. The greatest are not above her control and the least are secure under her protecting power." Whoever, therefore, tramples on law is an enemy to God, to man and his own soul. Obedience to law fills earth and heaven with rejoicing. Trampling on law fills earth with tears, mourning, war and bloodshed. A clear understanding and rigid observance of law gave Greece and Rome their greatness and glory, but trampling on law plunged them into a vortex of blood and anarchy. Oh, that God would enable us all to understand, as citizens, the sacredness of law, then we would not only be able to save our country from ruin but clearly understand the glorious plan of redemption through the blood of Christ. Paul, who

had been caught to the third heaven and heard and saw things unlawful for man to utter, understood this profound mystery and said "For as much as the children were partakers of flesh and blood he also took part of the same, that he through death might destroy him that had the power of death, that is the devil. For it behooved him in all things to be made like unto his brethren that he might be a merciful high priest.

And in the fulness of time we behold the Lamb of God descending from His resplendent throne and becoming flesh and blood and born of the Virgin Mary. This marvelous stoop of infinite love and mercy caused heaven and earth to rejoice.

And shepherds who kept their flocks by night on the mountains of Judea heard angels shouting, "Glory to God in the highest; peace on earth, good will to men. Fear ye not, for behold we bring you glad tidings of great joy, for unto you is born this day in the city of David a child which is Christ Jesus the Lord." And a resplendent star came from the East followed by the wise men saying, "Where is he that is born king of the Jews, for behold we have seen his star in the East and have come to worship Him." And when the star guided them to Bethlehem, they fell down and worshipped Him, offering Him gold, frankincense and myrrh. But alas, in this sad world when the sons of God come to worship, Satan also comes. When our beautiful prairies are carpeted with unending green and variegated with ten thousand flowers, then the dreaded tarantula and hissing adders crawl forth from their dens. So while heaven and earth rejoice at the birth of the Prince of Peace, the Savior of men, Satan knowing that he came to take away sin and destroy his power on earth, stirred up his servant, Herod, to seek the young child to put him to death. And when he could not find him, he sent his brutal soldiers and slew all the male children in Bethlehem under two years of age. But Joseph being warned of God, took the young child and his mother and fled into Egypt, and was there till Herod died, and went down to his place among the lost spirits, where he is at this very moment crying for a drop of water to cool his parched tongue. But let us now behold the Lamb of God as he begins to make an atonement

for our sins, first by a life of perfect obedience to law, for let it never be forgotten that Christ's life of obedience to law, human and divine, in every jot and tittle, from the cradle to the grave, was as essential to an atonement for our sins as was His sufferings on the cross. Had he ever violated one law, or omitted one duty, the redemption of man would have failed. Hence Christ was a model of perfect holiness. He was a perfect son, an upright citizen and a devoted friend from the cradle to the grave. So that men and devils even were constrained to say with Pilate, "We find no fault in him." And when he had thus magnified the law and made it honorable by thirty years' of obedience he entered upon his public ministry, organized his church, or kingdom, and instructed the preachers and members, and died on the cross, thus making a complete atonement for our sins. First let us behold him walking seventy-five miles from Galilee to Jordan to be baptized of John, but when John forbade him, and falling at his feet, said: "Lord, I have need to be baptized of Thee, and cometh Thou to me." O, Christian, hear your Lord and Master say, "Suffer it to be so now, John, for thus it becometh us to fulfill all righteousness." And when Jesus was baptized, going straightway up out of the water, the heavens opened and the Spirit (anointing him King in Zion) was seen to descend like a dove, lighting upon him, and a voice from heaven said, "This is my beloved Son in whom I am well pleased, hear him." Having thus entered upon his public ministry and being anointed by the Holy Spirit and recognized by a voice from heaven as King in Zion, let us now behold him organizing "the people made ready for the Lord" into a kingdom and church. We see the Lamb of God founded his church on the grandest philosophy of good government; that is, "a government of the people, by the people, and for the people." It was a government in which there were no popes, no prelates, no bishops, no lords over God's heritage. In this government every man was his own master, subject only and always to the will of the majority of his equals, executing the laws of the kingdom of Christ. Let us never forget that a government thus organized is not an unwieldy mob. It is a grand historic fact that governments thus organized have achieved the great-

est victories of earth. It was such a government that won the victory of Thermopylae, Marathon, Leuctra, Runnymede, Bunker Hill, Yorktown and San Jacinto. It was this government that made Greece and Rome immortal; but when ambition, corruption and ignorance overthrew this government, Greece and Rome were plunged into an ocean of blood and anarchy. It is a well established fact that Thomas Jefferson, one of the greatest statesmen of earth, got his model for the government of our glorious Republic from this model given by our Lord and Savior to his church. In 1770 he visited the Baptist church near his home, and here he saw for the first time a government of pure Democracy. He saw the election of pastors and deacons, and all things done by the will of the majority, subject only to the Bible. After attending several meetings with delight and astonishment he invited the venerable pastor, Elder A. D. Trimble, home with him and asked him: "Where did you get your form of church government, and how long have you had it?" Elder Trimble answered: "We got it from the New Testament, as taught by our blessed Savior, and have had it from the very hour he said, 'Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it, and our blessed Savior has preserved his church through all the dark ages and bloody persecutions to this very hour." The grand statesman said: "Is it possible that Jesus established a form of government so grand and so simple? It is the government we need for these colonies." Not only was our beloved republic founded on the model God gave to his church, but the greatest men and greatest nations of earth are fast tending to this heaven-given model of government. Let us inquire then prayerfully what are the greatest essential points of this government. First, every local church or congregation is independent and sovereign and not to be controlled by any synod, diocese or convention. There are no bishops, no popes, no lords over God's heritage in the church as organized by Jesus. Our blessed Savior settled this question forever, when there was a strife among the apostles who should be the greatest. He said unto them, "The kings of the Gentiles exercise lordship over them, and they that exercise authority over them are called bene-

factors, but it shall not be so among you, but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve. One is your Master, even Christ, and all ye are brethren." And when he said, "If thy brother trespass against thee, tell him his fault between thee and him alone; if he will not hear thee, take with thee two or three more; and if he will not hear, tell it to the church; and if he will not hear the church, let him be to thee as a heathen and publican." He demonstrated that the church was the highest and only authority in all matters of church government. And when the successor of Judas was to be elected, they were together continuing in prayer and supplication, and one hundred and twenty names, among them were the women and Mary, the mother of Jesus. And after earnest prayer for God's direction they gave forth their lots, or votes, and the vote fell upon Mathias, and he was numbered with the eleven apostles. And when the seven deacons were to be elected the apostles called the multitude of the disciples, men and women, together, and they chose the seven deacons, whom they set before the apostles who laid hands on them and ordained them, not to preach, "but to serve tables and look after the poor." And when Paul and Barnabas were to be sent on the first grand mission to the Gentiles, they were sent forth, not by a pope, or bishop, but by the church. (See Acts 13:3.) And when a member of the church at Corinth committed a great sin, Paul, though he had been caught up to the third heavens and heard and saw things not lawful for a man to utter, did not dare to excommunicate the offender, but wrote to the church at Corinth (see 1 Cor. 5:45): "When ye are gathered together and my spirit is with you, deliver such an one unto satan, for the destruction of the flesh." And when that offender became deeply penitent, Paul did not restore him, but wrote to the church (2 Cor. 6:7): "Sufficient to such a man is the punishment which was inflicted of the many, or the majority; forgive ye such an one, lest perhaps such an one should be swallowed up with much sorrow." Popery, or Episcopacy, were unknown in the church till the day of the bloody Phocas, and the equally bloody Pope Boniface, 607 A. D. Satan seeing the government Jesus gave his church was destroying his

kingdom, used all his satanic power to destroy that God-given form of government and used these ambitious men to introduce popery and Episcopacy and affect a union of church and state; when the true church of Christ never had any union with the state. But the church of Christ maintaining the same government he gave them on the banks of the Jordan, retired to the wilderness, first among the Albigenses and Waldenses, and then into the valley of Wales, and then into the wilds of America, and has preserved that same government to this very hour. Another great essential element in the government of the church of Christ is, that no man or woman, however great, or rich, should ever enter without being converted and maintaining a high, moral and Christian character. Jeremiah foretelling the glory of the kingdom to be set up by our blessed Savior, said: "They shall not teach every man his neighbor and every man his brother, saying, Know ye the Lord; for all shall know him, from the least even to the greatest." And when the Jews came to John the Baptist, desiring to enter this new kingdom, on the ground that they were children of Abraham, John said: "Think not to say within you, we are the children of Abraham; for except ye be converted ye can not enter the kingdom." God gave a grand illustration of this truth in the building of Solomon's Temple. In the erection of that grand building no sound of the hammer was ever heard, every stone, every beam, every pillar was with wonderful skill hewn and shaped so as to precisely fit its proper place. So in the spiritual temple of God, all the material should be well prepared, well shaped, so as to fit into the building without noise or friction. It is a glorious truth that the church or kingdom of the blessed Savior thus organized, has stood amid the burning fagots of Nero and Smithfield, Bedford jail of England and the whipping posts of New England. She has crossed the wide Atlantic and the mighty Mississippi into the wilds of Texas. Here that church stands on the banks of the Brazos that was organized on the banks of the Jordan 1886 years ago. Having now seen how the Lamb of God organized his kingdom, let us mark his first great conflict with sin and satan, which was to regain in the wilderness what Adam lost in Eden. Immediately after his baptism and

establishment of his church, Jesus retired to the wilderness and spent forty days in prayer and fasting all alone among the wild beasts, and when he was hungered satan came to him and began tempting him, as he did Eve in the garden of Eden. I deeply regret that no subject in the Bible is so little understood as "the fall of man," or the sin of our first parents in Eden. Such superficial thinkers and flippant talkers as Tom Paine and Bob Ingersoll say the sin of Adam was "eating an apple," and ridicule Christians for believing that God would drive Adam and Eve out of Eden and punish them and the whole human family with death for merely "eating an apple." And as we cannot understand fully the temptation and victory of Christ without understanding the temptation and fall of Adam, let us inquire in what did the sin of Adam consist. By analyzing the sin of Adam, profoundly and philosophically, we find it in perfect harmony with the laws of man's moral nature, as defined by John Locke, Dugald Stewart, Dr. Wayland, and all great philosophers. These great philosophers tell us there are four propelling powers in the moral and spiritual nature of man. (1) "The appetites, or desires for food, drink and whatever satisfies the body." (2) "The passions, as love, ambition, hate and whatever guides man in his social intercourse. (3) "Self-love that guides with sleepless vigilance, all that promotes individual happiness." (4) "Conscience, which discriminates moral qualities." All these powers, as God created them, are essential to the happiness of man; but when perverted by sin they bring confusion, woe and death on families, cities and nations. In the divine economy conscience is supreme, self-love second, passion third, appetite fourth, and last of all. Now Satan first appealed to the appetite, saying: "This fruit is pleasant to the taste, therefore eat it." But conscience thundered, "We must not eat it, nor touch it, lest we die." Satan then appealed to her passions or love of the beautiful, saying: "It is beautiful to the eye, beautiful to behold, therefore eat it." But conscience still thundered, "We must not touch it lest we die." Satan then appealed to that powerful passion in the human heart, "self-love," saying: "God doth know that if you eat this you shall not surely die, but shall become as gods, knowing good

and evil." Alas! alas! when self-love, passion and appetite all rebelled they hurled conscience from the throne and trampled her into dust; and unbridled appetite, passion and self-love, a trinity of evils, mounted the vacant throne and man became the bond slave of sin and Satan. Now Jesus the Lamb of God comes to crucify and subdue appetite, passion and self-love, and by regeneration replace conscience on the throne. The first step in this glorious work is to meet and conquer Satan on the same battlefield of temptation where Adam was conquered, and show man, in all ages, how to resist and overcome temptation. He came to our Savior as he did to Eve, first appealing to his appetite of hunger, and said: "If thou be the Son of God command these stones to be made bread. Jesus refused to obey, saying, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan then, as he did with our first parents in Eden, appealed to passion, especially love of display. He taketh him up into the pinnacle of the temple, where there were two million Jews assembled for the passover feast in Jerusalem, and said: "If thou be the Son of God, cast thyself down from thence; for it is written He will give his angels charge concerning thee, lest at any time thou dash thy foot against a stone. But Jesus said it is written, "Thou shalt not tempt the Lord thy God." Satan then taketh him up into an exceeding high mountain and showeth him all the kingdoms and all the Tammany Halls of the world, and said: "All these are mine, and I will give them unto thee if thou wilt fall down and worship me." But Jesus said: "Get thee behind me Satan; it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." Then Satan leaveth him and good angels came and ministered unto him, for he had magnified the law that Adam had violated in the garden of Eden, and left an example for men in all ages how to resist the temptation of the devil.

Having now beheld the Lamb of God in his glorious work of setting up his kingdom and his glorious triumph over satan's temptations in the wilderness, let us behold him as a preacher of righteousness, instructing his apostles and followers in the doctrines and duties of his kingdom.

He went up into the mountain with his opostles and the people came unto him, and he preached his ever memorable sermon called "the sermon on the mount." The first sentence is "Blessed are the poor in spirit for theirs is the kingdom of heaven; blessed are the pure in heart for they shall see God." Gladstone, the greatest statesman now on earth, says: "There are more lessons of wisdom and morality in this one sermon, than in all the teachings of Socrates, Aristotle and the greatest philosophers of Greece and Rome combined." It teaches all men, rich and poor, learned and unlearned, how to live happily in this world and to prepare for the world to come." Even his enemies sent by the high priest to arrest him were so overwhelmed with his sublime and heart searching truths, that they returned saying: "Never man spake like this man." But time forbids us to follow him in his sublime and holy teachings. But I exhort you, my dear hearers, to read and study these glorious lessons daily, often on your knees. It is a mournful fact that many Christians and even preachers, are growing more and more careless about reading God's word. But it is a sad fact that while the teachings of some men are noble and sublime, they do not practice them in their daily lives. But our blessed Savior went about doing good, healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, causing the lame to walk, and raising the dead.

Now let us behold with adoring love his sympathy for the poor, the weeping and broken hearted. See him weeping with Mary and Martha at the grave of their beloved Lazarus, till his vilest enemies said, behold how he loved him. And hear him saying, "Lazarus, come forth." And Jesus restores him to the joyful embrace of his sisters. Behold also his tender sympathy for the widow at Nain, following her only son to the grave. He touches the coffin and says, "Young man, arise." And he arose up before the astonished multitude and he restores him to his mother's loving embrace. Behold also his tender love for little children, when the mothers brought them to Jesus, the preachers rebuked them; but when Jesus saw it, he was much displeased and said, "Suffer the little children to come unto me, and forbid them not, for of

such is the kingdom of heaven." Oh if the 300,000 Baptists of Texas, white and colored, would follow the example of our blessed Savior, Texas would soon become what her name in the Aztec language means, "A paradise." But while our Savior was thus going about and doing good he said the "Foxes have holes, and the birds have nests, but the Son of Man hath not where to lay his head." And while he is teaching these heavenly doctrines of joy and salvation, satan stirred up the hearts of wicked men to say, "He hath a devil, and casteth out devils by Beelzebub, away with him, he is not fit to live." All because his spotless life and heavenly teaching exposed their sinful hearts and wicked practices.

Let us now behold the Lamb of God as he offers up his life in the Garden of Gethsemane and on the cross of Calvary. This wonderful offering of the Lamb of God was in immediate connection with the Passover feast of the Jews. When the Lord sent the Angel of Death to destroy the first born of every family in Egypt, he commanded Moses to instruct every family in Egypt to kill a spotless lamb and sprinkle the door posts with its blood, and the angel of death would pass over every house, on which the blood of the lamb was sprinkled. The Jews had observed that ordinance for 1500 years, commemorating the saving of the Jewish families by the sprinkling of the blood of the lamb. This passover feast also pointed forward to the time when the blood of the true Lamb of God should be poured out to sprinkle and cleanse every human heart from sin. The Savior observed that solemn feast, pointing to his own death. And while eating this passover supper with his twelve apostles, he said with grief, "Verily, verily, I say unto you, one of you shall betray me, and it were better for him if he had never been born." And they began to say "Lord is it I?" And Jesus said, "It is he to whom I shall give the sop when I have dipped it." And having dipped it, he gave it to Judas Iscariot, who had already covenanted with the Jews to betray him. And Judas said with brazen impudence, "Lord, is it I?" And Judas having received the sop went out immediately. After eating the passover supper, and after Judas had gone out, the blessed Savior instituted the Lord's Supper. Which should, through all the coming ages,

point back to the death of the Lamb of God. He took bread and blessed and break it, and gave it to his disciples, saying: "Take, eat, this is my body; and He took the cup and gave thanks and gave it to them saying, drink ye all of it, for this is my blood of the New Testament, which is shed for the remission of sins." And when they had sung a hymn they went out into Gethsemane, where Jesus often resorted with his disciples. And Jesus, bearing the sins of the whole world, said: "My soul is exceedingly sorrowful, even unto death." "Watch ye here, while I go and pray yonder." And he went a little farther and fell on his face, saying: "Oh, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." And he cometh to his disciples and findeth them asleep. He went away a second time and prayed, "Oh, my Father, if this cup may not pass away from me except I drink it, thy will be done." And being in an agony, he prayed more earnestly and his sweat as it were great drops of blood falling down to the ground.

Oh, my hearers, let us by faith behold the Lamb of God as pressed down to earth with a mountain load of our sins, and hear him say, as the drops of blood are falling, "This blood is for thy ransom paid, I die that thou mayest live."

Skeptics have sneeringly asked why Socrates could drink the fatal hemlock, and die so calmly without a tear or groan, yet Jesus the Son of God fell to the ground and shed great drops of blood. Yet alas, alas, in their blindness they do not see that Jesus was bearing sins and the sins of the whole world. For the "Lord had laid upon him the iniquity of us all, and the sins of the whole world." Oh, sinner, it was your sins and my sins, that pressed the innocent Lamb of God to the earth. And if he had not taken away our sins they would sink us down to a gulf of dark despair, and through all ages we would cry for a drop of water to cool our parched tongues. And behold the Lamp of God in our stead wearing a crown of thorns, that we might wear a star gemmed crown of glory. And he wears a mock robe of royalty that we may wear a spotless robe of white for evermore. And he hangs on the bloody cross, that we may sit on resplendent thrones. For behold the Lamb of God as he bears his cross laden with the sins of the world up Calvary's summit. He faints and falls

to the ground. And behold the Lamb of God as he is nailed to the cross. Oh, my hearers, see his precious blood as it flows from his head, crowned with thorns, and his hands and feet, pierced with nails, and his loving heart, pierced with the cruel spear. All for you and for me. Let us go and stand with his weeping mother and loving disciples by his cross, and hear his trembling, dying lips say: "This blood is for thy ransom paid; I die that thou mayest live." Behold while the Lamb of God is thus offering his soul a sacrifice to take away sin, heaven and earth and angels sympathize with their dying Lord. The earth trembles and quakes. The rocks open their dumb mouths and rebuke the madness and crime of men. The graves open their mouths and the sainted dead come forth. The sun refuses to look on the awful scene and hides his face and leaves the world in darkness at mid-day for three hours. Sixty thousand angels gather round the throne of God, ready to rush down and sink this world to hell, and on wings of love bear their Lord and Master back to his throne of glory. But after hanging three dreadful hours in agony, the Lamb of God cried aloud, with a voice that shakes earth and hell, and echoes amid all the shining ranks of angels, "It is finished, it is finished." The atonement of the sin of the world is finished. "O Father, into thy hands I commend my spirit." And while his soul ascends to paradise his body enters the grave. And there grapples with death for three days and three nights. When, behold, we hear him shout, "Oh, death, where is thy sting; oh, grave, where is thy victory?" And he trampled on the power of death and comes forth a glorious conqueror. And now behold the Lamb of God as in triumph he walks the earth. And for forty days he mingles with the rejoicing disciples and instructs them fully as to their duties and the future glorious triumphs of the gospel, in banishing sin and Satan from the earth.

And, finally, behold the Lamb of God as surrounded by the apostles and the five hundred disciples he ascends Mount Olivet, and, standing on that heaven towering summit, says: "Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, Son and Holy Ghost; and lo I am with you alway, even unto the end of the world."

And now behold him as in a chariot of fire, escorted by millions of angels and redeemed spirits, he ascends above suns, moons and stars as conqueror over death, hell and the grave to heaven and glory, and takes his seat on the mediatorial throne to intercede for sinners and pour down blessings on the church, till sin shall be taken away from this world.

Now, oh, my unconverted friend, hear him as he sits on the throne of mercy, saying: "Father, behold the prints of the nails in my hands and the spear thrust in my side, and forgive that young man, forgive that young lady, forgive that prayerless father, and that prayerless mother." And he will continue these intercessions till sin is taken from the world and this world becomes a paradise. Let us now behold the Lamb of God, as crowned with glory he sits upon the mediatorial throne and guides his church or army on earth in taking away sin and driving Satan from this planet. His first grand act of mercy is on the day of Pentecost to pour out his Holy Spirit on his church assembled in prayer. He thus enabled his preachers to tell the story of the cross in seventeen different languages, and three thousand were added to the church in one day. Very soon we hear that five thousand men are converted on seeing the miracles and hearing the sermons of Peter and John in one day. In less than one year we hear the scribes and Pharisees saying in despair, "Ye have filled Jerusalem with your doctrine." Soon we hear that Symaria has received the word of salvation. And we see the learned young Saul of Tarsus on his way to Damascus to arrest and carry all Christian men and women down to Jerusalem, by the power of Jesus falling to the ground and hearing a voice saying, "Saul, Saul, why persecuteth thou me?" And the bloody persecutor, converted by the blood of Jesus, says, "Lord, what will thou have me to do?" And after his conversion and baptism he becomes a powerful preacher of the glorious gospel, before the priests, philosophers and kings of the earth. And we hear the allies of Satan crying: "Lo, these men that have turned the world upside down, have come hither also." And we hear the despairing idolaters raising the vain cry, "Great is Diana of the Ephesians." And the glorious army of Jesus marched victoriously on. Amid racks,

torches and dungeons till Jerusalem, stained with a Saviour's blood, and the blood of the early martyrs, lies prostrate in ruins, and the heathen temples, as if smitten by an invisible hand, are deserted, and priests and gods flee from their falling shrines. And the religion of Jesus ascends the throne of the Cæsars. And Constantine placed the cross beside the Roman Eagle on the banners of the Roman armies. But, alas, in spite of all the warnings of Paul in his epistles, and John's Revelation from the Isle of Patmos, Satan, using ambitious men and nominal Christian preachers, succeeds in forming a union of Christianity and heathenism. This unholy union was consummated in 607 A. D. by the bloody Emperor Phocas and Pope Boniface. And all the power of the Roman empire was exerted to maintain this amalgamation of heathenism and Christianity under the name of the Holy Catholic Church. This unholy union became the bloodiest persecuting power the world ever knew. But John on the Isle of Patmos predicted that this unholy union should last only 1,260 years, when the temporal power of the Pope was crushed by the victorious armies of Victor Emanuel. And soon all the mighty bulwarks of Satan will pass away, and prepare the way for the millennium. But during all the days of the reign of the Man of Sin, or the church of Rome, the true church of Jesus has been accomplishing a glorious work. And by long years of persecution is more fully prepared for the conquests of the whole world. But many doubting, timid Christians often ask what are the evidences that the Lamb of God will take away all sin and drive Satan from this planet. We answer, first of all, the never failing promises of God. Second, the marvelous progress of Christianity in the last hundred years. Time allows us to mention only a few of these marks of progress. In 179— the Christian world was wrapped in profound sleep in regard to the last great command of our Saviour, "Go ye into all the world and preach the gospel to every creature." Till a devout Christian shoemaker, William Carey, reading of the burning of wives on the grave of their dead husbands, and the horrors of heathenism as practiced in British India, was stirred in all the depths of his soul to carry the gospel to the lost heathen. At first he was ridiculed, and when he

arose in a Baptist association to urge the duty of carrying the gospel to the heathen, he was declared "out of order." But now India is flooded with the glorious light of the gospel; women and children are sacrificed no more on burning altars. And soon India will rank among the first of Christian nations. In 1823, the year I was born, there was not a Sabbath school on this continent west of the Alleghany Mountains, when Mr. Felix Grundy and James Thomas, a Baptist deacon, established a little Sunday-school in South Nashville. In 1826 there was not a Sabbath-school in Texas, and Thomas J. Pilgrim founded the first Sunday-school, in a live oak grove near San Felipe. Now there are over three million Sunday-school children in the Mississippi Valley. In 1848 there were but 1,900 Baptists in Texas. Now there are 213,000 white and 83,000 colored Baptists. And there never was a time when the whole Christian world was becoming so aroused as to their duty in driving heathenism, sin and Satan from this planet. And while our blessed Savious told his disciples, "It is not for you to know the times and the seasons, the Father hath put in his own hands." Yet there are many signs of the times leading us to hope and to believe that the day is near at hand, which John predicted, "an angel should come down from heaven, having a key to the great bottomless pit, and a chain in his hands, and should lay hold on the dragon, that old serpent, which is the devil and Satan, and bind him a thousand years, and cast him into the bottomless pit, and he shall deceive the nations of the earth no more, till the thousand years are fulfilled." And "a nation shall be born to God in a day." And Millennial light and glory shall girdle the whole earth; then there shall not be a gambling house, a saloon, a theater, a race ground, a heathen temple or a Mohammedan Mosque on this planet. Then there shall be no divisions among Christians. But all shall be united under the same banner. "One Lord, one faith, and one baptism."

My dear hearers, I trust the Millennial era will begin early in the twentieth century and many of you will live to see the dawning of Millennial day. Oh, then, in God's name, I implore you, to prepare for this glorious era. But after the Millennial reign of a thousand years, Satan shall be loosed out

of his prison for a little season, and will go out again to deceive the nations of the earth. But finally behold the Lamb of God as he comes again to the earth to take away sin and Satan and purge the earth with fire. He will come, not as a babe in Bethlehem, or as a Saviour, to suffer for the sins of the world. A mighty archangel as his messenger shall come down from heaven, and placing one foot upon the land and the other on the sea, shall swear, "That time shall be no more." Then a great white throne shall be erected, from whose face the heavens being on fire shall flee away. And the mighty men of earth, the Neros, the Cæsars, the Bonapartes, shall cry, rocks and mountains fall on us and hide us from the face of him that sitteth on the throne. But the sea and the grave and hell shall give up the dead in them, and they shall all stand before the great white throne, and the books will be opened, and they shall be judged out of those things that are written in the books according to their works. And sin and death and hell shall be cast into the lake of fire, and whosoever was not found written in the Book of Life shall be cast into the lake or fire. And this earth, as Peter tells us, "shall be purged with fire, and the last vestige of sin shall be taken away, and earth shall be made a part of heaven itself. And shall be a home for the saints of God.

My dear hearers, let me imploringly ask you to-day, is your name written in that Lamb's Book of Life? If not, remember that with sin and Satan you must be taken away from this earth, and dwell eternally with Satan in the lake of fire, prepared for the devil and his angels. But will you by faith "Behold the Lamb of God that taketh away the sin of the world," and say, "Here, Lord, I give myself to thee, body and soul, for time and for eternity."

DEACONSHIP.

DEDICATED TO THE DEACONS OF TEXAS.

They that have used the office of a deacon well, purchase to them selves a good degree and great boldness in the faith. I Tim. 3:13.

Scripture Lesson, Acts 6:1-7; I Tim. 3:8-15.

Paul was not only a great scholar and philosopher, but an inspired apostle, and had been "caught up to the third

heavens, and saw things now lawful (or possible) for man to utter." And he gives this text to impress upon his son Timothy and Christians in all ages the importance of the deacon's office. Yet it is a mournful fact that this office is little understood and greatly perverted by many professing Christians in all denominations.

Indeed, it appears to have been a special and great device of Satan, the enemy of the human family, to pervert and obscure this great office. And yet it is clearly defined and recorded in the Holy Scriptures. The great majority of professing Christians have perverted the office of deacon and made it the first grade or degree of the priesthood. And even the Baptists who understand it theoretically have a very limited and obscure view of its power and importance. That Baptists should make this mistake is more remarkable, as they take the Bible as their only rule of faith and practice. And, besides this, all Baptist history demonstrates that wherever Baptists have been eminently successful, there have been wise and devout deacons. Deacon Wm. Kiffin, eminent as a banker and a deacon, laid the foundation of the glorious success of the Baptist cause in London. Kiffin became a lay preacher, but did his great work as a deacon. Deacon Kiffin years before prepared the way for a Spurgeon. If there had been no Deacon Kiffin there would have been no Spurgeon. Richmond, Virginia, would never have become the grand Baptist city it is but for the power and influence of Deacons James and William Crane. A faithful and pious deacon, Hedman Lincon, prepared the way for the glorious Baptist success in Boston, where the very name of Baptist had been loathed and despised. Deacon John D. Rockefeller has made Chicago a grand Baptist city and given that city the greatest Baptist college in the world. Deacon Colgate has made the Baptist cause in the city and State of New York a power never known before. And Deacon Levering, of Baltimore, has made the Baptist cause a power never known before in that great Catholic city. By the aid of Deacon Levering the grand orator and divine, Richard Fuller, was enabled to lay a broad and grand foundation of Baptist success in that city, supposed to belong exclusively to the Catholics.

Deacons Thomas and John Hollis, father and son, added great strength and glory to the missionary and educational work, not only in London, but they endowed the Hollis professorship in Harvard University. This was the first professorship ever endowed in America, and these noble deacons stipulated that the professorship should be filled by none but orthodox Christians. They endowed ten scholarships, five of whom were to be Baptists. Dr. Temple, a pious deacon, laid the foundation of the Baptist cause in Chicago by securing and supporting liberally the first preacher ever sent to the city of Chicago. Truly, they that "use the office of the deacon well purchase to themselves a good degree and great boldness in the faith."

And what is true of our great cities is equally true in our villages and country churches. During my ministry of over half a hundred years in Texas, wherever I have found faithful Baptist deacons there I have found the Baptist cause prospering. The office of deacon is based upon plain common sense, wisdom and experience in all the great affairs of life. No government and no organization, whether religious, political, educational or domestic, can ever succeed unless there is a well regulated and efficient system of finances. And our Heavenly Father in love and wisdom appointed the office of deacon to provide and wisely direct the finances of the business department of his church. And we should remember that God has pronounced a fearful curse on every man and every church that "takes from or adds to" that office, which he has so closely defined and recorded in the Holy Bible—

Let us then prayerfully and earnestly consider—

First, what is the office of deacon.

Second, the importance of the deacon.

Third, how can the office of deacon be "used well."

1. In regard to the office of deacon, let us remember that the grand maxim of interpretation of all law is this, "the reason of the law is the interpretation of the law." Let us, therefore, note carefully what was the reason for establishing the deacon's office. The Holy Bible, in Acts 6:1-8, clearly defines what was the occasion and reason for establishing the deacon's office.

"And in those days, when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

"Then the twelve called the multitude of the disciples unto them and said, 'It is not reason that we should leave the word of God, and serve tables.'

"Wherefore, brethren, look ye out among ye seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business.

"But we will give ourselves continually to prayer and to the ministry of the word.

"And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselite of Antioch.

"Whom they set before the apostles; and when they had prayed, they laid their hands on them.

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

"And Stephen, full of faith and power, did great wonders and miracles among the people." Acts 3:1-8.

We see, then, the great reason for establishing the office of deacon was to enable the preachers to "give themselves continually to prayer and the ministry of the word." For this reason seven deacons were selected by the church and solemnly ordained by the apostles to look after the widows and orphans and every secular interest of the church. We see the reason here given for establishing the office of deacon clearly shows deacons were never intended to be preachers. As their office was to relieve the preachers from every care, even the charities of the church. How unwise it is to suppose they were preachers, ordained to enable other preachers "to give themselves to prayer and the ministry of the word." But it has been said that Stephen the evangelist, one of the seven deacons, became a celebrated preacher. But this has frequently occurred in all ages of the world. Men who were first ordained deacons afterwards felt a burning desire to save

souls, and heard the solemn sound ringing in their ears, "woe is me if I preach not the gospel," and became ordained preachers. Two dear friends of mine, Bro. John M. Cummings, of Alabama, and Jas. M. Maxey, of Texas, were first ordained deacons, but afterwards felt it their duty to preach the gospel, and were ordained and became eminent preachers. How unwise it would be for future generations reading the history of these illustrious men to conclude that the Baptists of Alabama and Texas regarded the office of deacon as the first degree of the ministry.

2. Let us consider the importance of the deacon's office. We have a striking illustration of the importance of the deacon's office in the church at Jerusalem, for immediately after the ordaining of the seven deacons to look after the charities of the churches, "the Word of God increased and the number of the disciples multiplied greatly in Jerusalem and a great number of the priests became obedient to the faith."

And, as we have stated, in all the cities of the world, and in every village and neighborhood, where there are faithful deacons providing tenderly for the widows and orphans and strangers and all the financial interests of the church, there religion prospers and souls are converted to God. It is an alarming fact that there are over one thousand Baptist preachers in Texas not giving themselves continually to prayer and the Word." And there are over two hundred churches without pastors and scores and hundreds of towns and neighborhoods without preaching. And when we think of the thousands of souls perishing for the want of the gospel and that the welfare of Texas and our whole government depends on the moral purity of the gospel, we should be profoundly impressed with the importance of the deacon's office, ordained of God to "give himself continually to the Word." Again, the importance of the deacon's office may be clearly seen by the exalted qualifications required of deacons, which I fear is often painfully neglected. The Bible declares that deacons must be men of "honest report, full of the Holy Ghost and wisdom, not double-tongued, not given to wine, not greedy for the filthy lucre, holding the mystery of the faith in a pure conscience. Let these also first be proved, then let them

use the office of a deacon, being found blameless." "Even so must their wives be grave, not slanderers, but sober and faithful in all things, ruling their children and their own houses well." But no language of mine can so powerfully illustrate the importance of the deacon's office as the words of Paul, who declares "they that have used the office of a deacon well have purchased to themselves a good degree and boldness in the faith." Remember, that "purchase" here means to procure an undoubted title, and "a good degree" means great eminence. And that "boldness in the faith" means greater power or usefulness in Christianity. The true translation is this, "they that use the office of a deacon well procure for themselves an undoubted title to great eminence and power in Christianity." In view of the vast importance of the deacon's office, I have often thought it would be a great blessing to the church if some Colgate or Rockefeller would endow a theological seminary or Bible school to train deacons for their great and important duties. But as this is impracticable, let us have often seasons of prayer and sermons and essays in all our missionary meetings, setting forth the great importance of the office of deacon. And especially let us urge upon all Christians to aid deacons at all times in their great and important duties. I would urge earnestly every deacon in Texas to procure and read "Howell on Deaconship," a great and timely little volume, published many years ago by my venerable and beloved pastor, Dr. R. B. C. Howell, of Nashville, Tennessee. Dr. Howell shows clearly that nine-tenths of the preachers and churches are greatly impaired in their usefulness because the deacons fail to use well the deacon's office in raising the money absolutely necessary for the charities of the churches. Having now presented for your careful consideration

1. What the office of deacon is.
2. The great importance of the office.
3. In conclusion let us inquire how we can "use the office of a deacon well," and make it a great power for the salvation of men and the glory of God and his church. First of all, the church should carefully and prayerfully select only such men as have the scriptural qualifications of deacons. The

Greek word translated in our text. "look ye out," is an intensive verb, and should be translated "look ye out carefully." If the selection is made carelessly inevitable failure will follow. I would advise every church to spend a day in prayer and fasting for divine aid before electing their deacons. But what if a church in carefully looking out for deacons find they have no brethren possessing all of these qualifications? This occurred once where I was called on to preach on the deacon's office. The brethren elected said we have not the qualifications specified in the Bible, and, therefore cannot accept this great and holy office. I asked them: "Are you willing to promise God and the church that you will earnestly and prayerfully seek to attain these qualifications?" They said: "We are willing, but must have time to reflect and pray over the matter and consult with the brethren." After one month, at the earnest, unanimous consent of the church, they consented to accept ordination. And they "used the office of deacon well," and gained great power and usefulness for the church and the cause of religion. But after the deacons are thus carefully selected and solemnly ordained by the laying on of the hands of the presbytery, they should study daily and prayerfully the great and solemn duties of their office, and pray to God for wisdom, love and courage to perform these duties, especially in caring for the helpless widows and orphans, and the sick and homeless strangers, and all the finances of the church. But the church should be careful not to impose the sad duties of discipline on the deacons. The discipline of erring brethren is no part of the deacon's office, and will injure their success in their great and appropriate duties. Deacons, therefore, should be relieved from all cases of discipline, except in such peculiar cases as they alone can perform to the greatest advantage. And then they are to act not as deacons, but as private members. But by all means never let the deacons conclude that it is a part of their office to manage the pastor and guide him in his official duties. Some deacons in Texas have made this fearful mistake, and brought ruin on the church and shame on themselves. The deacons should, like Aaron and Hur, hold the hands of the pastor and pray and counsed with him as to their duties and all the interests

of the church. The deacons, as prominent officials of the church, should do all in their power, by example, advice and prayer, to promote the peace and harmony of the church, and carry light, joy and relief to lonely widows, weeping orphans and helpless strangers, and relieve the pastor and church from financial trouble. Let it be remembered, also, that every member of the church is in honor and in conscience bound to aid the deacons in discharging the great duties assigned them. And let them remember that every deacon and every member thus acting will attain great power with God and men in the salvation of the world.



PART VI.

"THE OLD GUARD" BIOGRAPHIES

BY DR. BURLESON.

"THE OLD GUARD" BIOGRAPHIES

BY DR. BURLESON.

PREFATORY REMARKS.

For several years it was Dr. Burleson's intention to publish a book entitled "The Old Guard." In this book it was his desire to embalm, for all time, the names and heroic deeds of the noble men and women, who, as pioneers in a great wilderness, laid broad and deep the foundations of this mighty empire state; and also of later but equally worthy characters, who, by their self-sacrifice and patriotic devotion, made the desert blossom as the rose.

It is a matter of regret that this work was not completed. The biographies of many, who were near and dear to his heart, were not written when the Master said: "Write no more." Some articles, which he *had* written, have not been found among his papers.

The scope of the present work is such that only small space can be given to "The Old Guard." Hence we have selected such biographies as in our judgment represent what Dr. Burleson intended to do in this line had his life been spared.

We trust this statement will be sufficient to explain the absence of any which fail to appear.

—*Editor.*

THE OLD GUARD.

THEIR WORK AND CO-LABORERS.

For many years I have been importuned to put on record my recollections of the early struggles of Texas Baptist Pioneers.

The importunities have come from every part of Texas, and from Alabama, Missouri, Massachusetts, Georgia and other States.

Yet the mighty duties immediately connected with my grand life purpose of building up for all ages a great Texas Baptist University have so completely absorbed all my time and power that all I could do hitherto has been to gather up a vast amount of material for future use.

And all I will be able to do will be to deposit my collection in a great warehouse, to be incorporated by the future historian into a glorious history of Texas Baptists.

I trust that what I or any other man may do will not be pleaded as an excuse, to any man, for not contributing incidents, facts and personal reminiscences of our heroic fathers. Texas has the material for a grander epic than Homer's immortal Iliad, or the more beautiful epic of the Æneid of Virgil. In this glorious history Baptist men and women have acted a glorious part as pathfinders and foundation builders.

When our Texas becomes the grandest State between the oceans all the world will have a desire to know all about the men whose blood, tears and heroism rescued this beautiful paradise—as the Aztecs called it—from Mexican misrule and the Indian scalping knife.

Then, I trust, some Homer, Virgil, Walter Scott or Macaulay will put on tablets of undying record the deeds of the founders of Texas' greatness and glory.

By the "Old Guard" I mean that heroic band of pioneer preachers, as found in Texas in 1848, sustained either by the Southern Baptist Convention or their efforts. This "Old Guard" and their co-laborers laid deep and broad the foundation of a pyramid of piety and learning that will rise higher than the pyramids of Egypt and increase in splendor when the pyramids of Egypt lie mouldering in the dust.

Their names, as given by Col. E. J. Mayers in 1857, are: Revs. Wm. M. Tryon, James Huckins, Z. N. Morrell, R. E. B. Baylor, Noah T. Byars, Noah Hill, P. B. Chandler, Jesse Witt, W. M. Pickins, Rufus C. Burleson, H. Garrett, Henry L. Graves, R. H. Taliaferro, Richard Ellis, J. W. D. Creath, B. B. Baxter, David Lewis, Dr. A. E. Clemmons, John A. Freeman, David Myers, G. W. Slaughter, A. Buffington, James R.Jenkins, James H. Stribling, and David B. Morrill.

These men did not tumble into Texas by accident, or come without plan or method. Their early battle cry was: "Oh, God, Give me Texas for Jesus and His Church, or I die!" Alexander Hamilton and Napoleon never planned a military campaign with more earnest thought and undying enthusiasm than did this advance guard of civilization. This "Old Guard" planned the conquest of all Texas for King Jesus.

The Aarons and Hurs, the Phœbes and Priscillas, who held up the hands and fixed the hearts of these grand men, were: Gen. Sam Houston and his angel wife, Maggie: Gov. A. C. Horton, Hon. Isaac Vanzandt, Gen. Thomas G. Brooks, Hon. E. P. Turner, Hon. O. H. P. Garrett, Hon. A. G. Haynes, Nelson Cavanaugh, Hon. E. B. Noble, Hon. James W. Barnes, Tyrell Jackson, Eli Mercer, Hon. Joe Harrell, Col. Richard A. Jarman, Hon. J. M. Maxey, Hon. J. G. Thomas, Col. Nathan Fuller, Gail Borden, Hon. James P. Cole, Thomas J. Pilgrim, W. H. Cleveland, Mrs. Gov. Hal G. Runnells, Mrs. Laura H. Jack, Mrs. Sydnor, Mrs. Piety L. Hadley, Mrs. Matilda Fuller, Mrs. Dr. Young, Mrs. Carey D. Tucker, Mrs. Dickinson, the heroine of the Alamo, Rev. M. V. Smith and others.

I wish to call attention to the fact: First, I am not writing the history of all the great and good men of early Texas. But only of "The Old Gurad," or the band of missionaries and their co-laborers whom I found here in 1848, and who were actively engaged in our education and missionary work as pushed on by the Baptist State Convetion.

There are many noble brethren and sisters, all dear to my heart, whose pious deeds are all recorded in God's book of

remembrance, and which I would rejoice to record here, but I would I fear "wear out the patience of the saints."

Second. I trust what I write will only stimulate others to write and supply any additional facts and correct any mistakes I make in dates and facts. I do not profess infallibility, and will rejoice in all additional facts and corrections. I am alreay importuned by scores of wise and good brethren to revise and enlarge these sketches and publish them in book form, with the likeness of the principal actors. This labor of love I would gladly do if demanded by the best interest of our Redeemer's cause and should time and strength be allowed.

Third. Let it never be forgotten that all we can do now is to pile up a great store of facts for some future Macaulay, D'Aubigne or Armitage, or some Homer, Virgil or Milton. All I write now is in broken intervals of time, often after midnight, snatched from pressing official duties and thrown hurriedly together, without time for beauty of style or historical order.

Fourth. My motto through life has been that grand old Roman motto, "Nihil de mortuis nisi bonum"—"Nothing concerning the dead but good. All the dear Old Guard had faults, all but, like the spots on the sun, were lost in the brightness of their sunny excellence.

Fifth. Let it never be forgotten that I am straining with all the earnestness of my soul to record every fact just as I saw it or learned on good testimony of eye-witnesess, and without a particle of subtractions or colorings of fancy. Any man sixty-five years old is a fool who does not know that truth is mightier than fiction. It is this that gives the "Flowers and Fruits" of Father Morrell such a charm.

It was the superior power of truth that caused grand old Cromwell to say to the painter, "Paint me as I am;" our own great Cleveland to say, "Tell the truth, if it kills me." That writer is to be pitied as silly, suicidal and criminal who draws on his fancy for facts and his prejudices for his principles. But I would be something more or something less than a man if, in recording my impression of the deeds and characters of my co-laborers, nearly all of whom are in their graves, did I not show that

"Time but the impression stronger makes,
As streams their channels deeper wear."

But with all the earnestness of my soul, I will strive to paint every man just as he was. In this will consist the greatest beauty and power of all I write.

Sixth, and lastly, I trust it will be remembered that these historic sketches are my personal reminiscences, and any seeming immodesty in referring to my connection with the Old Guard will be overlooked.

RUFUS C. BURLESON.

JAMES R. JENKINS, ESQ.

As we have seen, James Jenkins, A. Buffington and H. R. Cartmell were appointed a committee by the consultation meeting of the scattering Baptists of Texas, assembled at Washington, to write an appeal to the older States to aid in giving the bread of life to Texas. Their burning appeal aroused the great heart and purse of Jesse Mercer, and fired the Texas missionary zeal of Rev. James Huckins and Rev. Wm. M. Tryon.

I propose to give a brief sketch of each of the committee. As James R. Jenkins was my father-in-law—suppressing all the devotion I feel for his memory—I will give the plain historic facts of his life and glorious death.

He was the son of Capt. James Jenkins, a brave officer in the Revolutionary war, and was born in Green County, Georgia, in 1810.

He was converted and baptized at the age of nineteen by Elder J. M. Lumpkin, the noble peer of Young Rhodes and Jesse Mercer. He became an active member for life of the Baptist Church.

He was educated in Mercer University, at Penfield, Ga., during the presidency of Rev. Billington Sanders, who was a Cato in firmness and a Paul in zeal. The student was not only an admirer, but an example of the firmness and honest integrity of his beloved President. In the halls of grand old Mercer he formed the lifelong friendship of Rev. Wm. M. Tryon, Rev. Noah Hill, and scores of other noble spirits.

He studied law under Gen. Hugh Haraldson in 1836, and came to Texas and settled at Washington in 1837.

His exalted integrity, moral character and devotion to his profession placed him at once among the leading members of the Washington bar, then the most talented bar in Western Texas. He rose rapidly in the confidence of the people, and was elected a member of the third Texas Congress of the Republic.

Political life had no charms for him, but as a conscientious Christian he saw clearly that the Texas land laws, especially the eleven-league Mexican grants, would lead to endless law suits, enriching lawyers and impoverishing the people. He clearly pointed out the dangers and the remedy. But, alas, his warnings were disregarded, either from blindness or cupidity. His wise counsels would have saved the Texas people millions of dollars and endless vexatious lawsuits. His home at Washington, and afterwards at Independence, was ever a home for Morrell and Baylor and Tryon and Huckins, and all the Old Guard, and especially for me in 1852-3.

As a church member he was ever faithful, but for years one terrible doubt was an eating cancer on his vitals. A skeptical friend, in an argument, drew a grand picture of the boundlessness of the universe—of 75,000,000 suns, with all their attendant planets, perchance peopled with bright intelligence, in comparison with which the earth, with all its inhabitants, is but a grain of sand on the sea shore of God's immensity. Now, said the boastful skeptic, how absurd that the grand Maker and glorious Ruler of all these worlds would come down to earth sprinkle it with his tears, bathe it with his blood, and die on the cross for such wicked, contemptible creatures as men. His supreme reverence for God and his supreme modesty gave the infidel argument great power. Though, like Job, he could say, "I know by glorious experience that my Redeemer liveth," yet the infidel's words were sharp as a sword. One Sabbath, by what we call accident in our blindness, but in reality is God's special providence, he heard me preach a sermon on the text, Ephesians 3:10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." The grand theme was to show that the whole

boundless universe, not merely our little grain of sand, the earth, was profoundly interested and eternally benefited by Christ's death on the Cross, and that as Thermopylae, Bunker Hill and the Alamo were nothing in themselves, but only places where undying courage and patriotism were displayed, that had instructed and inspired heroes in all lands and ages, thus Calvary was the Christian Thermopylae and Alamo that displayed so wonderfully the love, the wisdom, and the holiness and justice of God that all angels, arch-angels, principalities, powers in all Heavenly places were instructed, benefited and forever blessed. This plain Bible view dispelled every doubt, and demonstrated that all infidel philosophy, falsely so called, is sounding brass and tinkling cymbals and as a dream when one awaketh.

When he came to die, after long and painful sickness, he called me to his bedside and said: "Can it be possible that the glorious light of divine love is shining so brightly? I am passing through the valley of death, but there is no shadow, but all is full of light and glory." He called all his family around him, bade all a tender farewell, and, taking up his two little sons, Warwick H. and Rufus, in his arms, laid his hands upon them, like the dying Jacob, and prayed that they might be true men and devoted Christians and meet him at Jesus' feet in glory. Then, folding his arms across his breast, with a smile and brightness of ineffable glory radiating his emaciated features, he closed his eyes in death, or, rather, opened his eyes on the angel bands and chariots of glory that came to carry him home.

The resplendent glory beaming on every feature seemed silently to say, "The chariots, the chariots of glory."

REV. WM. MELTON TRYON.

This noble and devoted servant of God stands pre-eminent among the pioneer pathfinders and foundation builders of Texas.

Bro. Tryon was born in the city of New York, March 10, 1810. He was of the same family as the celebrated Governor

Tryon of New York of colonial days. His father died early, and he had to support a widowed mother by manual labor, which he did cheerfully and liberally. The prayers, tears and teaching of that noble mother led him to Jesus when he was seventeen years old. He joined the Baptists, and was baptized by that great and good preacher, Dr. Chas. G. Sommers. Finding the climate of New York too cold, he went to Augusta, Ga., in 1832. He immediately joined the Baptist Church, as all young Christians should in moving to a new place. He soon felt he was called to preach the gospel, and the Church, recognizing his earnest piety and intelligence, rtadily licensed him. But having only a common English education, he spent three years in Mercer University preparing for his grand lifework. While here he was ordained by the venerable Jesse Mercer and other eminent divines. Leaving college in 1837, he became pastor of the Baptist Churches at Washington, Lumpkin and Columbia, Ga. He was greatly blessed in his pastoral work and also in aiding other pastors in revivals. In 1839 he became pastor at Wetumka, Ala. In April 26, 1840, he was married to Mrs. Louisa J. Higgins of Montgomery. In January, 1841, he accepted an appointment under the American Baptist Home Missionary Society to come to Texas as a missionary. As this is the grand turning point in his life history we call special attention to a few great facts showing how God works by means and always blesses the efforts of His people. In 1837 Rev. Z. N. Morrell, a gand old Texas pioneer, organized a Baptist Church of eight members at Washington and preached every Sabbath, when at home, and held prayer meeting every Wednesday night. This little band seeing the vast destitution and iniquity abounding appointed a committee to correspond with Missionary Boards in the older states setting forth the fearful destitution of Texas. This committee was composed of Deacons J. R. Cartmell and A. Buffington of the First Baptist Church, of Nashville, Tenn., and Jas. R. Jenkins, of Georgia. The touching appeal of this committee, pointing out the facts, especially that there were thousands of young men in Texas, sons of praying mothers in the older states, going to ruin for want of faithful preachers of the gospel. This appeal touched powerfully many hearts

and especially the great heart of Elder Jesse Mercer, of Georgia. He knew personally one of the committee, Jas. R. Jenkins, when a student of Mercer University, and as a son of his old friend Capt. Jenkins, in the Revolutionary war. The great soul of Jesse Mercer was so moved that after prayerful consideration he sent a check of $2,500 to the American Baptist Home Mission Society at New York (the Southern Baptist Convention was not organized till 1845) stating that he believed Texas on account of her great fertility of soil, and climate and location on the Gulf would become a section of unbounded wealth and great influence in America, and he believed we should prepare it to become a great Christian state. And learning there was a fearful religious destitution he deposited with their treasury $2,500 to be used in sending missionaries to Texas, and "when this is exhausted I will send $2,500 more." He also suggested Elder Wm. M. Tryon, a native of New York but educated in Mercer University and Elder Jas. Huckins, a native of New Hampshire and graduate of Brown University as peculiarly fitted to lay the foundation stone of the Baptist cause in Texas.

Brother Mercer also wrote letters to Brethren Tryon and Huckins informing them of what he had done. The appointment was gladly made by the Board in New York and Brother Tryon was located at Washington then the Capital of Texas. And Brother Huckins was located at Galveston the great commercial center of Texas. They both prayerfully and solemnly entered upon the great work assigned them. It is a remarkable answer to the prayers of Elder Jesse Mercer that his brother, Eli Mercer, a wealthy sugar planter at Egypt, on the Colorado river, and his noble wife rode sixty miles on horseback to Independence the nearest Church, to get Brother Tryon to baptize them. And that the first persons ever baptized in the Gulf at Galveston were the daughter of Eli Mercer and her husband, Gail Borden, of "condensed milk fame." Brother Tryon became chaplain of the Texas Congress then in special session at Washington. He also became pastor at Independence and organized Providence Church in Burleson county. He was everywhere received with great cordiality. He was warm-hearted, genial and very sociable. But he was

so keen and penetrating and had such a profound knowledge of human nature he made few mistakes. He was eminently qualified always to seize upon the best time, the best place and the best way to do everything. He was a born orator, profoundly versed in the history of the world, especially of Baptists in all ages. He inherited from his distinguished relative of New York, Governor Tryon, a rare talent of formulating plans and accomplishing grand results. While never guilty of wire-working and intriguing he was a born leader of men in all that was great and good. But always forgetful of self and only looking to the glory of God and the uplifting of men. At the meeting of the Union Association at Clear Creek in 1841 he presented the importance of a Baptist Educational Society to prepare for a great Texas Baptist University. And in 1845 he and Judge Baylor and others were appointed by the Texas Baptist Educational Society to procure the Charter. Judge Baylor and others insisted as Brother Tryon was the original and prime mover in the enterprise it should be called Tryon University," but he ever forgetful of self insisted it should be called Baylor University. The charter was secured. Baylor University was located at Independence and opened regularly on the first Monday in September, 1847, with Rev. Henry L. Graves, of Georgia, President. But while the Baptist cause was moving forward grandly in the interior counties it was languishing sadly at Houston, Galveston and all the coast country. Therefore Brother T. J. Pilgrim, the founder of Texas Sunday schools, and other far-seeing Baptists, suggested that Brother Tryon should remove to Houston and awaken an interest in all that great and important portion of Texas. Brother Tryon received an appointment from the Board of the Southern Baptist Convention, located at Marion, Ala., as missionary to Houston. He entered on this great work July 25, 1845. But found the little church organized by Brother Huckins in 1841, had held no regular services for years and was well nigh dead, but soon the wonderful talent of Brother Tryon rallied the disspirited band and a hall for preaching was secured and soon crowded to overflowing. Brother Tryon saw it was essential to have a house of worship and that it would be years before the little band of Baptists in Houston could build one. He therefore resolved to visit the

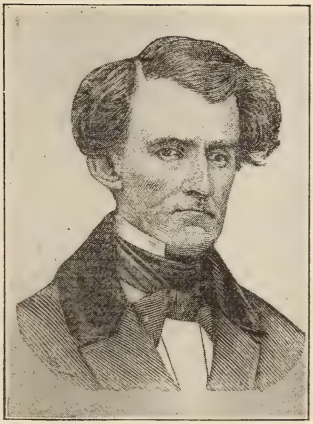
older states and raise the money to build the church and at the same time arouse the Baptists of the older states to the great and vital importance of sending missionaries to Texas. He succeeded grandly, and raised nearly $3,000 for the Baptist church at Houston and recruited what Brother Z. N. Morrell calls a "boat load of Baptist preachers for Texas." His burning appeals influenced seventeen missionaries to come to Texas. I never shall forget the powerful appeal he wrote to me while a student at the Theological Seminary in Covington, Ky., on learning that I was considering Texas as my field of labor for life. Eternity alone can unfold the good this visit of Brother Tryon did for Texas.

Another grand work he did just before he died was to introduce a resolution into the Union Association for appointing a committee to arrange the time and place for organizing the Baptist State Convention which grand work was consummated in the Baptist State Convention at Anderson, September 8, 1848. The last grand act of his ministerial life was restoring peace and harmony to the beloved church in Houston. The little feeble band he found in Houston two years before had grown to be a flourishing church of about 100 members; all working gloriously and in perfect harmony, and his congregation was the largest in the city. But alas, Satan that entered into Paradise always devises some trick to sow dissension and discord among the enemies of his kingdom. And Satan got a fearful strife in that noble band of Christians about renting the pews and hiring an organist for the church. Bitter strife and recrimination rose so high the church conference broke up in shameful confusion, many of them vowing as they walked out they would never enter the church again. It now seems that the last grand work of his life was about to go down into utter ruin, but he spent the whole night in prayer and tears, and devised a plan that removed the difficulty so perfectly and united all hearts so gloriously that it was never referred to again. Indeed the reconciliation and the increase of brotherly love prepared the way for a glorious revival of religion that was going on when he was taken sick to die. Oh, that God would give Texas many such peacemakers as Brother Tryon.

Just at this time the yellow fever was making its insiduous appearance in Houston. One of the first victims of that fatal disease was the great and good statesman, Isaac Van Zandt, then canvassing Texas for Governor with the certain prospect of election. He was a devoted Baptist and an ardent lover of Brother Tryon. Brother Tryon and the brilliant young doctor, S. O. Young, who had just married Miss Jane Fuller, the belle of Houston, visited him daily. The last hours of the illustrious patriot were spent in prayer and sending messages of love to his wife and children, requesting that his remains should be removed and buried by the side of his little son, Isaac Van Zandt, Jr., in Marshall. His beloved wife and children are now living in Fort Worth. After his burial Brother Tryon and Dr. Young both went to bed sick, but the next Sunday Brother Tryon preached his last sermon with the fever on him. He died November 16, 1847. He was buried by the dearly beloved church he had spent his last days in building. His death sent a thrill of sorrow throughout Texas and the United States. Oh, how mournfully mysterious that one so eminently useful, should in the meridian of life and great usefulness, be removed. But the distinguished statesman, Isaac Van Zandt, the brillian doctor, S. O. Young, and the great preacher and foundation builder, Wm. M. Tyron, were all soon reunited in that land that is fairer than day, where sickness and death never come. I was on my way to Texas as missionary to Gonzales when I heard this dreadful news, at the same time I learned that Brother Richard Ellis had been appointed by the Colorado Association as missionary to Gonzales. In sadness and doubt I stopped at my father's to receive further instruction from the Board. In a few days and to my great amazement I received a letter from the noble Secretary of the Home Mission Board, Russell Holman, stating by a special request of the Church in Houston I had been appointed to succeed Brother Tryon as pastor. I was appalled at the very thought of succeeding so great and so illustrious a man. I wrote to the Board that I was too young and too inexperienced to occupy so great a position, and begged them to assign me to some humbler field of labor in Texas and to appoint a more experienced preacher to succeed the great and illustrious Tryon. The Secretary replied immediately that

the Church at Houston, some of the prominent members of which knew me well had renewed their request to appoint me as missionary pastor at Houston. With much fear and trembling I accepted the arduous position. An incident occurred on the steamship from New Orleans to Galveston that still increased my fears, a very prominent Texan was on the same boat and he approached me in amazement saying, "Is it possible that you are the young man that the Board has appointed to fill the place of the great and good Wm. M. Tryon?" I answered, "No, sir, I nor no living man can fill Brother Tryon's place, but I will stand where he stood and by the grace of God preach the same glorious doctrine he preached and leave the results with God."

REV. JAS. HUCKINS.



JAMES HUCKINS.

Rev. James Huckins was one of the Old Guard. Rev. Jesse Mercer, that far-seeing and eminent man of God, suggested him as the associate of Rev. Wm. M. Tryon, as the two pioneer missionaries to the Republic of Texas. They came as before stated, in 1840. Rev. Wm. M. Tryon settled at Washington, the center of political power and the capital of the Republic. Brother Huckins located at

Galveston, the chief commercial center, with instructions to preach at Houston also then just growing into prominence. Brother Huckins was eminently fitted for his work. He was born in New Hampshire, April, 1807. He was left a homeless orphan when four or five years old. He was converted and baptized at fourteen years of age. He was aided by the New England Baptist Educational Society, and was educated at Brown University under Dr. Francis Wayland, about 1835 or 1836. Dr. Wayland was then in the zenith of his intellectual power and influence as a great teacher and president.

No student ever received the mental and moral impress of that prince of educators more deeply than did young Huckins. A strong, affectionate and intimate correspondence continued between them until the death of Brother Huckins in 1863. After Brother Huckins graduated at Brown University he married a lady of great intellect and high social standing in Rochester, New York. Soon after he sought a wider field of usefulness in the more genial clime of Georgia. Here he became intimately connected with Jesse Mercer, Billington Sanders, Shelton Sanford and also his future yoke fellow in the Texas Mission, Rev. Wm. M. Tryon. Here he saw the burning appeal of the committee appointed in a consultation meeting of Rev. Z. N. Morrell and the few scattered Baptists found in and around Washington, Texas, in 1839, to solicit from the older states aid, and also preachers for the State of Texas. The committee was composed of James R. Jenkins (my father-in-law), A. Buffington and H. R. Cartmell. That appeal stirred the great heart of Jesse Mercer. It not only stirred the heart and purse of Mercer, but the noble missionary zeal of James Huckins and Wm. M. Tryon, and each of them was ready to say, "Here am I, send me." They were both appointed on the basis of $2,500, given by Jesse Mercer for the Texas Mission and the pledge to donate more when needed. Brother Huckins commenced his duties at Galveston in 1840, when 33 years old and in the intellectual power of his manhood. Galveston, though only a village of 2,500 or 3,000 inhabitants, was eminent for culture and talent. Brother Huckins at once became a leader and star of the first magnitude. As a preacher he stood confessedly at the

head. He organized a little church at Galveston, composed then and soon after of such gifted and noble women as Mrs. John S. Sydnor, Mrs. Gov. Hal. G. Runnells, Mrs. Howard, Dr. Davis and wife, and Mrs. Laura H. Jack and others. Brother Huckins always wrote out with great care, and read his sermons, an unfortunate habit never accepted in the South. Yet he was the most popular preacher in Galveston.

The first persons ever baptized in Galveston were Mr. Gail Borden, of "condensed milk" fame, and his wife, who was a daughter of Eli, brother of Jesse Mercer, by whose influence and money the two great missionaries were sent to Texas. Mr. and Mrs. Borden were baptized in the Gulf of Mexico, one beautiful Sabbath evening just at sunset. The whole city turned out to see a sight so novel, so beautiful and so grand. The waves of the Gulf for the first time were troubled by this beautiful ordinance and emblem of the Redeemer's burial and resurrection. The waters had often been troubled by the dashing ships and roaring cannons of the great pirate, Lafitte, and his fellow pirates, who made Galveston their home after they were expelled from Barataria in 1814, till their final dispersion by United States Officer, Lieutenant Kearney, in 1821. Brother Huckins also organized a little church at Houston, composed of such noble ladies as Mrs. Piety L. Hadley, Mrs. De Cordova, Mr. and Mrs. James House. He preached alternately in the two cities with great power and acceptance to all classes. But alas on September 6, 1841, the great originator of Texas Missions died, and there was no man rich enough and farseeing enough to take his place, and the mission, so well begun, was left to struggle alone. Brother Tryon had married a wealthy Alabama lady, and lived chiefly by the support of his farm from 1841 to 1845. Brother Huckins was forced into the schoolroom at Galveston, and to trading in town lots to support his family, and being a born financier, he accumulated at least $40,000 worth of property by 1855. As a teacher he was eminently successful. By his many influences the Galveston Lyceum was chartered and became a means of vast power and influence. The Lyceum became the grand center of attraction and eclipsed the useless, silly parade and show of the ballroom and theater. I found,

during the four weeks' protracted meeting I conducted in Galveston, in 1848, more literary, cultivated and refined young ladies and gentlemen than I ever found in any place of its size. It was the influence of that Lyceum and its literary and refined associations that aided and inspired and guided to eminence such noble men and women as Mr. Wm. P. Ballenger and lady, Robt. H. Howard, Dr. Truhart, Mr. Rhodes, Mrs. George Morris, Mrs. Sallie Jones Anderson, Mrs. Dr. Lipscombe and Charley W. Stewart, our present congressman, then the son of an intelligent carpenter in Galveston. Oh! that we had such a Lyceum in every town in Texas to counteract the degrading tendencies of the ballroom, theater and doggery.

While Brother Huckins was delighted with teaching and the refining influence of the Lyceum and in making money, yet he pined for holy consecration to the preaching of the gospel. And as soon as the Southern Baptist Convention was organized at Augusta, Georgia, in 1845 and the old spirit of Mercer was revived, he gladly accepted an appointment as a missionary to Galveston. He soon gathered around him a congregation eminent for refinement and intelligence. By the aid of some liberal friends in Georgia, South Carolina, Virginia, and the church and people of Galveston, a neat church was erected and dedicated in 1847. The great and lamented Rev. I. T. Hinton, pastor of the First Baptist Church in New Orleans, was to have preached the dedication sermon, but, alas! yellow fever struck him down just a week before the dedication, and the dedication sermon was preached by the lamented Tryon, who was so soon to be smitten down by the same dreadful disease.

As soon as the $4,000 house was completed and dedicated, there arose that mournful, restless craving, that has crushed many churches, to have a new preacher to go into the new church. This resulted in his resignation of the pastorship and well nigh the ruin of the church. Brother Huckins at once (February, 1848), entered upon a wider, grander, field of usefulness as agent of the infant university at Independence.

As the ardent advocate of education, Brother Huckins, had aided in organizing at Clear Creek, Fayette county, in

1842, the "Texas Baptist Educational Society." The first officers were: Rev. R. E. B. Baylor, President; Stephen Pearl Andrews, Recording Secretary; Wm. M. Tryon, Corresponding Secretary; John Collins, Treasurer; Board of Managers, James Huckins, Z. N. Morrell, J. L. Farquhar, Gail Borden, Stephen Williams, W. H. Ewing, and J. S. Lester. This society is still flourishing with Rev. Dr. G. W. Rogers, President; Dr. Reddin Andrews, Corresponding Secretary. This society, then representing 1,400 Baptists, secured the charter and inaugurated Baylor University in 1845-46 at Independence with one teacher, Prof. Henry F. Gilbert, and seventeen students. The University (*Universitas in ovuo*, as Mr. Jefferson says) opened in an old two-story frame building 33x55 feet, which had been bought at a sheriff's sale, by A. G. Haynes and E. W. Taylor and by them donated to said University. It was of course a co-educational school as there was but one teacher and seventeen students. But our hero brethren intended grand buildings and endowment and library. To attain these great ends Rev. James Huckins was appointed General Agent to raise money when as yet there were not in all Texas but four Baptist houses of worship and only 1,400 Baptists.

Never was there a grander work nor a more suitable agent. There were no bridges and but few ferries. He had to swim most of the streams. Robertson and Burleson counties were on the Indian frontier and Gonzales on the Mexican border. The neighborhoods were sparsely settled and widely scattered, and money so scarce that trading was carried on in cows, calves, rawhides, mustangs and wild land. I have preserved for future generations an old subscription paper: "For the use and benefit of Baylor University." The only cash donation was $200 by Gen. Morgan L. Smith, who recently died at Newark, New Jersey, but was then a merchant and sugar planter at Brazoria. But the learned and indomitable agent soon visited on horseback every town and neighborhood in Texas. He raised but little money, but got many liberal contributions in wild land, mustangs, cows, calves and beeves. But he fired all Texas with a noble enthusiasm for a Great Texas Baptist University.

He disseminated information all over Texas which is still bearing precious fruit.

Brother Huckins finding it impossible to raise money sufficient to put up the much needed building and purchase an apparatus and library, resolved to go to the old states. He traversed on horseback the States of Louisiana, Mississippi and Alabama. The learned and enthusiastic agent by his geniality, his wonderful knowledge of human nature and wild western life excited interest, good will and attention, but found it well nigh impossible to inspire confidence in a Texas University. He received abundance of good wishes and $1,200 real cash. He also procured in New York, Philadelphia and Boston, the nucleus of a good library and chemical and philosophical and astronomical apparatus.

On this agency he visited Charleston, and aided the great Dr. Richard Fuller in a protracted meeting of six weeks—the church paying his salary and making him a valuable donation for the University.

He also visited his old Alma Mater, Brown University. His beloved president, Dr. Wayland, gave him a joyful welcome and a liberal donation for his work, though Brown University was then struggling for existence.

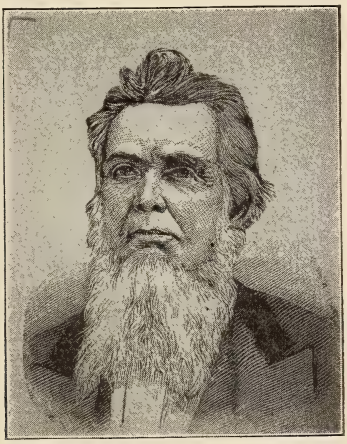
After five years arduous struggles as agent, having secured the erection of the first building now called Graves Hall, a library and apparatus and $30,000 in notes for the endowment, he accepted a call of the Galveston church and returned to his pastoral work in that beautiful city.

There he remained till 1859, when his Charleston friends were looking out for a successor to their great and good pastor, Dr. Fuller, who had become pastor at Baltimore, their hearts were all turned to the great Texan who had labored so successfully in the great revival in 1850. He accepted, and after nineteen years of unceasing toil extending from 1840 to 1859, he bade Texas farewell. No man ever left Galveston more regretted by all classes. The citizens, without regard to class, condition or religion, presented him with a silver service of rare beauty and great cost as a slight token of their esteem. Four years he toiled successfully as pastor, universally beloved by all classes. When he saw the first fatal gun fired on Fort

Sumpter, he knew it was the death knell of slavery and Southern equality in the government.

But like a good and great man and devoted Christian, he trusted in God, and pressed on in his duties as pastor and chaplain. He visited the sick and wounded soldiers. He watched and wept and prayed for all. Till overwhelmed with toils and cares and sorrows, he fell prostrated on the streets in Charleston. He was carried to a house near by and thence borne to his own home where he died August 14th, 1863. Thus lived and thus died Rev. James Huckins, one of the greatest workers, and one of the greatest financiers of the Old Guard.

Z. N. MORRELL.



Z. N. MORRELL.

Elder Z. N. Morrell was the third Baptist preacher that ever preached in Texas. He began his ministry in 1835, and ended it in glory December 19, 1883, aged 81 years, lacking 28 days. He was par excellence one of the Old Guard.

Elder Joseph Bays preached the first sermon in Texas at the house of Moses Shipman, in 1825. Elder Thomas Hanks, the second preacher, preached his first sermon in the same house in 1828. Under this sermon that noble mother in Israel, Sister James Allcorn, was joyfully converted.

Bro. Morrell, the third preacher, preached his first sermon on Little River, December 30, 1835. He is so widely and so well known by his inimitable book, "Flowers and Fruits, or Forty-six Years in Texas and Yucatan," that I will give only a condensed view of his long active and remarkable career.

His book, written in a plain, unpretending style, demonstrates fully that "Truth is mightier than fiction." His unvarnished story of the chivalrous daring exalted patriotism and Christian heroism of our fathers shows clearly that Texas has all the materials for a poem grander than Homer's Iliad or Virgil's Æneid. I repeat, let every Texas patriot, especially every Texas Baptist, read and study a book that is second in power only to Bunyan's Pilgrim's Progress, written by another Baptist preacher, in Bedford jail.

The 14 years he preached in Tennessee was at the time when the very foundations of our Zion were shaken and our Baptist Churches and Associations were torn asunder by the exciting questions of foreign missions, an educated and paid ministry, temperance and Sunday schools. In the discussions and fierce conflicts about these great questions, Bro. Morrell was not like "dumb cattle driven," he was "a hero in the strife."

None but a philosophic historian can ever understand the grand underlying principles and the divine mission and heroic struggles of Baptists for long centuries that produced these fierce discussions and sad divisions among our brethren in 1825 to 1845.

I never survey calmly all these things without dropping a tear of sorrow and sympathy for our anti-missionary brethren, and without a glow of admiration for our Mercers, Daniels, Furmans, Manly's, Lelands, and Morrels, who proclaimed and defended the truth of God on these great questions.

For 1,500 years Baptists had resisted unto death the innovation of sprinkling, infant baptism, episcopacy, popery and every other innovation. It was just as natural for a Baptist to hate innovation as it is for the Devil to love holy water, which he invented. And to the thousands of our un-

educated brethren, missions, Sunday schools, etc., seemed hated innovations to be resisted unto death.

For 200 years Baptist had contended against Catholics, Lutherans, Episcopalians, Presbyterians, and even Puritan Fathers, that genuine piety and a divine call to the ministry, and not education, were essential to a preacher. The Baptists contended against the whole religious world that grace, and not gifts; that piety, not education, made a preacher. The true Baptist doctrine ever was that education is a valuable aid, but not a substitute for piety. But in the bitterness of the conflict the extremists, and the illiterate disparaged all education, claiming "knowledge only puffed up," and was to be avoided.

For 500 years preachers, so-called, were the laziest and best paid professional men in the world.

In the old world, many Catholic and Protestant preachers received from $10,000 to $100,000 in salary, and spent their time in feasting and fox hunting.

Even in Massachusetts and Virginia Puritan and Episcopal preachers, rolling in luxury, ground the poor to the earth in tithes and tobacco tax. To-day Spurgeon and every Baptist in England is taxed to pay Episcopal preachers.

The Lord used the Baptists as his battle-axe, or rather as "a scourge of small cords to drive this accursed gospel of merchandise and these Scribes and Pharisees from his holy temple."

These hirelings in Massachusetts and West Virginia said: "If that old Baptist devil, John Leland, or Isaac Bachus, Sam Harris or Elias Craig should preach here once, he would put the old devil into our people so big they would not pay our salaries for ten years, and our families will have to live like other poor people."

I repeat it, let it never be forgotten that it was the discussion of these points that gave our fathers a dread for the corrupting power of filthy lucre in the church and caused them to look with such jealousy on big salaries for preachers and education.

Baptists in all ages and in all countries have been the boldest champions of soul liberty, of true personal liberty.

And who can doubt that the "personal liberty dodge" entangled and bewildered the intellects of plain Baptists and arrayed them against temperance societies? Especially when we see how this "personal liberty dodge" bewildered the brain of our noble Senator Coke and Congresman Mills, whose father was a Hardshell Baptist. What Baptist can calmly review all these grand historic facts without praising God for giving us a Wayland, a Cone, a Mercer, a Fuller and a Morrell to discern, enhance and defend the glorious cause of missions, temperance and Sabbath schools, and at the same time drop a tear for our anti-missionary brethren, who, acting from noble but misguided Baptist impulses, were entangled into the meshes of anti-missions, anti-temperance and anti-education and anti-Sunday schools.

Instead of sneering at them as Hardshells, mossbacks and iron-jackets, let us pray for them as Bro. Morrell did, that the whole Baptist family may be reunited and stand as one body, as they have for 1800 years.

But by 14 years of incessant labor, often averaging one sermon a day for a whole year, Bro. Morrell grew mighty in the Scriptures, but his outer man was perishing. By almost daily preaching to vast multitudes, often in the open air, he commenced bleeding at the lungs. His physicians and loving friends knew that nothing but rest and a warm climate would save his life. He started out to explore Texas with five Tennessee friends, two lawyers, Chester and Hays, two deacons, Hunt and Moore, and one doctor, Butler. They crossed the Sabine river at Fort Gaines, September 21, 1835, just twelve days after Gen. Cos and the whole Mexican army surrendered to Gen. Burleson at San Antonio.

On the 30th day of September he preached his first sermon in Texas, at the house of Mr. Childress, an old Tennessee friend, on Little river.

Having selected the Falls of the Brazos seven miles southwest from where Marlin now stands, he hurried back to bring his wife and nine children to Texas. He passed through Nacogdoches on Sunday, January 6, 1836. God's holy Sabbath, as in all Catholic countries, was a day of desecration. A political election was held that Sunday. The town was full

of Indians, Mexicans and Texans. His great soul, like Paul's at Athens, was stirred within him and getting down and hitching his mule and standing on a pile of hewed logs lying near the public square, all crowded with the surging masses, and holding up his watch, he cried: "Oh, yes! Oh, yes! Everybody who wants to buy without money and without price, let him come here!" While singing that grand old battle song, "Am I a soldier of the Cross," a vast crowd, of all sizes and ages and colors crowded around him. After prayer and singing two verses of the song,

> "Tis religion that can give
> Sweetest pleasure while we live."

he preached from that grand old text, "The wilderness shall blossom as the rose." Isa. xxxv, 1. While preaching a remarkable coincidence occurred. The preacher unexpectedly saw his dear old brother, Wm. Whitaker, with his family drive up in their wagons. What must have been the joy of preacher and deacon and their families!

On returning to Texas with his family, April 6, 1836, he found the road from Nacogdoches to San Augustine all crowded with people fleeing from Santa Anna, who on the 6th of March had butchered Travis, Bonham, Bowie and Crockett, and was swooping down on Texas like a vulture on his prey.

He was everywhere urged to turn back, he was even denounced as a fool but still, with the heroic spirit of Paul he could say: "None of these things move me."

The young beaver, reared in a barn, that never saw a stream, will build carefully a dam across his barn floor, so "there is a destiny that shapes our ends rough hew them as we will." The same destiny guided our heroic brother. Before he reached the Neches brave men on fleet horses came shouting, "Victory, victory, Houston and his immortal 783 have routed and captured Santa Anna and the whole Mexican army of 2400 men."

The fleeing wives and children were invited to return home, but the cowardly men who fled from the field of danger and glory were told that Texas would be unhealthy for them. In November, 1836, Bro. Morrell, with his wife and four children reached their forest home at the Falls of the Brazos.

Finding six or eight families and a number of soldiers he preached on the first Sunday and this began forty-six years of toil for the glory of his Redeemer in Texas.

He preached the first sermon ever preached in the town of Washington, January 3d, 1837.

He preached the first sermon in the city of Houston, March, 1837. While absent on a tour of preaching and securing supplies of provisions and powder and lead, the Indians in June, 1837, destroyed the little settlement at the Falls, burned up his house, with all his furniture—his wife and four children marvelously escaping to Nashville, 45 miles lower down on the Brazos. Washington having been fixed upon as the temporary capital of the Republic of Texas, he located there. Having no other means of support and having a small capital of $2000, the price of lands sold in Mississippi, he bought a small stock of goods in New Orleans and went to merchandising. He employed as his clerk an energetic, reliable young man, Peter J. Willis, who has become one of the merchant princes of Galveston. While the faithful young clerk looked after the store, the great pioneer preacher visited all the scattering Baptists for a hundred miles around and preached in all the little settlements without money and price. But like all great foundation builders he knew nothing could be done without organization.

Finding H. R. Cartmell and A. Buffington, of Nashville, Tennessee, Jas. R. Jenkins of Georgia, Noah T. Byars, Richard Ellis and a few other scattered Baptists he first organized a prayer meeting, and there in 1837 the first Baptist church ever organized west of the Brazos, except a Primitive Baptist church in Burleson settlement near Bastrop, of which Abner Smith, father of Elder C. C. Smith, was pastor. This little band at Washington, appointed, as we have seen a committee of Jas. R. Jenkins, H. R. Cartmell and A. Buffington to publish an appeal for and to the Baptists of all the older states, to help evangelize the infant Republic of Texas. That appeal, as we have seen, stirred the great heart and great purse of Jesse Mercer and also the heroic missionary zeal of Wm. M. Tryon and James Huckins.

Eternity alone can ever unfold the mighty influence of that little organization and the appeal of that committee.

That little church was soon strengthened by the presence, ardent piety and queenly address of the bride of the president of the Republic, Mrs. Maggie Lee Houston, for whom our Maggie Houston hall is named. But Brother Morrell like Paul, having preached Jesus in all the regions on the Brazos and Trinity, his soul yearned for "the regions beyond" the Colorado.

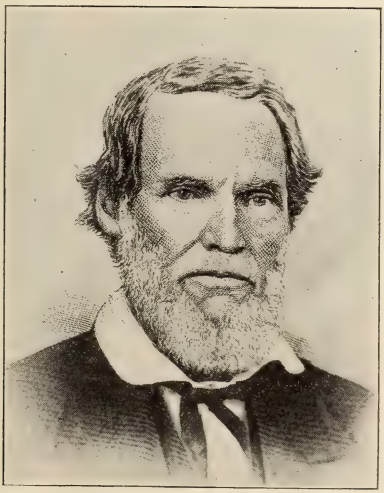
He explored the country as far as Corpus Christi, preaching as he went. Finding two or three Mexican families and about as many Irish at Goliad, he assembled them in the old deserted Catholic mission house and preached them Jesus on the very spot where Fannin and his 357 heroes were massacred as prisoners of war on Sunday, March 27, 1836. To be nearer the center of his new parish, he finally settled at Gonzales. In order to reach his appointments he had often to ride 50 miles at night to avoid the Indians. But in the midst of all these exciting and rough surroundings, his soul longed for something higher and he took his two sons and little daughter, mounted on horseback to Middleton, Mississippi, and put them in Middleton college, under the presidency of that grand Baptist champion, Rev. S. S. Lattimore. While engaged in this vast missionary work at his own charge the dark days of 1841-2-3, spread like a pall of midnight gloom over all Texas. The gallant, noble and poetic President, Gen. Mirabeau B. Lamar, sank under the mighty load retired from his office with a crushed spirit and ruined health, and left the Vice-President to finish his term of office. The killing of the Indian chiefs at San Antonio and the intrigues of Cordova and other Mexican agents had infuriated the Indians and their camp fires blazed along 750 miles of our bleeding frontier, 8,000,000 of enraged Mexicans were threatening to exterminate the Texans and re-establish Mexican authority to their ancient boundary, the Sabine River. In September, 1842, the Mexican Gen. Woll, with 1300 cavalrymen, rushed into San Antonio surrounded the court house, captured Judge Hutchinson, the lawyers, the sheriff, the clerk with all his documents, the criminals and all the witnesses while trying an exciting case. The capture was so complete that when they retreated to the Hondo a waggish lawyer proposed to the judge to order the sheriff to call the court and "proceed with the case." Judge

Hutchinson with the prospect of a long imprisonment in the Mexican dungeon parote, was in no funny mood and decided that the case must lie over till the next regular term of court. Brother Morrell was one of the "minute men" always ready to rush to the front. He had gone out with the gallant Caldwell with 202 men to repel Woll and his marauders. While securely concealed in a ravine and successfully repelling with death dealing rifles Woll's whole force, now increased to 1,600 men, they saw the gallant Capt. Dawson with fifty-two brave recruits from LaGrange coming across the boundless prairie. That little heroic band was intercepted by the Mexican cavalry and surrounded by overwhelming numbers. Brother Morrell knew that his darling son was among Dawson's men. Oh what a scene for a loving father and his brave compeers to lie in that ditch utterly helpless and behold his son and the little heroic band fired upon by 1,600 Mexicans. Dawson and thirty-five of his men lay dead on the field, two escaped, fifteen were disarmed and captured. On the retreat of Gen. Woll, Brother Morrell and other fathers in Caldwell's command hurried forth to hunt among the mangled corpses for their sons. Brother Morrell saw the brave sons of his brethren and neighbors weltering in their blood but found his son not dead but doomed to the galling bondage of a Mexican prison. After chasing the cowardly Woll out of Texas, he returned to his home to tell the weeping mother and sister of the fate of the son and brother.

In all these dark days Brother Morrell was a hero, whether preaching to the gamblers at Springfield, or quelling with his hickory stick a mob at Washington, or as Chaplain of Congress, or aiding Tryon and Huckins in forming the Texas Baptist Education Society at Clear Creek, and founding Baylor University or organizing the Baptist State Convention at Anderson. He was a born leader, brave as Cæsar in battle, simple as a child and devout as a martyr in religion, a Cato in firmness he was fitly called "The grand old Roman." His faults, like the black spots on the sun, were unseen in the brightness of his shining excellences. But a brighter day dawned. The hero of San Jacinto was re-elected President. The magic of his name conciliated the infuriated Red Men. The Mexicans were chased back. The darling boy, Allen,

returns home from his worse than Egyptian bondage. The great VanZandt and others secure the annexation of Texas. The Southern Baptist Convention is organized—the old Texas mission spirit of Mercer is revived and to use Brother Morrell's expressive words, "A whole boat load of preachers arrives." Texas is full of preachers and still his great soul is panting "for the regions beyond" and there being no more destitution in these parts he spends two years in the destitute regions of Yucatan. But with the noble instinct of all noble animals even, he wants to come home to die. But still there is a grand work to do. He is urged to put on record his recollections of his forty-six years of frontier life. His modesty is shocked. But encouraged by the entreaties of friends and aided by his son in the gospel, Rev. Martin V. Smith, "His flowers bloom and His fruits ripen" to the perpetual glory of Texas. In his dying hour he said in exultant tones to Martin V. Smith, "I will soon be safe at home." Oh when shall we look upon his like again?

R. E. B. BAYLOR.



R. E. B. BAYLOR.

Hon. and Rev. R. E. B. Baylor is one of the "Old Guard." And his name will never be forgotten

by Texas Baptists. Five hundred years hence the name of Baylor will shine as resplendently as the names of Harvard, Yale and Brown in America, or Oxford or Cambridge in England. For a third of a century—from 1839 to 1873—he acted a noble part and bore an unsullied name in Texas. He was a leader, not only as an eminent statesman and jurist, but as an eloquent preacher and a liberal donor to every good work of charity. His name was synonymous with purity, child-like simplicity, charity, piety and patriotism. He was a grand pathfinder and foundation builder. His name is engraven on the foundation stone of the greatness of Texas and Texas Baptists, and there it will remain while the stars shine or the waves of the gulf dash on our shore. As a grand model for imitation, every Texan, and especially every Baptist and every student of Baylor University, should study profoundly his heroic life.

Our illustrious brother was born in Bourbon county, Ky., May 10, 1791. He was of an illustrious family. His father, Robert Baylor, was a colonel in the Revolutionary army, and one of the aides of the great Washington, as was also his uncle, George Baylor. And the private papers of the "Father of his Country," as published some years ago by order of Congress, showed how often and on what important and delicate duties Washington sent Colonel Robert Baylor. Brother Baylor's maternal grandfather, Bledsoe, was one of the three Baptist preachers imprisoned in Virginia for preaching Baptist doctrine, and afterwards so ably defended by the great Patrick Henry. He was a cousin of Robert Baylor Sample, the first president and with Luther Rice, chief founder of Columbia University, Washington City. He was a cousin of Rev. and Hon. Thomas Chilton and Hon. W. P. Chilton and Mrs. George Denton, of Honey Grove, known and beloved all over North Texas as "Aunt Sallie Denton." Brother Baylor received the foundation of a solid English education at a country school and at a flourishing academy at Paris, Ky. By reading and intense study he became eminent as a Belles Lettres scholar and critic. He studied law under his uncle, Mr. Bledsoe, a celebrated lawyer of Kentucky, and a relative of Judge Bledsoe, of Sherman, Texas. He entered public life when the unrivaled eloquence of Henry Clay was at its zenith, and

fired all aspiring young men to be orators. He was elected to the legislature of Kentucky when he was 23 years old, and notwithstanding his youth; his commanding person—6 feet 2½ inches tall—and his burning eloquence won for him distinction. Like most young men of his day, he had been carried away by the shallow sophistry of Voltaire and the coarse ribaldry of Tom Paine. But while in the legislature, by God's providence, he heard the real "forest-born Demosthenes," Rev. Jeremiah Vardeman. Elder Vardeman was in the pulpit what Clay was at the bar or in the Senate. The young lawyer and skeptic was amazed to see a plain, uneducated Baptist preacher eclipse the learning of such preachers as Dr. Holly, president of Transylvania University, and Dr. Blackburn, and others. He was still more amazed to find that the preacher's irresistible eloquence was all learned from the sublimity of Bible themes and Bible quotations. After the adjournment of the legislature, the eloquent young lawyer followed the prince of pulpit orators into the country and sat under his preaching two weeks, and noted down and committed to memory his sublime quotations from the Bible. He did this "to educate his soul to sublimity," as Isadorus commanded all students in oratory to do. It was the study of these sublime passages from Daniel, Isaiah, Habakkuk and Paul that finally led young Baylor to see the silly weakness of skepticism, and that the Bible is not only, as Lord Bryon truly said, "the Book of God, but the god of books." He removed to Alabama and settled at Cataba in 1833.

He immediately rose to distinction, and was elected to congress from the Tuscaloosa district for two terms. But the political atmosphere was repugnant to his pure heart and refined tastes. In 1839 his beloved cousin, Thomas Chilton, held a protracted meeting at Talladega during court week. The eloquent lawyer and congressman, Baylor, was led to see he was a lost sinner, and the only hope of salvation was faith in the atoning blood of Jesus. He laid all his learning, eloquence and fame down at the feet of Jesus, and accepted him as his all-sufficient Savior and Lord and Master. He was baptized, and, like Saul of Tarsus, he straightway preached Jesus with a power that moved whole multitudes. He was at once licensed to preach that precious gospel which in his infidel

blindness he had reviled. He was just on the eve of removing to La Grange, Texas, where he was joyfully received by Elder Z. N. Morrell, Wm. Scallorn, J. S. Lester and the few scattering Baptists. In the poor and unsettled condition of the country he did what nearly all the great lawyers of the South have done—taugh school—as a stepping stone to greatness.

He also shouldered his gun and bore his part as a private in repelling the Indian and Mexican invaders in 1841-2-3. He and Z. N. Morrell and T. W. Cox, all Baptist preachers, fought under Gen. Burleson at the battle of Plum Creek, where they crushed at one blow the Indian powers that had sacked and burned Linnville and pillaged all the surrounding country, and recaptured the plunder and Mrs. Watts and so many children of murdered families, whom the savage monsters were carrying away to be redeemed by sorrowing friends.

He was elected to Congress in 1842-3. He was also a member of the Annexation Convention in 1845, and, in connection with Isaac Van Zandt, A. C. Horton, R. M. Williamson and other old Texans, formed the first State Constitution, which Senator Coke and others regard as the wisest and best Constitution Texas ever saw. He was Circuit Judge of Washington, Fayette, Burleson, Milam and McLennan Counties for twenty years. No more just and impartial Judge ever sat on the bench. He would hold court all the week, and preach on Sunday, and sometimes every night in the week, and thus led scores to trust in Jesus. While holding court at Washington he held a great revival, and baptized thirty-six converts in the Brazos river one beautiful moonlight night.

What more beautiful scene did the moon ever look upon than that of an ex-Congressman and eminent Judge baptizing the young, the beautiful and the great in the "Brazos de Deos," which means the "Arms of God." While holding the first court ever held in Waco he preached the first sermon ever preached in Waco, in the hotel of Capt. S. P. Ross, father of the present distinguished Governor of Texas. No tongue, pen or pencil can ever tell his influence for good in his twofold duties as a Circuit Judge and eloquent preacher. He often preached the gospel of mercy from the same stand at night and on Sunday where he had dispensed law and justice during the week of court. His preaching was not dead

formalism, but with tears and burning eloquence from his heart. Good, old-fashioned, experimental Baptist religion was the burden of his preaching. I first heard him at the formation of the "Baptist State Convention" at Anderson, September 8th, 1848, which had been called by a resolution of Rev. Wm. M. Tryon, in the Union Association at Houston, just before he died of yellow fever, November 16, 1847. Hon. A. C. Horton, Hon. J. S. Lester, Eli Mercer, Gail Borden and all the "Old Guard" were there. Gen. Sam Houston, though he was not then a Baptist, was there to do honor to that mighty array of talent, representing 1,900 Baptists of Texas. Judge Baylor stood there as a grand Titan among Titans, not of brute force, but of moral heroism. Z. N. Morrell preached the introductory sermon from the text, "Of the increase of His government and peace there shall be no end." Isaiah 9:7. Brother Baylor was elected President by acclamation, but he arose with tears of gratitude and thanked the brethren for their confidence, but added: "I am compelled to be at Springfield, sixty miles away, to open court Monday at 11 o'clock, and must leave by 1 o'clock on Sunday and ride till midnight to meet my official engagement. He preached at 11 o'clock on Sunday a sermon of wonderful power and pathos, that moved and melted the vast multitude. He mounted his horse after dinner and rode thirty miles that night. He rose at 4 o'clock Monday morning, and at 11 o'clock was ready to open court at Springfield, sixty miles from the convention at Anderson. This one instance illustrates the zeal and drive and soul of R. E. B. Baylor and the "Old Guard" of 1848—men who drove back the Indians and Mexicans and caused the wilderness to blossom as the rose, and increased the little heroic band of 1,900 in 1848 to a grand army of 180,000 Baptists in 1887.

Judge Baylor in honor always preferred his brethren to himself. Yet duty compelled him to accept the office of Moderator of Union Association, the mother of all associations in Western Texas. Also that of President of the Texas Baptist State Convention, and of the Board of Trustees of the university that bears his name and will perpetuate his fame forever. He was also the first President of the Texas Baptist Educational Society. He was also a short time on the Supreme bench of Texas.

Judge Baylor was never married. It is said a beautiful young lady to whom he was engaged in early life died suddenly a few weeks before their anticipated marriage. This blight on his poetic and sensitive nature never passed away. He built him a beautiful home in a majestic grove of live oaks six miles west of Independence.

His sister, Mrs. Metcalf, who was very similar to him in piety, gentleness and taste, lived with him, and made his home happy and joyous.

Judge Baylor was passionately fond of music, poetry and painting. He was a lover of all that was beautiful, pure and grand. He was an ardent lover of little children, good men

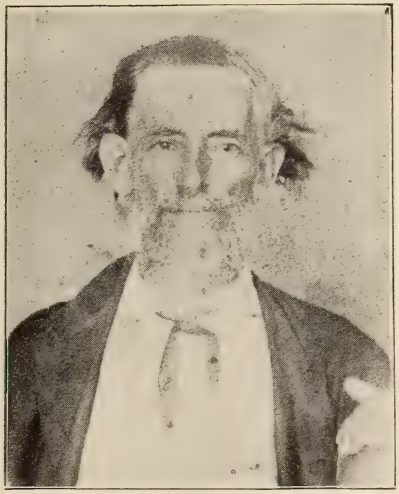


ON THE OLD COLLEGE CAMPUS AT INDEPENDENCE.
GRAVE OF JUDGE R. E. B. BAYLOR, IN WHOSE HONOR BAYLOR UNIVERSITY WAS NAMED

and women, of God, the church and his country. Without a particle of pomp, he was princely in his manners. His liberality was great. He made the first $1,000 donation ever given to the cause of education in Texas. To the poor and to every good cause his heart and purse were ever open. Judge Baylor was not such a born leader or planner as his illustrious co-laborer, Wm. M. Tryon, but he was rather an inspiration for every good plan by whomsoever originated. He was eminent as a peacemaker in society and among his brethren. While he was a Landmark Baptist, he loved devotedly all

Christ's people, whether Protestant or Catholic. But he was never ashamed of his religion or of being a Baptist. In the forests, in log cabins, in palatial halls, every man recognized in him an humble, devoted Christian and a Baptist. Who can ever estimate the influence of such a man in a new and formative state of society as Texas was in 1839 to 1873! The last ten years of his life was devoted to religious duties, reading the Bible, meditations, prayer and preaching. On the 10th of December, 1873, in his 82nd year, he fell asleep in Jesus, as gently as sinks the gale when storms are over. May the noble example of Rev. and Hon. R. E. B. Baylor live in the affectionate remembrance of Texas Baptists. May the Lord raise us up many such men as Wm. M. Tryon and R. E. B. Baylor and their co-laborers, and may the glory of the "New Guard" excel the glory of the "Old Guard," is my earnest prayer.

ELDER NOAH T. BYARS.



N. T. BYARS.

This name justly deserves a prominent place among "the pathfinders and foundation builders" of Texas Baptists. For, though an uneducated man, he did in his sphere a glorious

work not surpassed by Baylor, Tryon, Huckins, or any other man. He aided and was largely instrumental in organizing three associations, covering at that time all Western Texas and sixty churches. And his name and Christian labors should ever be held dear by every Baptist.

He was born in South Carolina, May 17th, 1808. His parents were pious, but poor, and unable to give him an education beyond reading, writing and arithmetic. But he used this limited education for great and glorious purposes during his long and useful life. He was converted when sixteen years old, and felt a strong desire to exhort sinners and lead them to Christ. But his education was so limited he could not realize that an Allwise and powerful God would call such an ignorant youth as he was to discharge the glorious work of leading lost sinners to their only Savior. He, therefore, smothered these convictions, and learned and pursued vigorously his trade as blacksmith. In 1830, when twenty-two years old, he removed to Georgia, and five years later, hearing the mighty call from Texas to come and repel the Mexican invaders on the west and the bloody savages on the north, he came to Texas and located at Washington, on the Brazos, then the capital of Texas. He opened a large blacksmith shop and armory to make and repair implements of warfare for Gen. Houston's army, and also agricultural implements. His friend and brother, Richard Ellis, a devoted young Baptist and patriot, was remarkably skilled in the use of the whipsaw, and furnished Brother Byars with the material to erect his shop; and as this was the largest hall in Washington, it was used for an assembly of the Constitutional Convention. And there the immortal Declaration of Independence of Texas was made March 2, 1836. Brother Byars hoped amid stirring, exciting scenes of war his convictions in regard to preaching would pass away. But as he saw scores and hundreds of young men far away from home and mother and churches, he heard the call tenfold louder by day and by night, "Woe is me if I preach not the gospel." And when the grand old hero, Elder Z. N. Morrell, proposed to establish an appointment for preaching every Sunday, prayer-meeting every Wednesday night, Brethren N. T. Byars, H. S. Cartmel, A. Buffington, Richard Ellis and J. R. Jenkins promptly responded to his

call. And in 1837 they organized a Baptist church, the first ever organized in Texas, and the influence of that church has been widely felt throughout Texas, and its influence will never die till the stars fade away. In addition to Brother Byars' work in his armory and blacksmith shop, he discharged the duties of sergeant-at-arms for the Senate of Texas, but when the Capital was removed from Washington to Houston the town of Washington was for a few years almost deserted, and the members of that heroic little church were scattered abroad, but, like the early Christians at Jerusalem, though "scattered abroad" on the murder of Steven, they went everywhere preaching the gospel and sowing the seeds of light and knowledge. Brother Byars removed to the Colorado Valley and settled above Bastrop. Here he became Associate Justice of the county for two years and was re-elected for two succeeding years. But as there was no preaching in that vast destitute region, he could resist the call to preach no longer, and he and others united in organizing the little church, Macedonia. He was immediately licensed to preach, and in less than a year the church called for his ordination, and he was ordained October 16, 1841, to the grand work of his life by Elder Z. N. Morrell and John Woodruff. In the meantime, realizing the great truth, "it is not good for man to be alone," and that a guardian angel was very necessary on the frontier of Texas, he married a lovely woman, who became a heroic helpmeet to him for a long life of struggling for the glory of the Redeemer. Brother Byars immediately became pastor of Macedonia Church, and established another church in what is now known as Burleson County, on the Yegua river. The brethren here erected a comfortable house of worship, which Judge Baylor said was the best in the Republic of Texas at that time. In 1842 he was commissioned by President Sam Houston as armorer and blacksmith for the Indians. He accepted this position for a twofold purpose; first, he hoped he could thereby gain access to the hearts of the Indians and Christianize and civilize them; second, he was sorely pressed for means to support his growing family; but after a faithful trial he found it impossible to win the Texas Indians to Christ and civilization. He resigned, and resolved to devote his whole life to preaching to his countrymen, and

especially in destitute places. He removed from the Colorado to Richland Creek, in Navaro County, and to supplement his meager support he reluctantly accepted the office of Notary Public for Navaro County. But finding this office conflicting with many calls for preaching in remote and destitute places, he resigned. Brother Byars carried out fully the early Texas motto, "Crowd upon the track of the Indian and buffalo, and wherever you see the smoke of the white man curling there unfold the banner of the cross."

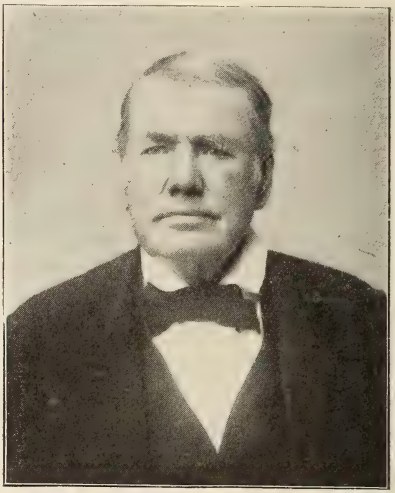
In 1843 he was the only preacher between the Brazos and Trinity rivers, from Grimes and Walker Counties to Red river. The Southern Baptist Convention was organized in 1845, and soon after he was appointed as missionary to this vast territory. The Baptist State Convention of Texas was organized at Anderson in 1848. Brother Byars was sick in bed, but sent his best wishes and prayers for the success of the convention. He was the first missionary appointed under the convention, and continued his labors under the Convention Board for ten years, during which time he organized over sixty churches, and aided very materially in organizing three associations, and traveled thousands of miles over vast prairies, often during the melting rays of the summer sun and under the freezing northers of winter.

In 1851 he organized the first Baptist Church in Waco with seven members. He organized churches and Sunday-schools in every part of his vast territory. And he always organized on the strictest principles of gospel churches, according to Baptist usages.

No missionary work has ever stood the test of time better than the work of Brother Byars. But this vast missionary labor, often swimming creeks and sleeping under trees at night, and preaching in log cabins or under live oak trees or brush arbors, sadly impaired his health, especially brought on throat trouble, and his physicians declared that he must suspend his missionary labors, for a while at least. And as he and many other brethren had growing families they were not able to send to older and more expensive institutions, they were eager to have a Baptist college on the frontier, where they could educate their loved ones nearer home and cheaper. Brother Byars resolved that he would unite with these

brethren and establish a Baptist college at Palo Pinto, a healthy and beautiful village in North Texas. He entered upon this great and difficult work with his usual zeal and energy. Our beloved and grand old pioneer preacher and stock king, Elder G. W. Slaughter, started the subscription for "Brazos College" with $1,500 cash. Brother Byars spent over two years traveling through Texas and part of Mississippi to secure money to erect the building. The buildings were erected, but for some defect in the walls they gave way, and after being used a few years, like so many Baptist schools in Texas, utterly failed. The physicians now urged Brother Byars to go to the coast country on account of his throat trouble. He settled near Galveston Bay, and as his voice strengthened he preached to destitute places, and labored to build up an institution called "Byars Institute." While in this part of Texas he was Moderator of Tryon Association. But finding his throat trouble not improving, he moved to the State of Mississippi to gain rest and secure the education of his children. His throat improved, and in 1869 he became State evangelist and missionary of the Sunflower Association. But it is a well-known fact, no man who has ever breathed the fresh, pure air of Texas, and gazed upon her boundless prairies, carpeted with unending green and fragrant with flowers, can ever be content to live out of Texas. Hence in 1871 Brother Byars returned to his beloved Texas. He immediately took work in the West Fork Association, and then two years in the Salado Association; then two years under the Texas Baptist General Association. After this he served the Brownwood Church for a year and a half. Then, as he expressed it, "he was like an old ship laid up in ordinary." His first wife having died some years before, he married a worthy lady near Brownwood, and came in possession of a little home, where he spent his last days in comparative ease and quietness. The beloved pastor of Brownwood, Rev. J. D. Robnett, who has recently joined him and our grand army of Texas pioneers in glory, did all he could to render the aged missionary comfortable and happy. Thus lived and died Elder Noah T. Byars, one of the most indefatigable and useful missionaries that God ever gave to bless Texas.

ELDER HOSEA GARRETT.



HOSEA GARRETT.

Our venerable brother is the oldest member of the Old Guard now living. He was born in Laurens District, South Carolina, November 26, 1800, just the same age of Gov. A. C. Horton, and nine years younger than Hon. R. E. B. Baylor, and just nine years older than Rev. Wm. M. Tryon, his noble and departed peers.

He moved to Texas in 1842, and settled on the place where he now lives. He has lived and acted and preached in the same neighborhood for nearly half a hundred years without a breath of suspicion on his name as a neighbor, a patriot, a Christian and a preacher. Hence no man in Washington County or Texas in more honored or beloved that "Father Garrett." Though his long life in Texas is utterly void of those thrilling events that characterize "the Heroine of the Alamo," and many of the Old Guard, and his early education was limited, and though he has none of the grace of person or oratory, yet he stands pre-eminent in usefulness, and the unbounded confidence and love of his brethren and all good citizens. He is a monument of what uneducated, strong common sense, incorruptible honesty and devoted, humble piety can attain.

He is one of the founders and for forty-two years a trustee of Baylor University and for thirty-five years President of the Board of Trustees. He has been President of the Baptist State Convention and Vice-President of the Southern Baptist Convention. He was converted and baptized about 1830; was ordained in 1834. His first pastorate was in his native district in South Carolina. He has been the efficient pastor of many of the most prominent churches in Washington, Burleson and Austin Counties.

The grand old pioneer church of Providence, Washington County, Prospect, Caldwell and Post Oak, in Burleson County, and Bellville, Austin County, were especially blessed by his long and faithful pastoral labors. Though some of these churches were thirty and forty miles from his home, and over streams, often swimming, and without bridges, he rarely ever missed an appointment.

His sermons are always plain, without any of the graces of declamation, always logical, Scriptural, "with tears." I never heard him preach a sermon that did not give food for thought. And it has been truly said, "Good living is the tallest kind of preaching," and, according to this standard, his was of the highest order.

Indeed, he was an eminent example of what a devout Christian preacher can do by daily reading the Bible and good books and Baptist papers, and meditating on them. A prominent Methodist preacher, Rev. Thomas Woolrige, said to me: "Brother Hosea Garrett is the closest student I ever knew. He is always thinking and always studying at home or abroad, on the farm or on the roadside. Riding, walking or sitting, he is always thinking."

And it is my deliberate conviction that no preacher in Texas has made greater improvement in knowledge in the last forty-six years than Brother Hosea Garrett. Though he was probably never inside of a college till he became a trustee, yet by reading, conversation and observation, he is profoundly acquainted and skilled in the great interests of colleges—their value and means of advancement.

In this age I am rejoiced to hear so much said about education *for* the ministry, and am equally pained to hear so little said about education *in* the ministry. It is appalling to see

how soon many of our promising young preachers stop growing in the ministry.

Every man ought to grow in body till he is twenty years old, and he ought to grow in knowledge till he is three score and ten, or till he dies. How mournful to see many of our preachers begin to decline in pulpit power at thirty or thirty-five, and at forty-five rust out, and leave their congregations, because their congregations have left them. To all such I commend the example of Father Garrett.

I pray that his example may impress the 1,400 Baptist preachers in Texas with the profound importance of Paul's command: "Study to show thyself a workman approved unto God. Give attendance to reading; meditate on these things that thy profiting may appear unto all men." But, next to his ardent piety, the great source of his power is in his sound, practical judgment—his wise counsels. I was most intimately associated with him during the ten years I was President of Baylor University, at Independence, for he was President of the Board of Trustees all that time. And I never knew a man whose judgment was on all occasions equal to his.

It was his sound judgment, more than any other man's, that saved Texas from rushing headlong into all the ultraisms of "Old Landmarkism Reset." on the one hand, and to the bitter antagonism to our indefatigable, earnest and beloved Bro. J. R. Graves on the other. All the Old Guard, except three, were genuine Old Landmarkers from the beginning. When they were converted, baptized and ordained they were "set" firmly on the Old Landmarks, and never needed "resetting." Bro. J. R. Graves and the great Dr. J. M. Pendleton had received members into Baptist churches on Pedo-baptist or alien immersion, and engaged in union meetings and needed "resetting" the worst kind, but alas! in resetting their Old Landmarks, and not being very familiar with the old lines, they took in "Pulpit Communion" or affiliation and other points that were not included in the old landmarks set by our fathers, that God commands us not to remove.

In the midst of the fierce and ever-to-be deplored controversy between Dr. R. B. C. Howell, my dear old pastor, and Dr. J. R. Graves, Brother Garrett spent several months in Tennessee seeking a cure for a cancer that was eating away

the life of his first angel wife. While there he studied prayerfully and carefully the "Landmark Question" and the Howell-Graves difficulty.

He came home resolved to guard Texas against all "entangling alliances," and to hold Texas Baptists firmly on the old landmarks, without any "resetting;" in other words, to let Tennessee settle her own difficulties, and to avoid all ultraism and new issues about Pulpit Affiliation, the Intermediate State, "Did the Divinity Suffer?" and "Inter-Communion," and to consecrate all our energies to make Texas the greatest Baptist State between the oceans.

March 9, 1887.

REV. DAVID B. MORRILL.

This name deserves to be recorded by the side of Rev. James H. Stribling on the roll of "The Old Guard" of Texas Baptists. I met him first in Galveston in 1848 during a great revival I conducted in that city.

Brother Morrill descended from the illustrious New England family of Morrills, but he was born in New York, and came to Texas a poor boy, and engaged to drive a hack from Galveston to Matagorda for Mr. J. W. Winnie. He was so industrious, frugal and devoted to business he had become part owner of that great stage line and was the superintendent. He invested all his earnings in Galveston city property, and was laying the foundation of a splendid fortune, all of which he surrendered for the life of a pioneer Baptist preacher. His partner, Mr. Winnie, said to me: "You have spoiled the finest business young man in Galveston." I replied, "It is the Lord's doing, and not mine." Brother Morrill immediately entered Baylor University at Independence to prepare thoroughly for his life work.

At Baylor University he met a true yoke-fellow, Rev. Jas. H. Stribling. They studied hard and prayed earnestly all the week, and preached on Sunday in all the surrounding neighborhoods. They conducted some of the greatest revivals known in Texas, and at New Year's Creek over seventy-five souls were converted.

Brother Morrill was still a student in Baylor University when I became President in 1851. He was reading Horace,

Homer and the Greek Testament with great zeal and fluency. But his beloved yoke-fellow had gone into the great West to preach Jesus, and often wrote him of the vast destitution and hundreds of destitute towns and settlements, and "the Macedonian cry" was ringing in his ears by day and by night, "Come over and help us," till at last he said to me, "I can stay no longer." About this time a devout Baptist young lady, Miss Laura Hatch, came to visit her old pastor, Rev. G. W. Baines, and his family. The devout son of New York and the lovely daughter of Mississippi "met by chance, but the usual way," as directed by Divine Providence. As two transparent dewdrops of the morning mutually attract and flow together, so these pure and noble young hearts attracted each other, and on the 17th of February, 1852, they met at the hymeneal altar, and the Rev. George W. Baines made them one in name, and one in destiny, as they were already one in affection. Never were two hearts more devoted to each other or more consecrated to the church of the Redeemer.

Brother Morrill became pastor of Victoria, and Brother Stribling at Gonzales, but they held meetings together in all the growing towns from the mountains to the Gulf. This arduous frontier labor was seriously impairing Brother Morrill's health and depriving him of the opportunity of study he so much desired. Hence he accepted the pastorship of the church at Crockett. But while pastor at Crockett he gained a clearer insight into the sad condition of the Baptist cause lying east of the Trinity river.

Brother Morrill, therefore, accepted a call to the Montgomery Church, and spent two years in earnest, successful work and profound study of God's holy word. But his soul pined for a wider and more laborious field for organizing the denomination in Eastern Texas. In 1859 "an open door" was given him; he was elected general agent and missionary of the East Texas Baptist Convention and corresponding editor of the Texas Baptist. Thus, in the three-fold capacity of agent, editor and evangelist, he visited all Eastern Texas from the Red River to the Gulf of Mexico.

His noble wife stayed at home and supported the family while he traversed all Eastern Texas and aroused the brethren and churches to a greater zeal for Jesus and our native land.

Brother Morrill and other noble spirits in Eastern, Northwestern and Central Texas saw that to meet the growing needs of all these sections there should be organized a General Association to act in perfect harmony with the dear old Baptist State Convention, which for twenty years had done such glorious work in Texas. To achieve this grand result, Brother Morrill visited every association and nearly all the churches, and aroused the whole of Eastern and Northwestern Texas to the importance of a wider and stronger and grander organization.

While engaged in this noble work of love and union God greatly blessed his preaching, and many glorious revivals followed and hundreds were converted. At Ladonia alone seventy-five souls were converted. The East Texas Convention and the district associations cordially approved the new organization, and appointed messengers to meet for general consultation in Tyler during the regular session of the Cherokee Association, in October, 1867. After a full and brotherly consultation in Tyler, it was unanimously resolved to meet at Chatfield, Navarro County, August, 1868, for permanent organization. Brother D. B. Morrill was appointed to preach the introductory sermon and to continue his general agency for Eastern Texas. The spirit of prayer and brotherly love was so earnest in this Tyler meeting God gave us a glorious revival, and over 125 souls were converted. But, alas, with a sad and almost bleeding heart, I saw Brother Morrill had entirely overworked himself, and, like Spurgeon and many of our noblest workers, neglected to hear the command of our all-wise and merciful Savior, "Come ye apart and rest awhile." I saw his whole nervous system was prostrate, and I shuddered and wept when I saw that powerful constitution he had when we toiled together in Galveston twenty years ago was now utterly broken down. He removed to Ladonia to supply that church as pastor and be nearer his great work on Red River and Northwest Texas. Though so prostrate from overwork, work was essential to his happiness. Great revivals and a new spirit of missions abounded wherever he went. In February, 1868, he went to the beautiful town of Honey Grove to preach an important doctrinal sermon repelling some assaults on Baptist doctrine and history.

Though so feeble, he preached with wonderful power for two hours, utterly anihilating all the false charges against the Baptists. He rode home that evening amid a piercing norther, snow and ice. Reaching home, shivering with cold, he said to his devoted wife: "I have preached my last sermon. I am going home, where chilling winds are felt and feared no more." The whole town was aroused. Unceasing prayers were offered for his recovery by day and by night. But he cheerfully said: "I am going home. Tell my brethren everywhere I die in the arms of Jesus and in the path of duty, and I want them to be united in love and meet me in heaven." Scores of anxious friends, and even infidels, gathered around his deathbed, to see with what triumphant joy a Christian can die.

Many were converted in the great revival that immediately followed, and ascribed their conversion to the triumphant death of Brother Morrill. When the noble bands of Eastern, Central and Northwestern Texas assembled at Chatfield in 1868, Brother Morrill was sleeping with Jesus at Ladonia, and his spirit was rejoicing in heaven; and there was a sad vacancy in every heart. Thus lived and died Elder David B. Morrill, in the vigor of manhood and the full tide of usefulness. In his dying prayer he commended his devoted wife and eight children to God, "and though dead he yet speaketh," and his sermons will live in Texas till the stars grow dim.

GOV. A. C. HORTON.

Gov. A. C. Horton, as a cavalry officer of Fannin's ill-fated army, as a leading member of the first Texas Congress in 1836, as a member of the Annexation Convention of 1845, as Governor of Texas—as a man of princely wealth and hospitality—as a devoted Baptist deacon—as a member of the first Texas Baptist State Convention in 1848, as a Trustee of Baylor University, was for thirty years a noble co-worker of the Old Guard. Gov. Horton was a giant in body and intellect. For native force, for clear reasoning, and for profound penetration he had no superior. And if his

great brain had not been weighed down by a vast pile of cotton bales, and sugar barrels, and rich plantations, he would have been the peer of Houston, VanZant, W. H. Jack and Thos. J. Rusk. Gov. Horton was born in the grand old State of Georgia in 1800. His father died when he was quite young, and, like Washington, Marion and Tryon, and so many great men, he was brought up by a pious widowed mother on a small but ample farm.

His noble mother, however, made one fearful mistake, which, but for the grace of God, would have damned him forever. Under the fatal plausible plea of keeping him at home, she allowed him to acquire great skill and passion for card-playing. This fatal knowledge and skill soon brought him in contact with gamblers—the most hardened criminals that ever cursed the earth. Gamblers 1854 years ago sat down on the trembling earth, under the darkened heavens, by the bleeding cross, and gambled for the seamless coat of the dying Jesus, while his weeping, heart-broken mother stood beside him and would have given her heart's blood for that garment as a relic, as a memento, of her murdered, loving son. This act displayed "the true inwardness" of all gamblers then and now. The gamblers of Waco and Dallas are just as heartless to-day, and their occasional reckless display of their easily gotten gains is simply a trick of their profession to cover their heartlessness. All fathers and mothers should teach their sons to shun cards and gamblers as they would rattlesnakes. This the widowed mother of Gov. Horton found out when it was too late. And if Gov. Horton's mother could speak from the eternal world to-day, she would say: "Mothers, teach your sons to shun cards and gamblers as deadly vipers." For she saw her noble son goaded on by his fatal passion for gambling, in spite of his own better judgment and his mother's tears. He frequented gambling houses, and especially race grounds, and was often a winner and oftener a loser. He wandered out into the Tennessee Valley in North Alabama, then the garden spot of the South—celebrated for brave men, beautiful women and fine race horses. Miss Dent, the daughter of Deacon Dent, was the reigning belle. Her misguided father allowed her to attend that most fatal and fascinating of all the accursed forms of gambling—horse racing—and the

accompanying balls. To the infinite disgust of Deacon Dent, two or three dashing gamblers sought the heart and hand of the wealthy, beautiful heiress, till in his delirium of grief the father said: "I do believe my poor child is doomed to marry a gambler, and if I could find a decent gambler, she might marry him." Young Horton heard of this, and presented himself at once and frankly said: "Sir, what you seek is not on the earth; they are a race of heartless demons. I am among them, but not one of them. If you will trust your beautiful, angel daugher to me, I will make her happy." And the beautiful belle became the loving bride of the young Georgian about 1828. But neither the tears of his mother, the prayers of Deacon Dent, nor the entreaties of his adored bride could break that fatal fascination for gambling. But an event occurred which none but "poor, blind men," who have "traveled East in search of light," can ever appreciate. He joined the Masonic Lodge at LaGrange, Alabama. Rev. Wm. Leigh, grandfather of Leigh and Rufus Burleson, and Mr. Segim B. Moore conferred the degree with all its power and beauty. Young Horton wept like a child. Going out of that lodge room he, with tears, said to Mr. Leigh: "Oh, sir, this night I begin a new life. In this degree I see the beauty and eternal value of all my mother, my wife and her father have said. I have bet my last dollar. I am raised into a higher, holier life. I am a new man." A few days after, "the strong grip of the Lion of the Tribe of Judah" raised him high up into a Christian life. He was joyfully converted and baptized by that eloquent preacher, Daniel P. Baptis, who a short time before had married Miss Townes, the bosom friend and reigning belle with Miss Dent. Soon afterwards the eloquent preacher and the reformed gambler moved with their large wealth to Green County, Alabama. Brother Horton was elected and served one term in the Senate of Alabama, but he followed the star of empire in its westward flight, and in 1835 he came to Texas and bought several leagues of land on "Old Caney," and settled at Matagorda.

In October of that same year, Santa Anna, finding the Mexicans utterly incapable of self-government, established the only government suited to a Catholic people—a military despotism. He sent his brother-in-law, Gen. Cos, to estab-

lish the same government in Texas. The advance guard of Gen. Cos' army was routed at Gonzales and driven into San Antonio by the brave Texans, under Col. John H. Moore. Gen. Cos, with his whole army, was besieged in San Antonio from October 28th to December 9th, when he and his whole army, with all the military stores, surrendered to Gen. Edward Burleson, the commander of the Texan army.

Santa Anna was enraged at the capture of his brother-in-law, Cos, and his men. He raised an army of 8,000 picked troops, whom he had led to victory on so many battlefields. Also his 1,000 Guatemalean Indians—called his black angels of death. He moved with his usual celerity on San Antonio and captured and killed the last one of its brave defenders.

All Texas was marching to meet the invaders. Brother Horton raised a company of cavalry, and joined the brave but ill-fated Col. Fannin and his noble army, made up chiefly of Georgians. One company, however, was Capt. (Doctor) Shackleford's, made up of a noble set of young men, sons of Gov. Hoston's old Alabama friends. As soon as the Alamo fell, Gen. Houston, their commander-in-chief, ordered Col. Fannin to blow up the fortification at Goliad and retreat to the Colorado. Gov. (then Captain) Horton urged Col. Fannin to obey Houston's order, both because it was the order of the commander-in-chief, and because the eagle-eyed Horton clearly foresaw that if they remained there the brave boys of loving mothers in Alabama and Georgia would be sacrificed in vain. But the gallant Fannin, more daring than wise, refused to obey promptly, but lingered until his retreat was cut off, and he and his whole army captured retreating, seventeen miles from Goliad, on the Coleto, and led back to Goliad and shot in cold blood on the 27th of March. Capt. Horton and his cavalry were all of Fannin's men who escaped, and that by a mere accident. In setting out on the retreat from Goliad, spies reported that cavalry from Santa Anna's army, then moving from the Alamo to Gonzales, were seeking to cut off Fannin's retreat, and Col. Fannin ordered Capt. Horton with his cavalry to drive them back and scour the whole country between Goliad and Victoria. This hazardous duty he executed, bravely chasing Santa Anna's men many miles and scouring the country as directed, but alas! on hastening back

to join Fannin he found he was cut off entirely, and his whole army made prisoners.

Who can tell the grief that wrung the great heart of Horton when he saw the brave sons of his old Alabama and Georgia friends led forth like sheep to the slaughter! Among them that heroic fourteen-year-old boy, Fenner, who, hearing the dastard foe cocking their muskets behind them when they were placed into line to be shot, cried out: "Boys, they are going to shoot us in the back; let us turn our faces and die like men!" And, turning around, a Mexican ball pierced his noble heart, and he fell dead. This noble boy was a son of Capt. Horton's old neighbor near La Grange, Ala. Capt. Horton and his gallant company hastened back to join Gen. Houston, and hence were fully prepared on the plains of San Jacinto to shout, "Remember Goliad! Remember the Alamo!"

As soon as independence was gained, Brother Horton was elected to the first Texas Congress, that framed the Constitution of the Republic of Texas. He was one of the Commissioners appointed by President Lamar to select and locate the city of Austin. He was also a member of the Annexation Committee. He was elected Lieutenant Governor with Gov. J. Pinkney Henderson, the first Governor of Texas, in 1846. Gov. Henderson resigned to go into the Mexican war, and Gov. Horton succeeded him as Governor, and no man ever filled the Governor's chair with more dignity and ability. When his term of office expired, he followed his inclinations and retired to his farms. His immense estates, variously estimated at from $300,000 to $400,000, engrossed all his time.

I met him first at the organization of the Texas Baptist State Convention, at Anderson, September 8, 1848. I served with him on the committee to draft the constitution. My father knew him intimately in Alabama, and often spoke of him as a remarkable man, but his penetration and vast compass of mind far excelled all my expectations, for, though Brother R. S. Blount and I had been at work on the constitution two months, and had collated and culled from the Constitutions of Virginia, North Carolina, Tennessee and Georgia, and secretly written out the constitution before leaving Houston, we were both startled at the questions and wisdom of

Gov. Horton, who probably never saw a constitution of a Baptist State Convention. I knew him intimately afterwards as deacon at Matagorda, and trustee and patron of Baylor University. Nothing ever impressed me more than his tender and deep interest for the comfort and religious welfare of his slaves. He owned nearly 300—a large number of them members of the Baptist Church. He made a church house, built convenient between his plantations, and employed a preacher to preach for them. Bro. Noah Hill, his pastor, said it was the most touching scene he ever saw to see Gov. Horton and his noble wife reading the Bible and praying for their servants. If the South had been full of such Christian masters as Gov. Horton, God never would have allowed the abolition fanatics to set the slaves free till they were christianized and prepared for citizenship, or to return home to Africa and colonize and christianize "the Dark Continent." The African race would thereby have been a blessing to both continents. When I visited him as President of Baylor University, by his special request, I preached for his slaves. As a deacon he was faithful, tender and liberal. As a trustee, he not only gave $5,000 and a magnificent bell, but he gave our beloved sons his prayers, and he assured me it was his purpose ultimately to endow a professorship of not less than $50,000. But alas! that cruel war crushed his great heart, wrecked his princely fortune, and turned his once happy and contented slaves loose to become homeless vagabonds, and made the richest part of Texas little else than an African territory. Our great and good brother, after a wonderful career, fell asleep in Jesus. "But he being dead yet speaketh," and may his love of Texas, his devotion to Baylor University, and his zeal for the salvation of the colored race inspire us to love Texas more than life, to endow Baylor University with $500,000, and never cease to pray and toil for the colored people till Ethiopia shall stretch forth her hand, and the last one of the sons of Ham shall be saved and sit at the feet of Jesus.

HON. ISAAC VANZANDT.

Even Moses needed an Aaron and a Hur to hold up and strengthen his failing arms. Without the aid of his co-laborers the greatest leader and law-giver the world ever saw could not have accomplished his grand mission. And, though the Old Guard were heroic, self-reliant men, and every man a statue of his own base and altitude, yet their grand work would not have been so well accomplished without their co-laborers.

The name of Isaac Vanzandt, like a pure, unclouded star, shines resplendent. As a patriot, a profound statesman and diplomatist, he had few equals and no superiors. To him Texas is largely indebted for her timely and auspicious annexation in 1845 to the United States.

When the enemies of Texas were seeking to blacken her fame and brand her as an asylum for runaways, thieves and robbers, the great Vanzandt appeared at Washington City as Charge d' Affaires from Texas. His commanding person, his open, frank countenance, beaming with intelligence, attracted the attention and excited the admiration of every beholder, while his profound statesmanship enabled him to grapple with the mightiest diplomats of the Old and the New World. And, like another Atlas, he bore on his shoulders the Lone Star of Texas, fixed her forever in the galaxy of States, no longer as the Lone Star, but the bright star of the American Union. When he had performed this great service for his beloved Texas, his grateful fellow-citizens, with almost unanimous consent, desired him as their Governor. And within a few weeks of his election he was smitten down with that fell disease, yellow fever, and died, at the age of thirty-eight, in Houston. He fell, like a brilliant sun, in the noon-day of his manhood and glory.

Mr. Vanzandt was born in Franklin County, Tennesse. His school education was cut short by feeble health, but his strong intellect and great thirst for reading supplied so fully the lack of scholastic training, that for general intelligence he had few equals. He was emphatically the architect of his own fortune. At the early age of sixteen he was converted,

joined the Baptist Church, and was baptized by Rev. Mr. Wood, and through an exciting and eventful career, and deprived often of his beloved church privileges, he never forgot his allegiance to his Redeemer. When a leading member of the Texas Congress, in 1842, he was invited to deliver an address on Sunday-schools. An eminent Presbyterian minister who heard that address pronounced it one of the ablest pleas he ever heard for the observance of the Sabbath and the indispensible necessity of religion as the foundation of morals and liberty. Rev. and Hon. R. E. B. Baylor, who knew him intimately, and roomed with him during their arduous labor in framing the constitution and articles of annexation, 1845, has often said to me: "I never knew a more conscientious, upright, Christian statesman, though he was never permitted to enjoy church privileges in Texas."

While a member of the Texas Congress, in 1840 and 1841, he first became acquainted with Rev. W. M. Tryon. They at once felt that they were congenial spirits. He not only aided in electing Brother Tryon Chaplain, but he became his devoted friend and co-laborer in every good work.

Soon after his marriage to Miss Lipscomb, a lady fitted in every respect to be the companion of a hero, he removed first to Coffeeville, Miss., in 1835.

In 1839 he removed to Texas, and soon his splendid talents, his incorruptible integrity, and his affable, frank and genial bearing gained him universal favor. He became, as we have seen, in 1840, a Congressman of the Republic. In 1845 he received the appointment of Charge d'Affaires to the United States, then the most responsible and difficult position any Texan could fill. How well he discharged that trust, the glorious results demonstrate.

But how fearfully does the unexpected death of this great man illustrate the immortal words of the great Massillon, standing by the coffin of the grand monarch, Louis XIV: "Here we see there is nothing great but God; there is nothing pure but heaven."

After a successful campaign Texas expected to see him soon inaugurated as Governor. He had gone to Houston as one of the last places he would speak in the canvass.

But, alas! he had contracted yellow fever either at Vic-

toria or Galveston, where that insidious epidemic was just beginning its fatal course.

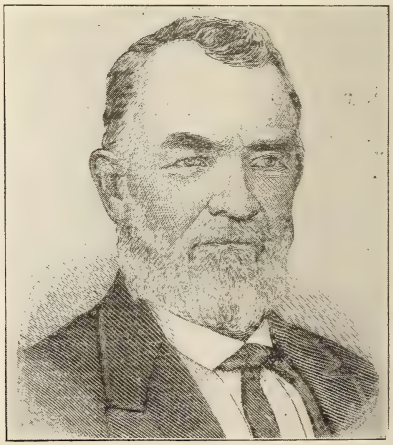
A short time before his death, Rev. Mr. Tryon asked him: "On what are your hopes of acceptance with your Creator and your Judge founded?" He promptly replied: "On the merits of Christ only."

It was by such dying testimony as this, and by such eloquent pleas for the Sabbath-school and the strict observance of the Lord's Day that this great Statesman became an efficient co-laborer of the Old Guard.

Thus lived and died one of the noble founders of Texas independence and glory and a pillar of virtue and morality. The remains were borne to the new Baptist Church by his Masonic brethren and an immense concourse, where his dear old friend, Tryon, preached a sermon of great power and tenderness. His noble companion, a mother in Israel, his two daughters, Mrs. Col. Clough and Mrs. Dr. Beall, and Judge Vanzandt, the banker, all live in Fort Worth.

May the mantle of the father fall on the son, and may his noble example inspire all the youth of Texas to deeds of piety, patriotism and glory.

HON. A. G. HAYNES.



A. G. HAYNES.

In a previous article on the spotless lives and noble deeds of our dear brethren of The Old Guard, I wrote: "God's

mercy to Texas is eminently displayed in giving her true, wise and heroic leaders in Church and State, equally so in the noble men and women He gave to aid them in their great plans. And if I can do full justice to the co-laborers who stood by the Old Guard and like Aaron and Hur, held up their hands, the reader will doubt whether to praise God more for the Old Guard or for their co-laborers." This sentiment will be fully illustrated and confirmed by the noble deacon, Hon. A. G. Haynes, whose long, zealous and eminently useful life I now desire to record, as a monument to his praise and rich legacy to his family, to Texas Baptists and the Empire State he loved so well.

Bro. Albert G. Haynes was born in Green county, Georgia, August 1, 1805, and was converted and baptized into the Concord church in 1828. He was married to Miss Matilda Freeman in 1831, who by her lovely, genial spirit and unsurpassed domestic Christian virtues was eminently fitted to be the bosom companion to so noble a husband. After spending two years in Montgomery county, Alabama, and eight in Noxuby county, Mississippi, he fixed his life-long home in a beautiful live oak grove at Independence, Texas, where he spent twenty-nine useful, happy and honorable years, honored and loved by old and young, saint and sinner, white and colored. He was ordained deacon of the Baptist church in 1843. He was always present and a pillar in the church and the joy and stay of his pastor. He was a born missionary and Judge Baylor often said, what I and others have so often said: "Any man can preach far better after hearing Bro. Haynes sing one of the good old songs with his heart overflowing with love and his eyes full of tears." He was one of the oldest members and often the Treasurer and Moderator of the grand old Union Association, the mother of all the Baptist Associations of Western Texas, as the Sabine Pass Association was of all those in Eastern Texas. Bro. Haynes was one of the leading spirits in founding and locating Baylor University in 1845, and first trustee. He and E. W. Taylor and Brother Root came to its rescue in a critical moment and by a liberal subscription fixed the location at Independence. After the Texas Baptist Educational Society procured the charter and

the Board of Trustees, a committee was appointed to receive bids for location. Health, location and bonus all to be carefully considered. The four earnest competing points were LaGrange, Travis, in Austin county, Independence and Huntsville. At the last moment Huntsville was about to receive the much coveted location by donating a five-acre lot with the one story brick academy. To offset this valuable donation Bro. Haynes and Messrs. E. E. Taylor and his partner and brother-in-law, Mr. Root, subscribed the two story frame building known as "Independence Female Academy" which had been sold and bought in at Sheriff's sale for $350, Brother Haynes agreeing to pay one-half and Messrs. Root and Taylor, then merchants at Independence and afterwards at Houston, the other half of the $350. At the first meeting of the Board of Trustees ever held, appointed to meet at Independence March 1, 1845, there being no quorum they adjourned to meet at the newly established town of Brenham March 15, 1845, when a full board met. On motion of Bro. Haynes, Judge R. E. B. Baylor was unanimously elected President, hence he enjoyed the distinction of making the first motion ever made in the Board of Trustees of Baylor University. From 1845 to the day of his death, in 1870, and for twenty-five years he was a faithful, liberal Trustee.

For fifteen years its Treasurer, and at one time President of the Board. The meetings of the Board were often held at his house, and there was always the Independence home of Father Garrett, Judge Baylor, Tyrell Jackson and others; and many of the wisest plans of the Board were matured under the wide-spreading and majestic live oaks in Bro. Haynes' yard. At the earnest and unanimous request of his fellow citizens he served two years as Justice of the Peace, but without fee or any reward except the pleasure of doing good, being a useful citizen and a peacemaker in his community. In 1856 he was elected to the Legislature and served with ability and eminent fidelity. He was too old to enter the army, but volunteered to take a large number of colored men, mostly his own, to help build the breastworks at Galveston. He, with this force, helped to mount the cannon and was present at that glorious Confederate victory at Galveston. His oldest son, Thomas, was wounded in a terrible battle in Virginia,

and returning home on his crutches was killed in a railroad accident near Vicksburg, Mississippi. His noble boy, Richard, was killed in the second battle of Manassas. His youngest son, Albert G., a promising young lawyer, died in 1885. His son living, Hon. Harry Haynes, who occupies the old homestead, is a noble temperance orator, has been a leading member of the Legislature and is a model citizen. The daughters of Bro. Haynes are all model Christian mothers, and his oldest daughter, Mary Jane, deserves a monument for her sacrifices and success in rearing her large family so well. Bro. Haynes was eminent for his modesty and love of retirement and the sanctity of home, but his fellow citizens feeling the necessity of his incorruptible integrity and keen foresight, often called him to fill places of trust, as Justice of the Peace, Legislator, and Commissioner of the County Court. His liberality and hospitality were simply unbounded. In June, 1851, I saw him entertain joyfully sixty-three persons, with three little log rooms and four live oaks. The occasion was the annual examination of Baylor University, and the meeting of the Texas Baptist State Convention.

He was called to his glorious reward in Heaven March 22, 1870, full of years of honor and leaving the rich legacy of a good name and a noble life to his family and to Texas for all future time. His fellow citizens, as a token of their high appreciation of his eminent worth, erected a beautiful monument over the spot where he sleeps in Jesus.

March 23, 1887.

TYRELL J. JACKSON.

Bro. Jackson was a noble co-laborer of the Old Guard—a real Aaron and Hur to Wm. M. Tryon, R. E. B. Baylor, Jas. Huckins, Z. N. Morrell, Hosea Garrett and a peer of O. H. P. Garrett, T. J. Pilgrim and A. G. Haynes. Indeed the lives and character of brethren Haynes and Jackson were very similar. They were both born in Green Co., Georgia, both converted and baptized early, both lived some time in Alabama, both married noble Christian ladies, and raised and educated large families of useful sons and daughters. Both

moved to Texas and settled in Washington county in 1841, both were Baptist deacons and trustees of Baylor University for over a quarter of a century, both were plain, wealthy farmers, eminent for their public spirit and hospitality, both lived and died without even a breath of suspicion on their reputation as Baptist deacons and Christians. I knew them most intimately. I educated, baptized and married their children. And many of the happiest hours of my life have been spent in their families, and in counseling with them for the cause of Christ and for the glory of Texas.

Brother Jackson, as we have seen, was born in Green county, Georgia, but was raised chiefly in Alabama, where he resided till he moved to Texas. When 27 years old he married Miss Julia A. Coleman, a lady eminent for modesty, gentleness, and every domestic excellency. She ever dispensed the hospitality of their beautiful home so cordially and so sweetly that every guest was anxious to return, and as a loving Christian wife and mother she had no superior.

In 1838 Bro. Jackson was converted and baptized by Elder John A. Taylor into the fellowship of the Mount Enon Church, Dickens county, Alabama. He moved to Texas and settled in Washington county in 1841. He first joined the church at Independence and under circumstances very peculiar and illustrative of the crisis, of the character of himself and his noble wife and the consummate generalship of Rev. W. M. Tryon. It was in the midst of the fearful struggles of the little handful of Baptists with Campbellites as led by the unfortunate leader, T. W. Cox. The little church at Independence was nearly equally divided; thirteen in favor of Cox and twelve Baptists firmly set on the Old Land Marks.

The church conference was that day to settle the vital questions; first, the validity of the baptism of Rev. Lindsey P. Rucker, and second, whether T. W. Cox or Wm. M. Tryon should be elected pastor.

Rev. Mr. Rucker (now an Episcopal minister), had been a Methodist Protestant preacher but being a good scholar, he saw immersion alone was baptism and applied for membership in the little church at Independence. He was cordially received and his baptism fixed for a day in the near future. But Dr. Clough, a deacon, and thoroughly imbued with

Campbellite ideas, persuaded Elder Rucker that any man had a right to administer baptism and took him down to the beautiful little stream called Rocky and immersed him, contrary to the grand old landmark, that "three things are essential to a valid baptism: 1. A converted believer. 2. A regularly ordained Baptist preacher in good standing. 3. Immersion in water in the name of the Father, Son and Holy Spirit.

The twelve Baptists knowing the Campbellites had one majority, made every effort to get Bro. Jackson and wife to put in their letters, which would give them a clear working majority of one. But Bro. Jackson, with his great love of peace, and having been sorely tried by the fearful divisions of the churches in Alabama about missions, Sunday schools, etc., resolved to keep out of church trials and wars, and resisted all importunities to join till the difficulties were settled. The Campbellites came up so full of confident success that they invited Bro. Tryon to preach on Saturday before going into conference. The old Independence Female Academy building was crowded. Bro. Jackson and wife rode twelve miles to be there.

Bro. Tryon's sermon was to demonstrate the duty and importance of every good soldier coming boldly to the front in the day of battle, and to illustrate the shame of a soldier shirking danger, he related the familiar story of the old pioneer when the big black bear came into his little log cabin, climbed up into the loft till his wife with the axe tackled the bear and felled the black monster in the floor, and when the danger was all over the husband jumped down, seized the stool and knocking the bear's brains out, shouted: "Old woman, ain't we brave!" Bro. Jackson's angel wife gave him a suggestive look, and in telling me the incident afterwards, he said: "I first felt small enough to crawl into an auger-hole, and then felt brave enough to fight a whole regiment of black bears, and thirteen Campbellites besides." As soon as Bro. Tryon's sermon was over he said: "Julia, I do wish we had our letters here; I want to join right now." The angel wife replied: "All right; I brought them along in case we might conclude to join!"

They joined; they elected Wm. M. Tryon pastor; they told Deacon Clough and good Bro. Rucker and the whole Campbellite element to go! That one vote secured by the bear story saved the little church at Independence, defeated the wiley and fallen T. W. Cox, and made Independence the great educational center of Texas for nearly forty years.

Yet the unthinking world will never understand the importance of little things, and also that there is often more logic in an anecdote or fable than in a learned stupid essay.

Bro. Jackson and his angel wife saved the church at Independence. Soon, however, they aided in organizing dear old Providence, near his home. He and O. H. P. Garrett and Nelson Kavanaugh became deacons and Hosea Garrett pastor. For years it was the strongest country church in Texas. In one single revival there were eighty-four conversions.

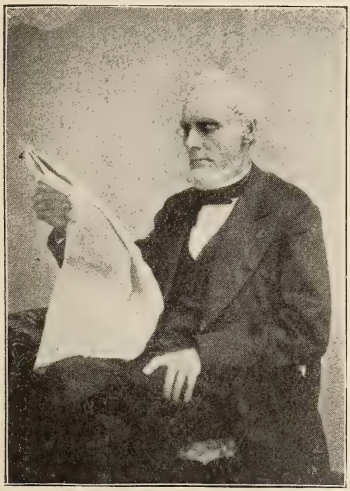
There Rev. James H. Stribling was converted and baptized, and for more than forty years he has been a noble banner bearer in every good and great enterprise. There Nelson Kavanaugh and his noble wife were converted and baptized, and became pillars in our church at Houston and Brenham.

Bro. Jackson and his angel wife lived to see all Washington county dotted with Baptist churches. They raised and educated a noble family of sons and daughters, who are to-day an honor to their parents and pillars in the Baptist cause, wherever they are. It was one of their daughters, Mrs. R. J. Sledge, with her noble husband, who said to our aged homeless brother, Z. N. Morrell: "Our house is your home."

I often think of the many times I have seen Brethren A. G. Haynes, Tyrel J. Jackson, James Huckins, Nelson Kavanaugh, R. E. B. Baylor, Henry L. Graves, A. C. Horton, Robt. Jarman, James R. Jenkins, and others, seated in the cool shade of the magnificent live oaks in Bro. Haynes' yard in delightful familiar conversation about the cause of Christ and Texas and Baylor University. And by faith I see them by the rivers of Paradise, under the shade of the tree of life, with their noble wives, all shouting: "Safe at home!" And, like Paul, I am in a strait betwixt the two, having a desire to depart and be with them at Jesus' feet, nevertheless it is profitable for me to abide in the flesh to finish the work they began in building up a great Texas Baptist University that shall

dispense light and knowledge and holiness for a thousand years to come.

GAIL BORDEN, JR.



GAIL BORDEN.

Bro. Borden published at San Filipe, in 1835, the first newspaper ever printed in Texas, called *The Texas Telegraph.* He and his angel wife were the first persons ever baptized in the gulf at Galveston. He was for nearly twenty years deacon and Sabbath school superintendent of the First Baptist Church at Galveston. He was the inventor of Borden's condensed milk, now famous around the globe. He was eminent for child-like simplicity, humility and earnest piety. He therefore deserves a place in the ranks of "The Old Guard and their Co-Laborers."

Bro. Borden was born in the State of New York, November 9th, 1801. In 1814 his father, Gail Borden, Sr., moved to the far West "to grow up with the country," and after residing a few years in Covington, Ky., he settled in Indiana while it was yet a territory.

Seeking still a milder climate, the whole family moved to Pearl River, Miss., in 1824 or 1825. There Brother Borden

was so fortunate as to win the heart and hand of the noble daughter of Eli Mercer, brother of the celebrated Jesse Mercer, of Georgia.

As Texas, the Paradise of the West; was then attracting universal attention, and none but persons of high moral character were allowed to join Austin's colony, it was believed it would become a real paradise. In 1833, Brother Borden, with his two brothers, John P. and Paschal, and his father-in-law, Eli Mercer, came to Texas, each receiving a league, 4,428 acres, and a labor 177 acres. They settled near Egypt, so called not from its darkness or its pyramids, but for its abundant supply of corn always for sale. Brother Borden first tried farming, but not succeeding like his father-in-law, who was a prince among farmers, he became discouraged and moved over on the Nanadad river and joined the celebrated North Alabama colony composed of the Hinds, the Menafees, the Southerlands and many others, all intimate friends of my father in Morgan county, and noted for their purity, hospitality, industry and patriotism. In this model community, Brother Borden, like R. T. Wheeler, R. E. B. Baylor, J. D. Giddings, O. M. Roberts and most great men, taught school as the first ascending round in the ladder of fame.

In 1834 he removed to San Filipe de Austin, the capital of Austin's colony. In this historic town, where Thos. J. Pilgrim established the first Sunday school in Texas in 1828, Brother Borden and his brother, Thomas, established the first Texas newspaper, called *The Texas Telegraph.*

The Borden brothers, though 2,000 miles away from a telegraph line and dependent for news on fleet telegraphic mustangs, made a lively paper, full of all the latest news, especially of the fearful, stormy war cloud gathering darkness in the West. They kept all Texas informed as to the movements of Santa Anna in subverting the Republican Constitution of 1824 and the repeal of the colonization act, which violated the plighted faith of Mexico to the Texans, and the brutal imprisonment, in a Mexican dungeon, of the spotless and beloved Stephen F. Austin, wholly on account of his fidelity and devotion to Texas.

In burning words the *Telegraph* spread over all Texas the return of Stephen F. Austin and his stirring speech, de-

livered to a thousand of his devoted fellow-citizens, assembled at Brazoria to greet his return and hear the advice of their political father and Nestor. It gave a glowing account of the glorious victory, October 2, 1835, of the Texans at Gonzales, under Colonel John H. Moore, over the Mexican army under Castanado, and of the proceedings of the Convention of all Texas, assembled at San Felipe, November 3, under the presidency of Dr. Branch T. Archer. On receiving the thrilling, glorious news that the Texan army, under command of General Burleson, had captured the city of San Antonio, with General Cos and the whole Mexican army, a flaming extra was issued, giving all the particulars of the undying heroism of Ben R. Milam, F. W. Johnson, J. C. Neil and others, with the whole terms of the surrender, signed by Gen. Edward Burleson, Commander of Texas Army; Gen. Cos, Commander of Mexican Army.

This memorable extra is now before me, and was presented to me as a family relic by Mrs. Judge Sneed, of Austin, daughter of Gen. Burleson.

But that faithful sentinel soon telegraphed to all Texas that Santa Anna, the Attila of the South, had determined to vindicate his title, "The Napoleon of the West," by organizing an army of 8,000 veterans, flushed with over twenty victories, and swoop down like an eagle on Texas.

The next *Telegraph* was that the Alamo had fallen. Travis, Bonham, Bowie and Crockett were dead. That Fannin and his little army were captured at Collita and butchered at Goliad, and that Houston, with his army and all Texas, were fleeing before Santa Anna. The editors mounted their press in a wagon; just escaped from San Felipe in time to look back from the eastern banks of the Brazos and see their office and the town burned to ashes.

But the *Telegraph*, mounted on a flying mule wagon, poured forth its bitter denunciations of tyranny, and its trumpet called all freemen to rush to the rescue and be free or die. But the enraged, savage foe captured the faithful sentinel at New Washington, threw it into the fire, and then scraped up the type and ashes and threw them into the San Jacinto river; but, like the bones of the liberty-loving John Wickliffe, when burned to ashes and thrown into the rushing stream, con-

tinued to thunder against Catholic tyranny and despotism. The waves of that San Jacinto, lashing against the shore, inspired the battle cry, "Remember the Alamo," "Remember Goliad;" and San Jacinto became the fatal Waterloo to "The Napoleon of the West."

As the town of San Filipe was burned to ashes and Columbia was selected as the temporary capital of the new Republic that had sprung into full being, fully armed and equipped, like Minerva, from the brain of Jupiter, Brother Borden bought a new press and resumed publication at Columbia as *The Texas Telegraph and Star*, and continued to flood the country with the glorious results of the war and the organization of the Republic of Texas, with Gen. Sam Houston, President; General M. B. Lamar, Vice-President, and Stephen F. Austin as Secretary of State.

But in the midst of universal rejoicing, the *Telegraph* announced that Stephen F. Austin died December 27, 1836—a man whose name deserves a place on the tablets of undying fame by that of Washington, Fabricius, Aristides and Epaminondas. Austin lived to see the little company of fourteen persons with whom he crossed the Brazos on New Year's day, 1822, form into a heroic Republic of 60,000 people in fourteen years.

Brother Borden, becoming deeply interested in the rising fortunes of Galveston, sold his *Telegraph and Star* to Dr. Francis Moore, who removed it to Houston, and, under the editorial supervision of Dr. Moore and E. H. Cushing, has exerted a powerful influence in shaping the destiny of Texas. Who can ever estimate the power of Brother Borden's press in that dark and trying hour, and yet how strange how few editors or historians of Texas ever even refer to it. As the world grows wiser, men will learn "the pen is mightier than the sword," and that the man who moulds the sentiments of men is entitled to as much praise as the man who moulds the bullets.

Brother Borden became a large real estate owner in Galveston in 1837, and for nearly twenty years held the highly responsible office of Secretary of the Galveston City Company.

There he and his noble wife were converted and baptized, in 1840, by the great pioneer missionary sent to Texas by the $2,500 given by Jesse Mercer for the Texas Mission, who,

as a far-seeing divine and philosopher, saw the coming greatness and glory of Texas.

Brother Borden and wife were baptized on a beautiful Sabbath evening, just before sundown. The whole village, estimated at 1,500 or 2,000 persons, assembled on the beach to witness an ordinance so solemn and so beautiful, now administered for the first time in Galveston. A talented and devout Presbyterian lady gave me a glowing description of it in 1848, as the most impressive scene she ever beheld. She said that Mrs. Borden's face, as she came up out of the gulf, was so radiant with joy and devotion, and seemed to be the countenance of an angel. Oh, what a change from the time when those waves were lashed and agitated by the dashing ships and roaring cannon of the pirate, La Fitte, and his bloody men, who made Galveston their home till expelled by Commodore Kearney in 1821. For nearly twenty years Brother Borden served the First Baptist Chuch as a zealous deacon and Sabbath school worker, often under the greatest discouragement.

There I first met him in 1848 in a great revival. His angel wife, whose praise was on all lips, had been called home, and he had married again, yet his love and zeal were untiring. He led the choir, he led in prayer meetings, he superintended the Sunday school; indeed, was city Sunday school missionary for poor children and for strangers. His joy to see his precious daughter, Miss Phila, since Mrs. Johnson, and son, Lee, and scores of others, converted, was unbounded.

His countenance, so radiant with smiles and tears of joy thirty-nine years ago, has never been effaced from my memory. And yet every rose has a thorn; no joy on earth is unmixed. And I remember with sadness the pain I was compelled to inflict on one I loved so well. Brother Huckins had baptized Brother Borden, but had not obeyed that great command after baptism, "to teach them all things." Brother Huckins, like most men brought up under the shadow of Plymouth Rock, was not an old Landmark Baptist—did not "contend earnestly for the faith," and had never explained Baptist faith and Bible doctrine. I was astonished at the utter ignorance of people of rare intelligence about Baptist practice and history.

Two devout Presbyterian ladies of great intelligence, when I announced that at the 3 o'clock service "we would open the door of the church for the reception of a number of young converts," came and asked the privilege of attending, as they supposed the door of the church house would *only be opened* for those who wished to join.

Another man objected seriously to Baptist "close communion," for, said he, the bread and wine are to *show forth* the Lord's death, and I don't believe we ought to *close* the doors at communion. And I actually met people that thought Roger Williams founded the Baptist Church and others that Baptists originated with the Anabaptists of Germany. They had never learned that Christ founded the Baptist Church when He said, "Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it, neither shall it be destroyed nor given to another people"—Matt. 16:18, Dan. 2:44—and that Heaven and earth could pass away sooner than that promise could fail, and that church history demonstrates, as Sir Isaac Newton and others have shown, has never failed.

I saw a special obligation was laid upon me to teach the young converts baptized to observe all things, as Jesus commanded.

Hence, when the vast throngs crowded around our baptismal waters, I explained baptism clearly, boldly and "in love."

Our dear Brother Borden was alarmed. He said, "Oh, my dear brother, you will offend the Pedobaptists and ruin our meeting. Brother Huckins never did preach on baptism, and he was the most popular preacher, with everybody, ever in Galveston." I assured him that I would deeply regret to annoy any child of God, but that Jesus commanded "to teach young converts all things," to contend earnestly for the faith, and that as God's witnesses we were bound to tell the truth and the whole truth, and nothing but the truth. He came to me finally with the proposition that as I had already preached Baptist doctrine enough, to turn our glorious revival into a union meeting, and invite Rev. Dr. S. Henderson, the Presbyterian pastor, and Rev. J. M. Wesson, the Methodist pastor, who were attending the meetings daily, to join us

in a union meeting, and preach nothing but Christ, and not say one word about baptism. I assured him no living man could preach Jesus and leave out the first act of His public life in the river Jordan and His last command as He ascended on Mt. Olivet. And that union meetings generally ended in strife and disunion and sectarian warfare, so much to be lamented; that I never had held a union meeting, and never would; that I had no doubt Elders Henderson and Wesson were noble Christian gentlemen, and I would rejoice to have aid, but with the distinct understanding it was a Baptist meeting, and if I aided them in a meeting, I would understand it was their meeting; that on this plan every man could preach his own doctrine plainly and tenderly, and give no reasonable ground of offense. By pursuing that plan, Elders Henderson and Wesson and I have been lifelong, devoted friends. By pursuing this for nearly forty years, I have lived in love with the greatest and best men in all the denominations, without ever compromising a single iota of Baptist or Bible doctrine.

But Brother Borden, like very many other devoted Christians, had never been taught the grand Bible, philosophic truth that Christianity or religion has a body, a form, as well as a spirit; that there is one body as well as one Spirit, one Lord, one faith, one baptism. And while the body is never as important as the Spirit, yet it is necessary to enable the Spirit to accomplish its mission on earth. The casket is not so valuable as the jewel, but every jewel should have a casket; and the costliest perfume is wasted without a vase. Our pious Pedobaptist friends have the soul of religion without the body. Our Campbellite friends, I fear, have often the body or form of religion without the soul, but a genuine, old-fashion Bible Baptist has the body and soul of religion united in one body; and not a body or form of his own, that he can neglect or change, but that very body, that very form that Jesus selected 1887 years ago, and was so beautiful and so simple that an angel said, "Come, behold; I will show the bride the Lamb's wife."

Brother Borden never had been taught the beautiful and sublime truth, like thousands of good meaning Christians are ready to say,

For modes of faith let graceless bigots fight:
Those can't be wrong who act within the right.

This mistake has introduced all the strife and confusion in the Christian world, and if ever carried out fully, would drive Christianity from the earth.

Baptists, as God's witnesses on earth, should guard against these delusive errors with great firmness and tenderness.

From Brother Borden's standpoint, he saw no inconsistency, when he moved to New York and the Baptists did not treat him cordially, because he owned slaves in Texas, he joined the Congregationalists. But in all times and places and changes, he was an earnest, devout Christian worker. As a church member and deacon, Brother Borden was eminently faithful and tender.

His conscientiousness was equal to his piety and tenderheartedness.

I was his guest for several days when he was a witness in an important suit in which Galveston City Company was largely interested. He trembled under the fearful responsibility. One morning I was walking in a retired part of his large fig orchard and heard a low voice agonizing in supplications. Supposing Brother Borden was at the court house, I drew near to see who it could be, and there, in sweat and tears, was Brother Borden, imploring divine aid to enable him to so give his testimony as to honor God and his profession as a Christian and good citizen.

I was greatly rejoiced, the next day, to hear a lawyer on the opposite side say: "Mr. Borden's testimony, under the critical, trying circumstances, was the clearest and most satisfactory I ever heard." But the greatest achievement of life, and that which has extended his name around the globe and perpetuated his fame for ages to come, is Borden's Condensed Milk.

A great philosopher said a man who discovers a new article of food or invents a new, healthy dish, is a greater benefactor than he who discovers a new planet or a new solar system. This simple and wonderful invention of Brother Borden condenses all the essential, nutritious properties of sweet milk, so as to preserve it fresh for years or ship it to the remotest ends of the earth, and so cheap that the humblest family can buy it.

The origin of the wonderful discovery was as simple as the falling of that apple that led Newton to discover the law of gravitation in the solar universe.

Brother Borden had been tormented all his life with a passion for invention. He had wasted $60,000 in a fruitless effort to invent "a wind wagon," or a wagon to be run by sails propelled by wind alone; and condensed meal and meal biscuit, etc., etc. The last hobby failed, the last hope of a great invention had fled, and Brother Borden was dying from sheer gloom and melancholy. His old and devoted friend, without a single hope of success, but simply to preserve the life of a gentle, noble spirit, showed him a slip cut from a French newspaper, showing that a French scientist was endeavoring to invent a plan to condense. This bare announcement aroused all his inventive genius and restored his vigor. Soon he discovered his wonderful plan that condensed milk and kept it fresh, and thus furnished the whole earth with a most healthy and nutritious diet.

This invention made him a millionaire and pays his heirs annually a royalty on his patent of $100,000.

It is a beautiful and fitting coincidence that a man so full of the milk of human kindness should have discovered a plan for supplying the world with fresh, sweet milk.

Brother Borden died at Borden, on the Sunset Railway, ten miles west of Columbus, Texas, January 10, 1874, about thirty miles of the place near Egypt, where he settled in 1829, just forty-five years before. His remains were carried back to his native State and buried in the family burial ground, forty or fifty miles from the city of New York.

Thus lived and thus died Brother Gail Borden, Jr.—a man simple as a child, loving as a woman, devout as a martyr.

DEACON THOS. J. PILGRIM.

Thos. J. Pilgrim, as the father of Texas Sunday Schools, as a life-long Sabbath-school worker, as a trustee of Gonzales College, as a faithful deacon of Gonzales Church, was a zealous co-laborer of the Old Guard for a half a hundred years, from

1827 to 1875. T. J. Pilgrim was all that his name implied, eminent for his purity, his patriotism and devotion to God.

He was born in Middlesex, Conn., December 19, 1805, and died at Gonzales, Texas, October 29, 1877. He was descended from the genuine old Pilgrim Fathers of the Mayflower. He was early converted and baptized, and, burning with a desire to be useful, his church persuaded him that he ought to preach, and gave him license to use his gifts publicly wherever God in His providence might cast his lot.

He was sent to that grand old school of the prophets, Madison University, the Alma Mater of over one hundred missionaries; then Hamilton College.

Brother Pilgrim's health failing from over-study, his physicians and friends advised him to seek health in the Sunny South. The glorious description given by the sainted murdered La Salle in 1687, and by that noble old son of Connecticut, Moses Austin, in 1820, had induced an immense tide of immigration to Texas, fitly called by the Comanches, Tehas or Paradise. And God who was preparing great things for Texas, directed the steps of young Pilgrim to join Stephen F. Austin's immortal three hundred families. It may be well to explain here a thing shamefully misunderstood about the early Texans. For the question will naturally arise, "Why did so saintly a man as Thos. J. Pilgrim join such a band of outlaws and cut-throats as the early Texans?" I answer that such a question is based upon a vile slander on our heroic founders, and has not a word of truth in it. Let it never be forgotten that the Mexicans, utterly disgusted with the filibustering spirit in 1789, in 1805-7, and 1812, in 1819—dreaded nothing on earth as much as a lawless, fighting, demoralized people. Hence they determined to allow none to purchase property but pure men of high moral character who would become peaceable citizens, as farmers and stockmen. In pursuing this fixed policy, they rejected $5,000,000 offered, according to tradition, by the infidel, Robert Owen, for all the land lying between the Brazos and Colorado rivers, and from the Gulf to Burleson and Bastrop counties, because, he stated, that in this country there was to be no Sunday, no Bible, no preacher, no individual property and no God. And the great infidel was forced to invest his millions at New Harmony, on

the Wabash, in Indiana, to test the folly of his communistic infidel theory of government.

The Mexican government not only scorned the infidel's gold, but made Moses Austin and his son, Stephen F., lay their hands on the Holy Bible and kissing the sign of the cross, swear they would bring no person to Texas that was not of high moral character, and a firm believer in God and his holy word and Sabbath. And to make the matter more certain, in their esteem they sent Rev.(Padre) Muldoon, an Irish-Catholic priest in Mexico to go around and re-marry every emigrant for $16 a couple, and to baptize their children for $2.50 a head. A distinguished cousin of mine paid in 1827 $33.50 to get re-married and to have his seven children baptized. So that our Catholic father made literally as many silver dollars as his pack-mule could carry. The Mexicans, in order to secure a farming and stock raising people, gave every head of a family one league of land, and a labor, for farming land, provided it was stocked and put in cultivation in six years. Under these rigid restrictions and with the great inducements the 300 families that Stephen F. Austin first brought, and the 1,200 families he afterwards brought were composed of the cream and chivalry and purity of the South and North, and among these was our devoted Brother Pilgrim. And the colonists brought out by DeWitt, Mercer, Robertson and others were of the same general order. And I doubt whether the same number of families ever contained more educated, refined and heroic men and women, and more college graduates. They were God-sent men to lay the foundation of the grandest State between the oceans. And the Omniscient Being makes no mistakes in His agents.

But the question still will arise, how did Texas get such a terrible name as the home of cut-throats, runaways and thieves. When did so many criminal court dockets and so many merchants' books bristle with those symbolic letters, "G. T. T."—Gone to Texas. All this was a later date, and in the dark days of revolution.

Mexico, becoming jealous of the power and prosperity of Texas, rescinded her colonization laws, and resolved to place a military despotism over those they had promised civil freedom. It was the jealousy of Don Salcedo, who swore if it was

possible he would prevent the very birds from the United States from flying over Texas. This old Spanish hate of foreigners bred in their wars with the Moors flamed out as soon as they had attained their grand desire of planting a U. S. colony as a bulwark between them and the dreaded Comanches, Wacoes and Kickapoos. Let it never be forgotten that when Mexico broke her plighted faith and resolved to enslave her Texan colonists, then arose the fight for existence. Then Texas had to open wide her doors and invite aid from every man who could fire a gun or wield a sword. In this wild, unsettled state some of the worst men of all the States flocked to Texas.

Some of them fugitives from justice and debts, some from a love of excitement and some from a desire to aid a struggling band of 60,000 patriots against 8,000,000 Mexicans and 750 miles of Indian frontier. After this wild excitement died away and these people ended their mission in Texas, the gold fever of California in 1849 drained them utterly, so that Texas, from 1822 to 1835, and from 1849 to 1887, has been blessed with as law-abiding people as was ever found in any new State from Massachusetts to California.

After this digression, vindicating the noble founders of Texas and the bosom friends of Brother Pilgrim, I return with great pleasure to the noble part he acted. As soon as he landed at San Filipe, in 1827, he accepted a position as a teacher of the children of the Mexican Hidalgos. As a superior Latin scholar, as fellow student of that prince of scholars, Dr. A. C. Kendrick, he soon became a profound master of the Spanish language, which, to the day of his death he loved to read on account of its melody and sweetness. He aided Stephen Austin, a graduate of Transylvania University, Ky., in translating the laws of Mexico into English.

He became the most eminent teacher in the colony, and Hon. James H. Bell, the first white child born west of the Brazos, and Col. Moses Austin Bryan, and Hon. Guy M. Bryan, perchance the purest of all our Texas statesmen, and many others, were his students. But his pure and profound soul felt that nothing but the Bible and its holy teachings could ever form the basis of personal and political greatness. Hence he founded in his little log-cabin school house at San

Filipe the first Sabbath-school ever known west of Sabine, and every Sabbath morning he sought to lead his students and the young people of the town to Jesus. What a sublime picture! Thus our heroic brother inscribed on the foundation stone of Texas greatness, Sabbath-schools. And may the last cap-stone, when brought forth with shouting, "Grace, grace, grace, unto God," have emblazoned on it Sabbath-schools. And for fifty years he was the same ardent friend of Sabbath-schools. Indeed he was so ardently devoted to his Sunday-school, and in his shrinking modesty he could not be induced to leave home to attend our general meetings for Missions, Education and Colportage. He married Miss Sarah J. Bennett in 1841.



THE FIRST SUNDAY SCHOOL IN TEXAS.

In 1840 he settled in Gonzales and engaged in banking and farming. In 1854 I visited him for the first time during the called session of the Baptist State Convention. It was a treat never to be forgotten. Rev. Jas. H. Stribling was pastor and Thos. J. Pilgrim was superintendent of the Sunday School. Everything, even the songs, the calling of the rolls, bore the impress of a gentle Christlike spirit. Oh that Texas had 1,000 such Sunday Schools, and 1,000 such preachers and superintendents. And I do believe that the little seed planted by our sainted Brother Pilgrim 60 years ago at San Filipe, will grow up into a mighty tree whose branches shall spread

from the Gulf to the Red River, and from Sabine to the Rio Grande, and the children of all Texas shall sit down under its shade and learn of Jesus and Salvation. Brother Pilgrim was not only devoted to Sunday Schools, but as a deacon he was ever a great aid to his pastor, the poor and the stranger. He was also devoted to all the interests of his town and country. His toils, his great zeal and sacrifices for Gonzales College were worthy of the student of his illustrious teacher, Dr. Nathaniel Kendrick. Like a true pilgrim wherever he traveled he carried his religion with him. In 1845 he visited Houston on business of great and pressing importance, but hearing that there was a meeting at the church at 4 o'clock he dropped all and went (or rather God sent him) to the prayer meeting. For to his surprise there were seven Baptist sisters gathered to counsel and pray that God would send them a pastor to revive the work so nobly begun there by Brother Huckins. That prayer meeting resulted in calling the great and good Tryon and the glorious work following in 1849. He came to Galveston where Brother Noah Hill and I were making a life and death struggle for a revival. He had only one day to spend in the city and a great land interest was pressing upon him. Yet he found time to come to our rescue, and lend to our aid his great social influence and to pray for mourners and point them to Jesus. After this toiling on for Jesus in Texas for half a hundred years, Jesus said: "It is enough, come up higher." But as the angels on their snowy wings bore him home he cast his eyes back on his weeping loved ones and his beloved Texas. Oh, what changes could he behold. Instead of one little Sabbath School which he founded in 1827 he saw more than 4,000 Sabbath Schools in all denominations. Instead of one poor old preacher, Elder Bays, he could see more than 1,200 Baptist preachers. Instead of the Egyptian darkness and Catholic superstitution that surrounded his little goshen he saw 1,000 Baptist churches and Sunday Schools—as great lighthouses extending from Galveston to Denison, and from Marshall to El Paso. Instead of a little colony of 309 families surrounded by 60,000 Indians and 8,000,000 Mexicans, he saw an empire State with nearly 2,000,000 souls destined to eclipse the glory of old Virginia and the old empire State of New York.

Methinks, his angel mother and his grand old teacher, Dr. Kendrick, and the sainted Tryon and Huckins and Baylor and Hill, all gathered on the shores of Paradise to greet his coming. And Jesus smiling said "well done good and faithful servant enter into the joys of thy Lord."

MRS. DICKENSON.

The Heroine of the Alamo.

The Heroine of the Alamo and her husband, Lieutenant Dickenson, were born in Pennsylvania and brought up in the "City of Brotherly Love." But when the cry came from 60,000 Texans, struggling for freedom against 8,000,000 Mexicans, Lieutenant Dickenson said, "I must respond to freedom's call." His young wife said, "I will go with you my husband." He came, enlisted and was made lieutenant in the immortal band of Captain William Barrett Travis, a young and dashing cavalier from Alabama. It will be remembered that General Cos and the whole Mexican army sent to subjugate Texas, after a siege of five weeks, surrendered on December 5, 1824, to General Edward Burleson, the commander. General Burleson paroled them on honor to retire across the Rio Grande and never to bear arms against Texas. It was earnestly hoped that, the Texans having driven the last armed Mexican from the soil, Texas would be let alone. But Santa Anna, maddened by the inglorious defeat of his armies by a handful of Texans, at once resolved that he would gather fresh laurels by swooping down on Texas and driving the hated Anglo Saxons from Texas and dividing their land and property among his soldiers and generals. At the head of 8,000 veterans, 1,000 of whom were Gautemalian Indians, he came hungry for his prey. Their leader victorious in more than thirty battles, expected to see the Texans flee like doves or swans before the king of birds. He confidently expected to return to the halls of Montezuma flushed with victory in less than two months. But how true it is that "a haughty spirit goeth before destruction." The Texas patriots assembled at Washington on the Brazos in the store house of Rev. Noah T. Byars, and declared Texas

forever free from Mexico, and re-appointed General Sam Houston commander-in-chief, and summoned every Texan able to shoulder a gun to rush to the front.

General Houston having learned war under General Andrew Jackson, at the battles of the Horse Shoe and New Orleans, saw at once with his eagle eye that Goliad and San Antonio were too far away from his base of supplies to be held against such a general as Santa Anna. Therefore he ordered Fannin and Travis to blow up the fortification and fall back to Gonzales or La Grange, but those heroic men, Fannin, Travis, Bonham, Bowie, Crockett, Dickenson, and others, regarding retreat worse than death, virtually disobeyed the orders of the commanding general.

Travis and his 150, recruited soon after by thirty-two from Gonzales, retired within the strongly fortified walls of the Alamo, and had emblazoned on their banner, "God and Liberty, Victory or Death."

On the 22nd of February, just two and one-half months after the disgraceful surrender of General Cos, Santa Anna with the van guard of 8,000 veterans encamped around the Alamo and demanded an immediate and unconditional surrender. That insolent summons was answered with cannon shot and defiant shouts. Santa Anna immediately raised the blood red flag of death. Then commenced that fearful siege of thirteen days and nights, that, if it were possible, atoned for disobeying orders. During these thirteen days and nights our Heroine of the Alamo displayed a courage that eclipsed the heroism of the Spartan mothers. For though her little daughter was only six weeks old, she cooked the food, prepared the bandages, washed and bound up the wounds, and by her words and heroic bearing cheered on the soldiers. What mother on earth ever was called to listen alternately to the roar of the cannon and the groans of the dying and the pitiful cry of her innocent babe? She saw the gashed bosom of her husband pouring out his life blood. She caught his dying accent:

"God bless you, wife, I am dying; take care of our babe." She has often told me of that solemn hour when the heroic Travis drew a long line with his sword and said, "Now soldiers, every man that is resolved never to surrender, but if need be

to die fighting, let him cross over this line," and the 182 heroes leaped over the line at once. But the heroic Bowie, lying on his pallet of straw emaciated with consumption, could not stand up, but cried aloud, "Boys, do take me over that line, for I intend to die fighting," and his companions carried him over amid the wildest shouts of applause.

But on that fatal Sabbath morning, March 6, 1836, just as the church and convent bells were calling the devout to prayer by the command of the infuriated Santa Anna, 5,000 men, with booming cannon, muskets and with crow-bars, and scaling ladders, rushed with fiendish yells from all directions on the emblackened walls of the Alamo.

The heroic band, worn out with thirteen days and nights of watching and fighting, and now reduced to about 100, with god-like courage met and with deadly fire held back their assailants for the first and second time, but the common soldiers, goaded on by the shouts of their commanders and the spurs of the cavalry drawn up behind them, climbed up the scaling ladders and General Filisola says "tumbled like sheep over the walls," while others battered down the doors and broke through the walls.

Our Heroine, with a mother's instinct pressed her innocent babe to her bosom and silently gazed upon a scene of horror that no tongue, pen or pencil can ever describe. The holy place which had echoed with songs and praises for more than 100 years now resounds with the deadly shot of guns and pistols, and the groans of the wounded and dying, while every spot is swimming in human gore. Oh, what a scene for a mother and innocent babe to look upon! Methinks the guardian angels of that innocent babe as they looked upon that sea of blood and smoke, and those groaning dying men, were almost constrained to fly away, shouting, "These are not men but devils, this is not earth, but hell, and the leader is not Santa Anna, but Satan." Yet men call war glorious and call such butchers as Alexander, Caesar, Napoleon and Santa Anna, heroes.

It is high time for every Christian to send up one united prayer to the Father of mercies: "Oh God, scatter thou the nation that delighteth in war. Hasten the time when men

shall beat their swords into plow-shares and learn war no more."

At 12 o'clock of that beautiful Sabbath day the bright sun looked down upon the dead bodies of the 182 heroes of the Alamo who had eclipsed the glory of Leonidas and his immortal 300 at Thermopylae.

At twilight's solemn hour our Heroine with a woman's instinct took her babe in her arms and a pitcher of water, and visited the bleeding soldiers to see if any dying hero needed a cup of cold water or wished to send some message of love to mother or wife or sister, far away. She found the dead bodies of Travis, Bonham and Bowie, all weltering in blood. She found Crockett lying dead in a little confessional room in the Northeast corner of the Alamo, with a huge pile of dead Mexicans lying around him.

The horrors and outrages of that night exceeded in blackness the horrors of the day. But let them not blacken the pages of history but remain hid till the Judgment Day, when God will have them and all the dark deeds of earth painted and hung up in the Judgment halls to rebuke the folly of those men who say there ought to be no hell.

On Monday morning, March 7th, mounted spies who had lingered on the outskirts of San Antonio to give aid to any flying fugitive, sped away to bear the dreadful news to the Texan army at Gonzales. General Houston had not arrived and the wildest confusion prevailed. General Burleson, seeing that a fearful panic might follow and, though a plain uneducated man, made a speech that fired every patriot's bosom. In that memorable speech he used for the first time those burning words so often quoted:

"Thermopylae had her messenger of defeat, the Alamo has none and if Santa Anna conquers let no Texan soldier ever cross the Sabine as the messenger of our defeat."

The dastard, Santa Anna had sent Mrs. Dickenson mounted on a mule with a baby in her arms, both sprinkled with blood as a messenger of the defeat and bloody butchery of the Alamo. He hoped thereby to strike terror to all Texans.

As she rode into the Texan encampment hundreds of eager men gathered around her. The first word she uttered

was "They all died fighting for liberty as every true Texan should die." As strong, rough men looked upon that mother and her little babe all sprinkled with blood, and heard her brave words, they sobbed aloud and cried "Revenge or death." And "Remember the Alamo" became the battle cry. And how certain is the vengeance of God.

Just forty-six days from the bloody butchery of the Alamo we see the dastard, Santa Anna fleeing terror stricken from the plain of San Jacinto while the shout "Remember the Alamo, remember Goliad" strikes terror to his heart. He arrives at Vince's bridge but Deaf Smith has cut it down. He plunges his foaming war horse into the muddy Bayou. He abandons his noble animal to die in the bog. That night he climbs up a live oak covered with long moss, to evade his pursuers and the howling wolves. Oh what horrors the night brings to his guilty soul! As if to complete his humiliation the next day he is captured and carried into the Texas camp riding behind the heroic boy, Sylvester, mounted on just such a mule as the one on which he sent Mrs. Dickenson into the Texan camp just forty-six days before. But oh how different his reception. For no sooner than the captured Mexicans shout "El Presidente, El Presidente, de Santa Anna," 500 Texans raised the shout "Kill him! hang him! He murdered my son! my father! my brother! at the Alamo! at Goliad! Remember the Alamo, remember Goliad!

I first met the Heroine of the Alamo under very remarkable circumstances. I had been preaching in Houston about a year when some of my flock became displeased with my efforts to save the fallen, and crowd the church with plebians. It was whispered in my ear that we then had the largest congregation in the city, and could have the most fashionable if I would not bring in the rabble. I advertised that I would preach a sermon on the mission of the church from this text: "I came not to call the righteous, but sinners to repentance. I came to save that which is lost." The whole house and aisles and gallery were all crowded with eager listeners. After the sermon I came down and standing in front of the pulpit I asked the whole church to join me in prayer that God would save the worst sinners in Houston to demonstrate the wisdom and power of Christ to save.

The vast congregation silently retired, deeply impressed with the great theme and glorious mission of the church. The next Wednesday night at prayer meeting I saw five or six persons weeping under deep conviction, and then, according to my custom, I invited all who wanted to be saved to come forward for special prayer.

Among those who came forward with tears and penitential sobs, was Mrs. Dickenson, who had become Mrs. Bells. She was nominally a member of the Episcopal Church, but with many tears she said she never knew anything about her lost condition or the true mission of the church, till she heard that sermon on Sunday night. I visited her at her home, and wept and prayed with her. I found her a great bundle of untamed passions, devoted in her love and bitter in her hate. After many tears and prayers and religious instruction, she was joyfully converted. In less than two months her change was so complete as to be observed by all her neighbors. At least 1,500 people crowded the Banks of Buffalo Bayou on Sabbath evening to see her baptized. During all my pastorate in Houston, and especially during the cholera epidemic, she was a zealous co-laborer of mine in every good work. Whenever she did wrong, especially in giving way to passion, she would confess and weep over it.

Their daughter, the babe of the Alamo, whose infant eyes looked upon the horrors of the Alamo, grew up to womanhood full of life, and fun and frolic. Under the well-meant, pious persuasions of her mother, she married a good, honest, hard-working Baptist man from the country. When I performed the marriage ceremony, I shuddered to see two such uncongenial spirits united in marriage. Marriages for money, for position, for convenience, or from parental persuasion, are often fearful mistakes. Marriage should never be from anything but real love, springing from the heart, guided by the head and limited by conscience. When people marry where they do not love, they are apt to love where they have not married. Soon the vivacious city girl got tired of her country home and her amiable, plodding husband. Alienations, repinings and divorce followed. The mother's heart bled over the ruin of her child's happiness. The unhappy daughter drifted off to New Orleans. The mother, with her undying

love, followed the daughter, who soon after died with yellow fever. Years rolled away. I heard the mother, too, had died in New Orleans. But one night during a great revival in Austin, in 1862, conducted by W. W. Harris and myself, I saw much weeping in the rear of the church. When I asked all to come forward who had been converted, and who had once been members of the church, and had grown cold and wandered away, and now wanted to return to the path of duty, to my astonishment I saw the stalwart form moving up the aisle that I saw moving up the aisle in Houston, in 1849. Grasping my hand, she said: "Erring and wayward, but still struggling to do right and serve my Redeemer." I called on her next day, and learned that in New Orleans she had married a most worthy and industrious man, a Mr. Hannig, and he had been sent by Jeff Davis to establish a work shop for manufacturing munitions of war. I saw but little of her for many years, but learn that in her worldly prosperity she never forgot her baptismal vows.

I had promised to call and spend a day with her on my return from the Baptist State Convention, in 1883, but on my way I learned she was dead. Oh! how sadly I was disappointed! There were many things I wanted to talk over and write up. I am rejoiced to know she died happy in Jesus and respected and beloved by all who knew her. Thus lived and died the Heroine of the Alamo, whose tragic history and wonderful conversion are so full of marvelous events and so rich in material for reflection.

REV. MARTIN V. SMITH.

Brother Martin Van Buren Smith was born in Lawrence district, South Carolina, June 16, 1837. His father, Jno. Smith, was a devoted Baptist and patriot and his mother was an active member of the Church. They moved to Mississippi and settled near Pontotoc where their son, Martin, spent three years in school under that noble teacher, Prof. B. R. Webb.

Like most of the boys and girls, with bright intellect, he was allowed to give his whole time and energy to study to the entire neglect of health. The result was in three years his

constitution was injured for life. The loving father saw the mistake and kept him on the farm for five years.

In 1850 the family moved to Texas, and settled near Palestine. In 1852 young Martin, who had long felt the importance of religion, was converted, and was baptized by Rev. John H. Rowland. Immediately after his conversion and baptism he began to feel "woe is me if I preach not the gospel." He was so exceedingly modest and timid he shrank from the fearful responsibility of preaching the gospel to lost souls. But the conviction became so intense that he was called of God to preach. He determined to prepare for the great work, and entered school in September after his conversion in July. He was two years a beloved student of the Rev. J. E. V. Covey and his noble, brilliant wife, who have educated so many young ladies and gentlemen, especially in Western Texas. It was while he was in school with Bro. Covey I first saw him in Texas.

In 1855 the church at Palestine licensed him to preach, when he was eighteen years old. I immediately wrote him an affectionate letter, telling him how rejoiced I was to hear that he had entered the ministry, and urged him to press on in his preparation; that Texas and the world needed great preachers to combat sin and Satan. I invited him to enter Baylor University, but he answered, thanking me for my encouragement and generous offer, and said he had made favorable arrangements with Rev. J. R. Malone to enter his school at Mound Prairie, and pay his board and tuition by teaching part of the time. He continued this arrangement for two years, teaching and studying during the week, and preaching on Sunday to destitute churches. In 1858, after much hesitancy and shrinking from the great responsibility, he submitted to ordination by the urgent request of churches that desired him as pastor. The ordaining presbytery consisted of Elders G. W. Bains, J. R. Malone, D. B. Morrill and Newell Crain. In 1859 he settled at Bellvue, and preached to churches in Rusk and Smith counties. In 1861 the raging storms of secession and the Confederate war swept over the South, and her most heroic sons rushed into the army. Brother Smith was induced to become Captain of a company of young men, hoping thereby to exert a saving influence over the sons

of his devoted friends and brethren. He did gallant service for two years, preaching every Sunday and discharging the onerous duties of his office. He found his health was sinking under these arduous duties. And finding a noble young man who would take his place, he resigned, and accepted the more congenial appointment of army missionary under East Texas Baptist Convention. Scores of soldiers were converted under his preaching, and he organized the first church in the Confederate army, and continued the glorious work until the war closed. In 1863, on a visit to his parents, he found a lovely young lady, Miss Cornelia Camp, daughter of John Camp, of Grimes County, who was brave enough to marry a chaplain in the army. And in 1863 they became loving partners for life, Rev. Z. N. Morrell sealing the holy marriage vows. When the war closed in 1865 he settled in Navasota, and preached to the neighboring churches and taught school for one year.

But the horrid reign of radical reconstruction robbed the people of their money, and they were not able to pay tuition. Our heroic brother, like Paul, "labored with his own hands" at the carpenter's trade for one year to support his family, but as soon as reason and justice returned he became pastor of the churches of Brenham and Chappell Hill for one year. He then gave his whole time to Brenham for six years, and restored that beloved church to its former prosperity and glory. But feeling profoundly the importance of the Sabbath-school and colportage work, he resigned, and gave one year to getting this work in good shape. In 1875 he became pastor of Belton Church, and as the glorious work begun by Elder W. W. (Spurgeon) Harris had never been fully organized, it was becoming a total wreck. Brother Smith, with his noble heart and power of harmonizing and organization, soon got all in splendid shape, and Bell County soon became a great Baptist county, and Salado Association became one of the greatest associations in Texas. Brother Smith was greatly aided in this glorious work by our beloved brother, W. E. Penn, the great evangelist.

One of the greatest excellences of Brother Smith was as a peacemaker. His soul was profoundly impressed with these words of our Savior, "Blessed are the peacemakers, for they shall be called the sons of God."

But the most arduous, and, perchance, the most important work of his life was raising $31,000 to secure Baylor Female College for Belton, and then raising twice that amount for a grand outfit, for buildings, for apparatus and teachers. No human being can ever tell the toil, the wear and tear of muscle and brain he sufferd in accomplishing this great work. I have no doubt it impaired his health and caused his premature death. I pray that his toils and sacrifices may speak from the grave in trumpet tones to the people of Belton and the Baptists of Texas to pay off the debts of Baylor Female College and make it all our beloved and sainted brother desired it should be.

Brother Smith's health began to fail materially in 1892, and he continued to grow more feeble until on February 1, 1893, our Heavenly Father said, "Well done, good and faithful servant; enter into the joys of thy Lord." And he heard with joy the loving welcome, and white-winged angels bore him to his glorious home in paradise. He left a lovely and devoted wife to mourn his loss in their happy family, and 317,000 Baptists to mourn his loss in Texas.



PART VII.

ARTICLES ON TEXAS HISTORY.

BY DR. BURLESON.

ARTICLES ON TEXAS HISTORY.

BY DR. BURLESON.

INTRODUCTORY.

TEXAS, ITS NAME, SIZE, CLIMATE AND HISTORY.

I am agreeably astonished at the interest manifested in my articles on Texas History. Expressions of interest and commendation come from ocean to ocean, and from lakes to Gulf.

It has occurred to me that a condensed history of Texas would interest many abroad, and perchance instruct many at home, who know more of Greece and Rome, of Lapland and China, than of Texas; who know more of Caesar, Alexander and Bonaparte and the infamous Cleopatra and the Queen of Madagascar than of our own heroes and heroines.

We will discuss briefly three general divisions.

I. What does "Texas" mean?

II. What is the size and climate of Texas?

III. What is the history of Texas?

First. *What does "Texas" mean?*

Tradition and legend give three meanings to "Tehas," or "Texas."

1. The name "Texas" is derived from the Latin verb *terio*, I weave, and was so called from the number of spider webs found woven over the forests in the bottoms of Lower Sabine, Neches and Trinity Rivers.

2. That "Texas" means friends, or friendly, and was so called from the fact that when La Salle and his men first

landed in Matagorda Bay, seeking the mouth of the Mississippi River, and the Indians crowded the shore and were asked what tribe they belonged to, answered, "Tehas," or "Texas," or friendly; hence, it has been claimed that Texas means friends, or friendly.

The third and most probable and beautiful meaning is that recorded by John Quincy Adams, in his celebrated diplomatic correspondence with Don Pedro Cerallos and Don Louis de Orris about Texas affairs.

That tradition says Texas means Paradise.



LANDING OF LA SALLE.

And that when the roaming bands of prairie Indians, seeking a better hunting ground, came to the range of mountains north of San Antonio, New Braunfels and San Marcos, and saw the beautiful, transparent rivers of San Antonio, San Geronimo and San Marcos gurgling from the mountain sides and meandering over the vast prairies, carpeted with unending green and variegated with fragrant flowers, interspersed here and there with live oak groves, as the weary, delighted hunters saw these boundless prairies, covered with vast herds of deer and buffalo, and the streams filled with fish,

all refreshed with cool, delightful Gulf breezes, and covered by a sky of more than Italian beauty, all at once shouted "Tehas!" "Tehas!!" "Paradise!" "Paradise!!" for in the ancient Aztec language Tehas, or Texas, means paradise.

I record these three traditions, and leave every man to decide for himself. I prefer the last.

I prefer to believe that Texas means paradise. And I consecrated my life to make it a paradise of purity, love and light and the joy of the whole earth.

Second. *The Size and Climate of Texas.*

Texas has over 274,000 square miles, and is over 219 times larger than Rhode Island, is just thirty-five times larger than New Jersey, is five times larger that the little Empire State of New York, is just six times larger than Virginia, is just four times larger than Georgia and is just 15,000 square miles larger than Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, Ohio, Virginia, Maryland and Delaware all combined.

If this vast territory were a desert, a Sahara or a Dismal Swamp, abounding in aligators and gallinippers, it would be unworthy of the undying devotion of her early pioneers. But Texas has scenery, climate and skies rivaling Italian beauty, a soil in her Brazos, Trinity and Colorado bottoms surpassing the Nile in fertility.

Texas has a soil and climate adapted to sugar, cotton, wheat, apples, peaches, pears, grapes; in short, to all that nourishes the vigor and pleases the taste of man.

Texas has 750 miles of seashore on the Mediterranean of the New World.

The saint, the philosopher and the statesman will feel a profounder interest in Texas when he remembers that every great thinker and every great actor of the ancient world lived within 100 miles of the Mediterranean Sea. And that all the great thinkers, actors and discoverers of the planet have lived between the 25th and the 58th degrees of latitude. And that Texas is located within these lines of light and civilization.

Then the soil, climate, latitude, location, production and scenery all combine to make Texas—a real Tehas or paradise,

when sin and ignorance are driven away. Jesse Mercer and George Peabody comprehended these great truths; hence they gave their thousands to Christianize and educate Texas.

Let no one suppose that Texas is a drouth-stricken land. The drouths of Texas, as that immortal scientist, Gen. M. F. Maury, demonstrated forty-five years ago, were confined to that part of Texas lying west of 98 degrees of longitute, and the drouths of that section would only be occasional, while all Central and Eastern Texas are eminent for good seasons, genial climate and good health.

Third. *The history of Texas.*

The history of Texas is thrilling, romantic and heroic beyond conception.

Texas has all the materials in heroism and exalted patriotism to make a grander poem than the Iliad of Homer or the Æneid of Virgil, and a grander history than the Peloponesian war of Thucydides or the Anabasis of Xenophon. We earnestly pray that Texas may produce a Homer, a Virgil, a Thucydides, a Xenophon, a Macaulay, D'Aubigue or a Milton.

But to give a clearer conception of Texas history we classify it into seven distinct eras.

FIRST—Era of Discovery, from 1532 to 1687.

SECOND—Era of Catholic Missions, from 1687 to 1800.

THIRD—Era of Fredonians or Filibusters from 1800 to 1820.

FOURTH—Era of Colonization, from 1820 to 1830.

FIFTH—Era of Revolution, from 1830 to 1836.

SIXTH—Era of the Republic, from 1836 to 1845.

SEVENTH—Era of the State, from 1845 to 1901.

FIRST—ERA OF DISCOVERY.

It is a singular fact that Texas, our Paradise, was discovered by three mistakes of her three real discoverers, De Soto, 1542; Espejo, 1620; La Salle, 1635.

First, that chivalrous and peerless Ferdando De Soto, after aiding Pizarro in the conquest of Peru, longing to rival

Cortez and Pizarro in their conquests and accumulation of wealth, and after marrying a beautiful princess, Isabella Boabdilla, he accepted the tradition that somewhere near the center of this continent were gold mines richer than Ophir or Golconda. He left Spain with seven large ships April 15, 1538, accompanied by his queenly bride Isabella Boabdilla, with hundreds of young men, the flower of Spanish chivalry, with elegantly dressed wives and sisters and pages. The whole voyage was a grand scene of feasting, music, dancing and revelry by day and night, in which elegant ladies and young Spanish cavaliers participated with certain expectation of soon entering an earthly paradise of gold and beauty. Charles V. had made De Soto governor of Cuba, and all the vast region he might discover. De Soto left his beautiful wife Isabella, and a lieutenant-governor and the elegant ladies of the expedition in Cuba, and he, with 1,000 brave followers, with priests and blood-hounds, with images of the virgin, many handcuffs and chains with which to make Catholics of the savages, plunged into the impenetrable forests of Florida May 25, 1539. He inaugurated and practiced fearful cruelties on the Indians. Among other outrages he captured and took along with him a large number of the beautiful Alabama Indian girls. The brave Seminole, Cherokee, Mobile, Chickasaw and Choctaw Indians, contested every step of the progress of these civilized Catholic savages. With a heroism worthy of a better cause De Soto pressed his way on and crossed the Mississippi in June, 1541, near Helena, and on through the mighty forests of Arkansas to near where Fort Smith now stands. He turned his course south to Red River near Texarkana in June, 1542. He and his followers were the first invincible Caucasians that ever trod upon Texas soil. Erecting the holy cross and singing Te Deum, he said:

"I declare this land, which I have discovered, with all its territory, rivers and bays, to belong to his Catholic Majesty, Charles V. of Spain, forever." But finding no gold and broken hearted and dispirited, and pining for the beautiful wives they had left in Cuba, they began to retrace their steps and reached the Mississippi. There De Soto, the hero perchance of a thousand battles, died of fever. A rude coffin

was hewn out of a live oak and with heavy weights he was buried under the mighty turbid waves of the Mississippi in the deadness of midnight, lest the enraged savages should desecrate his dead body. The sad news of De Soto's death cast a gloom over Cuba. Poor Isabella died of a broken heart, and scores of the beautiful women who went dancing to seek a Paradise, returned to Spain as homeless widows. A sad comment, that frolicking, dancing, pleasure-seeking people are always in the end failures. Too much pleasure is death to success.

The second discoverer of Texas was the Spanish explorer, Espejo. He, like De Soto, was fascinated with a vague legend that near the center of the continent there were vast mines of gold and silver, and in search of that El Dorado he set out from Mexico and reached the Rio Grande at El Paso in 1620, the very year and month that the Pilgrim Fathers landed at Plymouth Rock. Don Espejo was seeking gold; the Pilgrims were seeking where to worship God. Don Espejo also took possession of Texas for the King of Spain, 800 miles from the spot on which De Soto landed.

The third discoverer was the sainted and heroic cavalier, Robert La Salle, next to the sainted Columbus, the purest of all the discoverers and explorers of the fifteenth and sixteenth centuries. On the 19th of April, 1682, he discovers for the first time the mouth of the Mississippi.

He believed on the banks of the Father of Waters ought to be the grandest city on this continent, which prediction has been spoiled by a set of dancing, theater-going, Sabbath-desecrating Frenchmen and their cousins, the American dudes of New Orleans. The heroic La Salle, after taking possession of all that vast territory in the name of his Emperor, Louis XIV., in honor of whom he called it Louisiana, returned to France to procure immigrants and means to found this future grand city.

His grateful and delighted monarch furnished him large sums of money, four ships and 280 settlers. But, alas! littleness and jealousy, that bane of all great enterprises, manifested itself in the person of Beaujean, the ship master, whom La Salle, in mistaken kindness, failed to have hung to the

masthead for mutiny, and allowed the infamous wretch to wreck the whole expedition, and murder 280 men, women and children. A fearful demonstration that mercy to bad men is cruelty to good men.

The infamous Beaujean caused the mistake of sailing too far west, and instead of landing at the mouth of the Mississippi, landed in Matagorda Bay, at the mouth of the Lavaca River, January 3, 1685. After many days spent in coasting up and down the Gulf from Corpus Christi to the mouth of the Colorado, and wrecking one of the vessels, the dastard Beaujean took the best ship and all the sailors and all the guns he could seize, and sneaked away in the darkness of the night,



MURDER OF LA SALLE.

and left the gallant, saintly La Salle with 280 men, women and children on an unknown shore, with only one small vessel. One of the ships was lost on the shore of San Domingo, and one in Matagorda Bay.

La Salle went ashore and took possession by process verbal, of all that territory in the name of the grand monarch, Louis XIV. La Salle, leaving his little company and fort under the command of a captain, hurried on to the Mississippi, to meet his faithful ally, De Tonto, who was to go via Canada, on the Upper Mississippi, and collect a large company of im-

migrants for their city, that was one day to rival Rome, Alexandria, Paris and London.

But alas! after struggling in vain with swollen streams and hostile Indians, he was murdered March 19, 1687, by Dahaut and Tevtot, partizans of the infamous Beaujean, and was buried near Bowles Springs, five miles from Bush. His native city, Rouen, has just erected a beautiful marble statue to his memory. But his body sleeps in an unknown spot in Texas, as De Soto's does in the bottom of the Mississippi. I trust Texas will yet erect a monument to his heroic virtues. For his tragic death in Texas, and his glowing description of Texas soil, climate and scenery, published by his pious father confessor, Douay, struck the first keynote in the progress of Texas. These three discoveries, made by three mistakes, viz, on the Red River, near Clarksville, by De Soto, 1542; by Don Espejo, at El Paso, in 1620, and LaSalle, on Matagorda Bay, in 1685, laid the foundation for bitter controversies about the discovery and ownership of Texas, that raged for about thirty years, and was finally settled by what is known as the family treaty of San Idelfonso, 1762.

SECOND—ERA OF CATLOLIC MISSIONS.

The Spaniards, in order to make sure their claim to Texas, began in 1690 to establish missions, to extend from the Rio Grande to the Sabine River.

These missions were not only merely to convert the Indians, but were at the same time fortified settlements. The Alamo is a sample of all Texas Catholic missions. They were usually located on some stream where irrigation and rich bottom lands could be combined. There was first a large house built for a church in time of peace and a fort in time of danger. Smaller stone houses were built around this fortified church for the priest, the mechanics and farmers, and huts for the converted Indians.

Some of these fortified churches would contain 600 or 700 persons. They were surmounted with enormous bells and statues and filled with paintings and richly decorated altars, with burning candles, and every agency to impress the superstitious minds of the Indians, many of whom by persuasion or force were induced to profess the Catholic religion and

accept baptism without the faintest idea of genuine Christian conversion.

The first of the missions was founded by De Leon, at Presidio, on the Rio Grande, in 1690. Two years later the mission of San Antonio, first called San Fernando, was established. This mission was increased by the removal of the San Antonio mission from the Rio Grande, in 1715. The Mission Conception and San Jose were added in 1730. The foundation of the Alamo, covering nearly an acre, was laid in 1744. San Saba, near a rock silver mine, was established in 1739, but the Comanches, disgusted with the exactions of their spiritual fathers, murdered the whole of them, and blottel out the mission in 1758. The Mission Valley was founded in 1719. The Mission El Paso probably 1727.

The Missions of Goliad and Adroes east of Sabine and Nacogdoches, on Azish Bayou, were all founded in 1715. The old stone house, still standing in Nacogdoches was built in 1758. The last mission at Refugio was founded in 1790. The zeal of the Spanish government, in sustaining these semi-political-military missions may be seen in the fact that the government spent in 1731 $72,000 to transport 16 families containing 57 persons from the Canary Islands to San Antonio.

Thus in one hundred years a chain of fortified missions was established from the Rio Grande to Sabine river. These missionaries gave the pious names to our rivers, Brazos de Dios, the Arm of God, Trinity, San Jacinto, San Antonio, etc.

THIRD—Era of Fredonians or Filibusters.

No era of Texas history is less understood than the era of filibustering, from about 1796 to 1819. Philip Nolan, A. W. Magee, Samuel Kemper, Ellis P. Bean, James Long and Ben R. Milan figured so conspicuously, and performed deeds of desperate personal valor that rival that of Hector, Agamemnon, Ulysses and Achilles.

These brave but misguided men were not, as some suppose, freebooters and robbers, seeking plunder, but were carrying out the Monroe doctrine to its fullest extreme, that crowned heads in Europe should not be allowed to hold possession on American soil.

And their object was to wrest Mexico, or at least a part of it, from the King of Spain and extend the era of republican institutions.

La Fitte and Aaron Burr both belonged to this era, but La Fitte was a pirate, while Aaron Burr was seeking revenge on the United States for his own crimes, and wished to disintegrate the Mississippi valley from the United States and Texas from Mexico, and form a government of which he should be chief.

All four of these filibustering expeditions, notwithstanding prodigies, and streams of blood, utterly failed. Of Nolan's, only one man, Ellis P. Bean, escaped. When Perry saw the last man of his command perish, he shot out his own brains rather than be captured, at Goliad.

Of Magee's, the most formidable of all, and composed of 2500 men, who captured and held San Antonio so long, every officer perished, and only 92 men ever recrossed the Sabine. Let these facts and the terrible fate of my dear old college-mate, Gen. Walker, of Nicaragua, and the late ill-fated Maximilian be an everlasting warning to those short-sighted men who think it will be an easy matter to conquer and hold Mexico as a province of the United States.

These five filibustering expeditions and the inroads of the Comanches and Pipans, well-nigh destroyed all the settlements that 100 years of the era of missions had established. It was these filibusters that caused Don Salcedo to say that if he had the power, he would prevent the very birds from flying over the boundary line between Texas and the United States. But the beautiful land, Texas, or Paradise, was lapsing into barbarism, and hence began the fourth era, the era of colonization, extending from 1820 to 1830.

FOURTH—ERA OF COLONIZATION.

The Mexican colonization grant was to Gen. Grimerserest, who was to colonize 3000 Europeans in the fertile valley of San Marcos, but this failed utterly. A second grant was made to Edward Keene, which failed also. Then the notorious infidel, Robert Owen, asked to be allowed to bring a large colony of infidel communists to Texas and to show the superior excellency of a government where there was no

God, no Bible, no preacher, no Sunday and no personal property. Tradition says he offered $4,000,000 for all the land between the Brazos and Colorado rivers, and from the crossing of the San Antonio road in Burleson and Bastrop counties to the Gulf, but the pious Alcalde spurned his gold, and the great infidel was forced to invest his millions and behold the shameful failure of his infidel vagaries at New Harmony, Indiana.

Our great Moses Austin, having given up his temporary home at Austin, Ark., was living in New Orleans, and hearing of these failures and the great desire of Mexico to colonize Texas applied to the Alcalde at San Antonio for permission to bring a colony of 300 families. The Alcalde, having a vivid, painful recollection of the filibusters, ordered Austin to leave Texas at once and never return, on pain of imprisonment.

As Austin, in bitter disappointment, was crossing the plaza, he met his old friend, Baron De Bastrop. The Baron was a courtly man, with a holy horror of republicanism—a Prussian by birth and learned in all the arts of war, under Frederick the Great. He afterwards offered his services to the King of Spain, and for distinguished services he received an empressario grant to settle 30 miles square between the Mississippi and Red River, 400,000 acres of which he contracted to Aaron Burr before his treasonable purposes were understood. He founded Bastrop, La., but as soon as Louisiana was ceded to France in honor of the republican tendencies of France, he immigrated to Texas and settled at Bastrop. This gallant soldier and noble-hearted but ardent Royalist knew and admired Moses Austin in Louisiana, and invited him to his room in San Antonio. Baron de Bastrop assured Governor Don Martinez that Moses Austin was no filibuster, but an elegant gentleman and scholar and the soul of honor, and would bring none but peaceable farmers and stockmen such as Mexico desired. The governor relented, invited Austin to his home, and aided him in securing a grant to introduce 300 families. When Moses Austin died, the gallant Bastrop assured the Mexican authorities that his son, Stephen Fuller Austin, inherited all the noble qualities of the

father, and the son was authorized to fill the contract of the father. Then began the splendid era of colonization. On the 1st day of January, 1822, the first of the 300 families crossed the Brazos, and camped on a small stream between Washington and Chappell Hill, which, in honor of the day, they named New Year's Creek. So faithfully did Austin comply with the contract, that in 1825 he got a second grant to colonize 500 families more, in 1827 a third grant for 100, and in 1828 a fourth to colonize 300 families.

In all 1200 families. Each family was to receive a Mexican league, 4428 acres of land, for pasture, and a labor, 177 acres, for cultivation. Austin had taken a solemn oath on the Holy Bible, signed with the cross, to bring none but moral, peaceable, law-abiding and industrious men. He complied with this oath most rigidly, as well for the good of his colony as for the sancity of his oath. Austin's colony for morality, for industry, for high social excellency, was never excelled. Crime was almost unknown, and the prosperity of the colony in wealth was without a parallel. So great was the success of Austin's colony that by the year 1830 Hayden Edwards, Joseph Vehelin, David G. Burnet, Martin De Leon, Green Dewitt, McMullen and McGloin, Sterling Robertson of the Nashville Company, Ben R. Milam and General Filisola all obtained grants to plant colonies in Texas. All the colonies were from the United States, except those of McMullen and McGloin's, who were to introduce Irish-Catholics in San Patricio, and Vehelin was to introduce French and Swiss. With Vehelin the Pierrots and other members of Napoleon's Old Guard returned to Libertad (now Liberty), the home of their exile in 1817, on the downfall of Napoleon.

To supply the growing want of labor induced a few to introduce the African slave trade, and a ship was fitted out for that trade and quite a number of Africans—among them a Zong prince—were brought into Texas. Some of them I baptized in 1848. This unholy traffic was severely denounced by David G. Burnet and the council of San Felipe in 1830, but was not entirely broken up till the English commodore arrested the captain and hung him to the mast of his ship in

Cuba, though the captain's brothers offered $50,000 for his release.

But this splendid era of prosperous colonization was soon to cease and be succeeded by the bloody era of the Revolution.

FIFTH—Era of Revolution.

Though Steven F. Austin, Baron de Bastrop, Almonte, Seguin, Navarro and other great and good men did all in their power to promote harmony and good feeling, oil and water cannot mix. Hayden Edwards in his Fredonian war, falsely so-called, struck the first discordant note at Nacogdoches, then jealous for the financial prosperity and rapid increase of power. The innate desire of the Anglo-Saxons for free schools and freedom to worship God, aroused the jealousy of the Latin or Spanish race. But worst of all and greatest of all, Santa Anna finding Mexico utterly unfitted for a republic, subverted the constitution of 1824, and substituted in its place a strong central government, or military despotism, repugnant to Anglo-Saxons in all ages. He and Bostanula also reopened the colonization law of 1817.

Mexico after a feeble resistance, submitted to the yoke. But the Anglo-Saxons, inheriting the same spirit of hatred displayed at Runnymede, rose in their manhood, vanquished and captured Riedras, at Nacogdoches, Bradlum, at Rassac, and Ugartechea, at Pelasco, and drove them out of Texas in the fall of 1833. The freemen proclaimed themselves loyal to Mexico under the Constitution of 1824, and the constitution granted to them on their emigrating to Texas, but in eternal hostility to a central military despotism.

Steven F. Austin was sent to Mexico to bear these assurances of loyalty but was rudely thrown into prison. As soon as Santa Anna could spare what he deemed a sufficient force to subdue Texas, he sent his brother, Gen. Cos with Ugartechea and Castanado, to disarm Texas, abolish her civil officers and establish the military. The Texans, under Colonel John Moore, routed Castanado at Gonzales, October 2, 1835, and chased him back to San Antonio, where the whole army under Gen. Cos, after six weeks siege, surrendered to General Burleson, December 9, 1835.

The Mexican loss was estimated at 150 killed, 1,200 prisoners. The Texans captured 21 pieces of artillery, five hundred muskets and a large amount of army supplies. Santa Anna, infuriated at this first serious check to his ambition, raised 8,000 picked soldiers and resolved to blot out the Texans. With his usual activity, he swooped down upon the Alamo, and butchered her 182 heroic defenders, Sunday, March 6, 1836, and executed Fannin and his brave men at Goliad, Sunday, March 27th. Santa Anna pursued the retreating Texans to San Jacinto, and deeming the subjugation



SANTA ANNA BEHIND LIEUT. SYLVESTER.

of Texas completed, he was making his arrangements to return to Mexico flushed with victory and crowned with fresh laurels.

After banqueting on dainty meats and wine, he lay down to take his usual siesta at 3 o'clock p. m. "He lay dreaming of the hour when Texas, her knee in suppliance bent, should tremble at his power." That bright dream; that fatal nap was his last. He woke to hear his sentry shriek, "They come, they come." He woke to hear the Texas battle shout, "Remember the Alamo; Remember Goliad." He saw his chosen veterans of so many glorious victories falling like the autumn

leaves before the deadly fire of the Texans or flying like chaff before a storm. Next day he found himself hiding in grass, bare-headed, bare-footed and in his shirt sleeves; then mounted on a mule behind the boy Sylvester.

As he rode into the Texan camp his soul was horrified by the wail of his captured army: "El Presidente, Santa Anna! El Presidente Santa Anna!" and louder curses of the enraged Texans: "Kill him!" Shoot him!" Hang him!" "Remember Goliad!" *Sic transit gloria mundi,* thus the glory of the world vanisheth.

The era of revolution and blood and military despotism passed away and then began the era of the Lone Star Republic.

SIXTH—Era of the Republic.

This Lone Star rose in splendor and shed its tranquil beams over the smoking, bloody plains of San Jacinto, over the unburied brave of Goliad, over the emblazoned walls of the Alamo and over the routed, fleeing hordes of Santa Anna.

But, as that grand old hero, General Houston, said, standing on the wharf at New Orleans, whither he had gone for surgical treatment of his bleeding wounds: "Texas has conquered the Mexicans, but she now has a grander battle to fight—she must conquer herself, her passions, and lay a deep, broad foundation in virtue and intelligence, and in this great battle men must have the aid of the ladies and the gospel. How grandly they fought that battle against 8,000,000 Mexicans and 60,000 Indians defending 750 miles of frontier, our space forbids us now to relate, but after shining in lonely, but resplendent glory for nine years, by the free choice of her sons, on the 5th day of July, the 4th being Sunday, she closed her bright career as a republic and began her era as the Lone Star State.

SEVENTH—Era of State.

Forty-two years ago she was the poorest State in the Union. Now she is the richest in the South and in 1900 will be the richest in the Union. She is the only State in the Union that doubled her number of Congressmen in the last ten years. She has the largest State University fund and largest permanent free school fund of any State in the Union,

and after blundering a few years more will have the grandest University and free school system between the two oceans.

She will have the largest delegation in the next Southern Baptist Convention, and has more Baptist missionaries in the foreign field than any other State in the Union. And let every patriot pray that soon Texas may be the wisest, the holiest, the richest and the greatest Prohibition State the sun in his long journey around this planet shines upon. Then Texas will be what the name imports—a Paradise.

Written April 6th, 1887.



EXECUTIVE MANSION IN 1836. EXECUTIVE MANSION IN 1901.

ADDRESS TO TEXAS VETERANS.

Honorable President, Texas Veterans and Daughters of the Republic:

I joyfully comply with the request of our honorable mayor and of Pat Cleburne Camp, and of all Waco to bid you welcome. You are thrice welcome to our hearts, our homes and our beautiful city. We regard it a great honor to welcome you as dutiful children would venerable fathers. We regard you not only as Texas Veterans but as Veteran Fathers of the greatness and glory of Texas. To welcome you is ten-fold dear to my heart for you are the heroic companions of my kinsmen, the Burlesons, the Hardemans, the Crawfords, the Shipmans, the Kuykendalls, the Gages and the Joneses, who poured out their blood on every great battlefield of Texas.

Venerable fathers, we wish to gladden your aged hearts, and fire the souls of the young, especially the great army of students by relating briefly the history of Texas and your glorious deeds in redeeming this fair land from wild beasts, bloody Indians and Mexican misrule.

Tradition says that 200 years before Columbus discovered America a bloody feud arose among the ancient Aztecs and the Nasonite tribe was driven from the halls of the Montezumas and forbidden ever to return on pain of extermination. These half-clad sons of the Tropics with their wives and



AZTEC INDIANS DISCOVERING TEXAS.

children wandered far to the North hunting a secure refuge from their persecutors, but when they reached the land of the Dacotahs a "Blizzard" or Texas Norther, struck them and they beat a hasty retreat to a more genial clime. After wandering many days they reached the beautiful mountain summits north of San Marcos and San Geronimo. They gazed with rapture on the beautiful, clear streams gushing from the mountain side and rippling over vast flowery plains carpeted with unending green, dotted with beautiful live oak groves and filled with

vast herds of buffalo, deer and wild turkeys. The weary, starving wanderers thought they had reached that beautiful hunting ground promised good Indians beyond the river of death called in the Aztec language "Texas" or Paradise, and they shouted aloud "Texas," "Texas," "Paradise," "Paradise." And they called all this beautiful land "Texas" or "Paradise."

In 1685 the saintly LaSalle having discovered the mouth of the Mississippi River desired to found a great city on the Father of Waters. He sailed from France with five ships and 182 settlers, but the jealousy and meanness of his ship-master, Beaujean, misled him and he landed in Matagorda Bay at Dimitts point on the La Vacca river. Vast throngs of Indians crowded the shore and when asked what tribe of Indians they were of, and if they were friendly, replied "Texas, Texas, meaning "this is Paradise." But LaSalle more anxious to know whether they were friendly than to know their names, thought Texas meant "friendly." LaSalle, not knowing that it was the same land discovered by Espejo in 1532 and DeSoto, 1542, and dedicated to Spain and the Catholic church, erected the cross and dedicated it to the King of France and the Holy Catholic church. But he and all of his company perished by the Indians, by traitors, and by Spaniards. Only his priest, Father Anastase, and eleven others, reached home. Anastase wrote a glowing description of this beautiful land and of the mournful death of La Salle. His description of the perpetual summers, the flowery plains, fertile valleys, and skies of more than Italian beauty, filled Europe with a desire to occupy this Paradise of the new world. Spain, to make good her claim, stretched a chain of forts and mission stations from the Rio Grande to the Sabine. She imported colonists at immense expense. She paid $72,000 to bring one company of eighty-two colonists to San Antonio. But after one hundred and ten years of Spanish misrule there was only six thousand thriftless, improvident Mexicans in Texas. Thousands of noble men felt it was a crime against God and humanity to allow this beautiful land to remain the home of Indians, buffaloes and wolves.

A Kentuckian wrote a poem called "The Fredonians" and dedicated it to Gen. LaFayette. In that poem of burning eloquence he described armies of "Fredonians" pouring down

from the north, not for pillage but to rescue this beautiful land from the tyrants of Spain and the bloody savage. For twenty years Fredonian armies continued to pour into Texas. First came Nolan and Bean; second Magee and Kemper; third Aury and Mina and Perry, and last the gallant James Long and his heroic wife. Though these sons of freedom performed deeds of valor that rival the grandest ages of chivalry, yet they all perished on the field of glory or in lonesome dungeons. But the blood of heroes always produces a crop of heroes. And after the utter failure of the heroic Fredonians that grand and God-sent man, Moses Austin, grasped the idea that the only way to rescue this beautiful land from barbarism was to colonize it with industrious, upright farmers and stockmen. He fully realized that to found a city was a grander achievement than to win a great battle. Moses Austin was as pre-eminently qualified to plant a great colony in Texas as the God-sent Moses was to lead the children of Israel from Egyptian bondage to their promised land. In 1820 he made a long perilous journey through the wilderness from Missouri to San Antonio to petition the Spanish governor to allow him to plant a colony of three hundred farmers and stockmen in Texas.

The astonished Governor Martinez, still smarting under the recollection of the Fredonian war that had spread terror over all Mexico exclaimed "Tres Centos Americanos," "Tres Centos Diaboles," I would rather have three hundred devils than three hundred Americans in Texas. "If I had the power I would kill every bird that flies over the boundary line between the United States and Mexico." He ordered Austin to leave Texas immediately or he would have him shot. As the astonished Austin was crossing the public square of San Antonio, by the good providence of God, he met his dear old friend Baron DeBastrop whom he knew intimately at Bastrop, Louisiana. The grand old Bastrop was astonished and delighted to see his dear friend and more so to hear of his desire to plant a colony of farmers and stock kings in Texas. He immediately visited the enraged Alcalde Martinez, and assured him that Austin was no Fredonian, but a pure grand man who wanted to plant a great colony of industrious farmers and

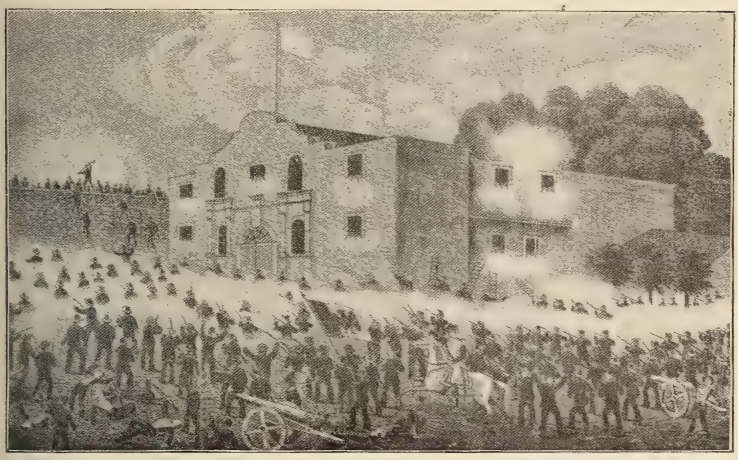
stock men who would add immensely to the wealth of Texas and be a bulwark of protection against the dreaded Comanche. Governor Martinez, having profound confidence in Bastrop, sent for Austin to come back, and after a full discussion of all the great points he accepted Austin's proposition to bring a colony first of three hundred and then of one thousand families if the plan succeeded. But to fully consummate this grant, Austin had to make a journey to the City of Mexico. Sometimes on foot, sometimes on a mustang pony. Yet his indomitable courage surmounted all difficulties and he secured most liberal terms for his colony. Each head of a family was to receive free of charge "a league and a labor of land," or four thousand four hundred and twenty-eight acres for pasture land and one hundred and seventy-seven acres for cultivation. Every colonist was to be of high moral character and to be fully protected in life, liberty and property. Austin was returning with the full and joyous assurance of a glorious success but was robbed and deserted by his travelling companions and left sick and alone to die in the wilderness. But he reached his home in Missouri, though utterly prostrate from long travel and mental anxiety. Soon after he died peacefully and calmly as heroes die. But he was blest with that noblest of all blessings, a heroic son, worthy of a heroic father. His son, Stephen F. Austin, inherited not only his father's colonial grant but his exalted courage his clear penetrating intellect combined with great common sense, inflexible justice and spotless purity. This world has never produced a purer, truer, grander man than Stephen F. Austin. I am often asked by my students which should Texas love and reverence more, Stephen F. Austin or Houston. I always answer, "there is another question to settle first, which should children love more, their mother or father? Each forms an inseparable link in the happiness of the child and each is entitled to supreme love and gratitude. Without Austin there would have been no Texas to defend, and without Houston, Texas could never have been defended and guided through her dark and stormy revolution." And Mr. President no tongue, no pen can ever tell how much love and gratitude Texas owes to your illustrious Uncle Stephen F. Austin. But the success

of Austin is his grandest eulogy. Receiving the dying request of his father to carry out his contract in founding a colony between the Navedad and San Jacinto rivers he immediately commenced this great work and so great was his success that Texas under Anglo Saxon rule in ten years made greater progress than under Spanish rule for two hundred and eighty years. In ten years of Anglo Saxon rule the population increased to thirty thousand while under Spanish rule in two hundred and eighty years there were only six thousand inhabitants.

This wonderful growth in numbers and wealth alarmed the fears and excited the jealousy of the imbecile Mexicans. And the military despots knew the thirty thousand Anglo Saxons would never surrender life, liberty and property to military tyrants, hence they began a system of oppression unparalleled in any civilized nation. Indeed it meant bloody extermination. First the military despots abolished the Constitution of 1824 and abolished all civil courts and placed every man's life, liberty and property at the mercy of a military dictator. Second. Texas ports were all blockaded except two. Third. All Texans were to be disarmed, and left to the mercy of the bloody Comanches. Fourth. The homes and property of all patriots that resisted tyrants were to be confiscated. Fifth. Santa Anna sent five military despots with armed soldiers to enforce these outrages on the Texans. Heroic, venerable fathers, you, like the heroes of 1776 sent an earnest petition, by Stephen F. Austin, imploring Santa Anna and the Mexicans not to trample on the constitution of 1824 nor blockade your ports and above all not to disarm Texans and leave them and their wives and children to the scalping knife of the savage. But your petition was spurned, and the pure and exalted Stephen F. Austin confined in a loathsome dungeon for two years. Then like all your Anglo-Saxon ancestors from Runnymede to Yorktown you girded on your swords and in the name of the God of Liberty marched forth to battle. You at once captured and expelled from Texas the military despots, Piedras, Bradburn, Unleos. General Cos sent General Castenado to Gonzales to sieze the guns and cannons of the Texans. But a band of heroic Texans under Colonel

John H. Moore, repulsed and chased him back to San Antonio. Here General Cos marshalled one thousand two hundred and fifty soldiers in a strongly fortified city of four thousand Mexicans and deemed himself invincible against a little band of six hundred half-armed Texans. But after strategy and heroism unsurpassed for seven days, General Cos hung out the white flag and surrendered the whole city and all his munitions of war to General Burleson. When General Santa Anna heard of the inglorious defeat of his generals he raved like a mad man. He had just crushed the last vestige of opposition to his authority in Mexico, and left two thousand dead patriots on the bloody field of Zacatecas. He swore he would bring his eight thousand veteran troops, who had followed him in thirty-two victories, also his one thousand Guatemalian Indians, called "Black Angels of Death," and sweep the Texans from the face of the earth and divide their land and property among his soldiers, and reign supreme in the hall of the Montezumas as "the Napoleon of the West." Like a bloody hyena he came bounding over the prairies of Texas forgetting that "pride goeth before a fall and a haughty spirit before destruction." On the 23rd of February, 1836, he marshalled his invading army around the emblackened walls of the Alamo, and summoned Travis to surrender unconditionally. Travis answered this insult with a cannon shot. Travis assembled his one hundred and eighty-two heroes in the court of the Alamo and drawing a line with a sword, said, "Every soldier that is resolved to die fighting and never surrender will cross over this line." All, with wild shouts, rushed over the line, except the gallant Bowie, who lay dying with consumption and grief at the loss of his beautiful Senora Veremandis, and could not rise, but cried aloud "Boys, carry me over that line, for I am resolved to die fighting for liberty." With a still louder yell they took up the dying hero on his couch and carried him over the line. On Sunday morning, March 6th, the eleventh day of the siege while the church bells were ringing and calling the worshippers to early prayers bloody Santa Anna marshalled his whole army and stormed and captured the Texas Thermopylæ, but not till the last hero perished. On that holy Sabbath even-

ing the monster of cruelty had the bleeding bodies of the dead heroes gathered in a pile and burned. He was outraged that an insignificant band of one hundred and eighty-two Texans should delay his grand army eleven days and kill and wound one thousand of his veteran troops. The Texas videtes before San Antonio fled away to bear the news that the last hero perished. When they rushed into the Texas camp near Gonzales bearing the dreadful news, the soldiers were greatly excited. General Houston had not yet arrived to take command and the soldiers instinctively rallied around the tent of General Burleson. Who had commanded at the capture of the Alamo.



SEIGE OF THE ALAMO—MARCH 6, 1836.

He made them a speech in plain, rough English that fired every heart. In conclusion he used these immortal words, "Thermopylæ had her messenger of defeat, the Alamo had none, so let it be with every Texan, if Texas goes down in this unequal defeat, let every Texan die fighting like Travis, Bonham, Bowie and Crockett." The wildest shouts rent the air, "We will die fighting, we will all die fighting." Santa Anna, in order to spread consternation among the Texans, mounted Mrs. Dickinson on a mule with her babe just eight weeks old in her arms, both sprinkled in blood, and sent with her Travis' body servant, hoping that her horrid recitals of the bloody

scenes of the Alamo would strike terror to the Texan hearts. Little did the cowardly monster know of Anglo-Saxon heroism. When the heroine of the Alamo rode into the Texan camp the soldiers gathered around her to see the mournful sight, she lifting her hand on high, shouted with a clarion voice, "They all died fighting for liberty as every Texan should." The thrilling voice of that blood-sprinkled woman fired anew the soul of every Texan." And the wildest shouts rent the air "We will all die fighting for liberty." When Houston arrived he found the little army all on fire to attack Santa Anna and avenge the death of the heroes of the Alamo. But as Santa Anna with his black angels of death would sweep over Texas burning houses and murdering as they went all heads of families were compelled to return home and remove their families to places of safety. A few days later the terrible news of the butchery of Fannin and his one thousand three hundred and eighty-five soldiers at Goliad and of Grant and King and one hundred and twenty men at Victoria. Gen. Houston who combined the cool patience of Fabius and the courage of Cæsar said "Texas cannot afford another Alamo or Goliad." We must retreat before Santa Anna and his veteran hosts till they become careless and we see the golden opportunity to strike the fatal blow." Besides it was a profound state secret that there was an understanding between Gen. Gaines of the United States army, and Gen. Houston that if necessary the Texans should retreat near the Sabine, when four thousand United States soldiers with guns should desert, and annihilate Santa Anna at a blow. And with the president and generals and munitions of war all captured march to the banks of the Rio Grande and demand the recognition of Texas independence or invade Mexico and make her pay the expenses of the war. The Texans therefore against many bitter protests retreated to the banks of the San Jacinto.

The stream was overflowing and the boats washed away. Gen. Houston ordered Gen. Burleson to cut down Vince's house and build rafts on which the Texans could cross the San Jacinto river if necessary. Gen. Burleson replied, "I will give the order, but it will not be obeyed, the boys did not come here to build bridges, but to fight. Besides they have no saws,

axes or materials to build bridges." Gen. Houston said "Are they all ready to die fighting?" Gen. Burleson replied, "Every man is ready."

At that auspicious moment Deaf Smith the great spy, having captured Santa Anna's courier and dispatches rode into camp. Santa Anna wrote, "I am disgusted chasing these Texans like mule-eared rabbits over the prairie, I will leave to my generals the chase and will return to Mexico." The eagle-eyed Houston saw the auspicious moment had come. He immediately called a council of war and agreed to make the



SANTA ANNA TRYING TO MARSHAL HIS TROOPS AT SAN JACINTO.

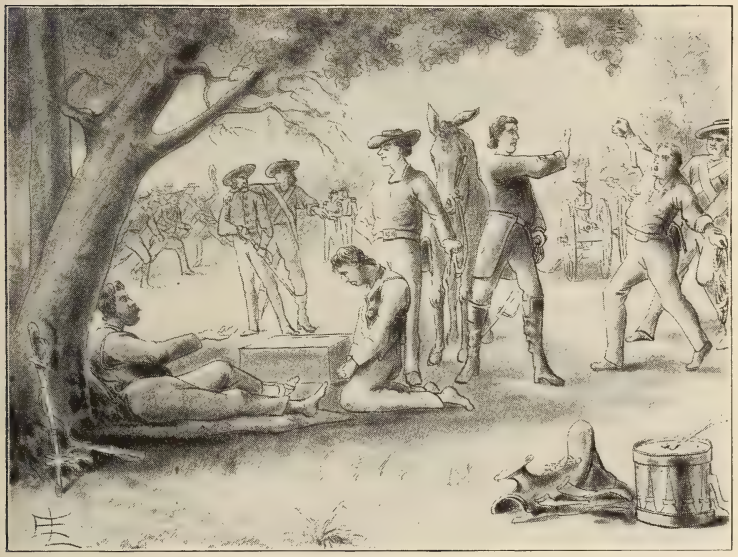
attack at 3:30 o'clock April 21st, when they knew every Mexican would be taking his evening nap or Siesta, preparing for a night of gambling. Deaf Smith was ordered to cut down the bridge over Vince's Bayou—a deep boggy stream, emptying into the San Jacinto, and cut off all hope of escape or recruits for Santa Anna. Precisely at 3:30 o'clock seven hundred and eighty-four Texas heroes with glad hearts heard the command "Forward march." "Reserve your fire till in point blank shot and take deadly aim then rush to the charge with

the terrible battle cry, "Remember the Alamo, Remember Goliad."

All of which was done with such deadly aim that over three hundred and fifty Mexicans fell dead or wounded. Santa Anna aroused from his fatal nap, hurriedly put on his magnificent uniform, mounted his fiery charger and rushed to the front. But was horrified to see the veterans that had followed him in thirty-two victories, falling like wheat before the mower's scythe or throwing down their guns and fleeing in wild confusion crying, "Me no Alamo, me no Goliad." Horror stricken he wheeled his fiery war horse and fled from the field of battle.

Dashing up to Vince's bridge he saw it was burned down and all hope of escape gone. He plunged his fiery steed into the boggy stream and immediately sank to the bottom. Scrambling from the boggy stream drenched in water and covered with mud "the Napoleon of the West said these Texas devils will know me by my uniform and murder me." So hastily throwing of his military coat, hat, pants and boots he fled like "a mule-eared rabbit across the prairie." Thus in eighteen minutes the glorious battle of San Jacinto was won by you and Santa Anna fleeing across the prairie about dark reached a live oak grove and utterly exhausted and heartbroken he sat down at the root of a tree and bewailed his utter ruin. Very soon amid thick darkness, innumerable wolves smelling the blood of the battle field gathered in the grove and howled fearfully. "The Napoleon of the West climbed a tree and all night long listened to the fierce howling of the wolves and the fiercer clamors of his own guilty conscience. As he reflected on his bloody career in Mexico and at the Alamo and Goliad, methinks he saw the avenging ghosts of Travis, Bonham, Bowie and thousands of heroes that he had butchered. Next morning at daylight, with bleeding feet and a heavy heart, he bent his steps westward, but soon he saw three of Gen. Burleson's men on his track. Concealing himself in the high grass he pretended to be dead. But young Lieutenant Sylvester said, "Come out of there old coon or I will put another bullet hole through you." Trembling and astonished he said, "I will give you this gold watch and chain

if you will let me go." The heroic youth said, "I care nothing for your watch, you are my prisoner." Santa Anna then said, "I have a gold mine in Mexico worth millions which I will give you if you will let me have your mule and escape." The young hero said, "I care nothing for your gold mine, you must go to Gen. Houston. In the meantime two other soldiers joined him and driving Santa Anna before them with limping and bleeding feet, till young Sylvester said, "Get up behind me on my mule and ride." Thus the insolent hero, who forty-five days before, mounted the broken-



SANTA ANNA BEFORE GENERAL HOUSTON.

hearted heroine of the Alamo on a mule and sent her to the Texas camp, now takes "his mule ride across the prairies." His only hope was that, without pants, boots or hat, and covered with mud he would not be recognized. But as he rode into the Texas camp the Mexican prisoners shouted in horror "El Presidente, Antonio Lopez De Santa Anna," Entering Gen. Houston's tent he fell at his feet, crying, "Oh, spare a ruined man, you are born to no common destiny, you have conquered the Napoleon of the West." While scores of infuriated Texans crowded around the tent and shouted,

"Shoot him, hang him, burn him," Gen. Houston with the magnanimity of a hero and a statesman requested Gen. Rusk and Gen. Burleson to go among the soldiers and request them to be quiet, that it would be a disgrace to the civilization of Texas to murder a prisoner of war, however guilty. Soon all was quiet, save the throbbing of the guilty heart and the groaning of Santa Anna.

Santa Anna piteously begged for morphine or opium or anything that would quiet his nerves and drown the horrid memories of the past, and the more dreadful present. The physician fearing that he intended suicide allowed him only enough to put him to sleep. When he awoke from that horrid stupor he issued orders to Filosola and all his other officers to evacuate Texas at once, and to commit no depredations on property or persons. Santa Anna also entered into a treaty with Houston that war should cease and the Independence of Texas should be recognized. Swift couriers were sent all over Texas with the joyful tidings of victory, and requesting all those fleeing from Santa Anna and his "black angels" to return home in safety.

Veteran Fathers: The world never witnessed a grander victory. Seven hundred and eighty-three half-armed militia conquering in open field two thousand four hundred veterans thoroughly equipped with cannon and all the munitions of war. But your victory over Santa Anna and his hordes only called you to a grander battle and a grander victory. For as Gen. Houston said to the ten thousand people that crowded the wharves at New Orleans to catch a glimpse of the wounded hero of San Jacinto, Texas has conquered the Mexicans by her own bare arm, but she has a grander battle to fight before she can be truly free and truly great. She must conquer her passions, her sins and herself, and in this second greater battle, we must invoke the aid of the ministers of the gospel, the ladies and of the God of Battle." The greatest danger of any great struggle either in states, in churches or colleges is after the battle is fought. A few "smart Alecks" and "thunder-stealers" who stood aloof in the hour of danger come clamorously to the front, claiming all the honors and demanding supreme control. And scarcely had the din and smoke of bat-

tle died away from the plains of San Jacinto than these "smart Alecks," came flocking like vultures to the carcass. They stirred up the evil passions of the army and of the mob. They declared that "Houston and Burnet and their allies were old fogies or traitors because they did not execute Santa Anna." They demanded that Santa Anna be brought back from the ship and turned over to them. And because President Burnet and his cabinet refused, these "smart Alecks" sent a body of soldiers to arrest the venerable President and his cabinet. But in this second and more dreadful invasion of the mob and anarchy, venerable fathers you come boldly to the front and



BATTLE OF SAN JACINTO.

demonstrated to the world that you were as wise in council as heroic on the battle field. Gen. Jackson declared "That your treatment of Santa Anna and crushing the anarchists showed greater heroism and wisdom than the battle of San Jacinto." The world was surprised to learn that there were more statesmen, graduates of great colleges in the Convention of 1836 than any Constitutional Convention that ever assembled on this continent. There were also great men who had graduated in the great University of "Common sense and Necessity." These grand statesmen, while invaded and threatened

by eight million Mexicans and thirty thousand Indians and a fearful army of reckless men who never smelt gunpowder, laid the deep and broad foundation of the Republic of Texas in morality, religion and education. Your provision for free schools, a university, railroads and commerce attracted the admiration of the world. Thoughtful men everywhere saw that Houston, Rusk and Austin were not giants among pigmies, but Titans among Titans. Venerable fathers you are not only entitled to our love and gratitude for your heroism on the field of battle and your profound statesmanship, but you have added another star, the "Lone Star" and the brightest that glitters in the galaxy of freedom.

You have given the Paradise of the New World to God and liberty.

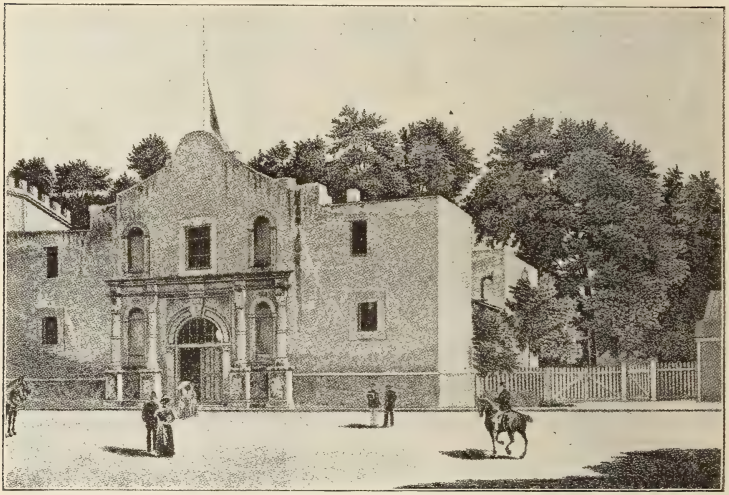
The world is just beginning to realize the vast resources of Texas. But all great and far-seeing men have long understood the greatness of Texas. Fifty-six years ago the great and venerable Jesse Mercer, of Georgia, gave $2,500 to send two great missionaries, Dr. Tryon and Dr. Huckins, to Texas. He said the soil and climate of Texas are the finest in the world. It is located on the Gulf of Mexico the Mediterranean of the New World, and must become the home of teeming millions, and I want to send great and good men to write "Holiness to the Lord" on the foundation stones. Thirty years ago George Peabody, the millionaire and philanthropist of London, gave $3,500,000 to enable the impoverished South to establish a system of Free Schools. He repeatedly said to his distinguished agent, Dr. Barnas Sears, "Look well to Texas, and use my money freely in establishing schools of learning there, for Texas must become the empire state of America." But lest some may think these glowing statements are the coloring of the imagination, let us look at the facts and the figures. Texas has two hundred and seventy-four thousand square miles and is twenty-six times larger than Rhode Island. Texas is larger by ten thousand square miles than Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Pennsylvania, New York, Ohio and West Virginia. And this vast dominion is no desert of Sahara or "Dismal Swamp." It has less waste land than any territory of equal size on the

globe. Its mountain ranges above San Marcos and San Antonio equal the Alps, the Appennines and Blue Ridge in purity of air and health. Her valleys, by actual measurement, equal the Nile in fertility. Texas has an area of sugar and orange land equal to Louisiana, an area of cotton land equal to Mississippi, an area of wheat and small grain equal to Tennessee, and an area of pasture land for horses, cows and sheep equal to Kentucky, an area for iron ore, coal and granite equal to Pennsylvania, and an area of pine, juniper, Bois d'Arc, and live oak equal to Maine. So that Texas has, in her broad bosom all the productions, all the timbers, and minerals for manufacturing and supplying all the wants and the markets of the world. In addition to all these glorious blessings God has bestowed upon Texas, He has given a climate just adapted to the highest talents and development of civilization. The climate of Texas is similar to Greece, Rome and Palestine. And it is a remarkable fact that all the great nations and thinkers of antiquity have lived within one hundred miles of the Mediterranean Sea. Cold freezing climates freeze up the bodies and dwarf the minds of men, while the torrid zone relaxes the body and enervates the mind. Hence the grand thinkers and the highest civilizations of the world have ever been in a similar latitude and climate to this Paradise which you, venerable fathers, rescued from barbarism and gave to religion and civilization. For this priceless boon which you, aided and encouraged by the Daughters of the Republic, gave to us, all Waco welcomes and greets you with three-fold cheers. And the world will inscribe your deeds and heroism high up on the tablets of fame, among the names of Romulus, Alfred the Great and Peter the Great, the few, the immortal names that were not born to die.

ERA OF MISSIONS.

The second great era of Texas history is justly called the Era of Missions. This era began in 1687, and ended about 1800, a period of one hundred and thirteen years. These Missions were established by the Franciscan Monks. The zeal, the sacrifice and the martyrdoms of these Monks have

excited the admiration of the world and were worthy of a purer faith. These missions when fully equipped, had a large church, a strong military fortification, with smaller houses for the monks and barracks for soldiers, all of solid rock. To these were added gardens, orchards and fields. The historic and well known mission of the Alamo is a model of all Catholic missions. The object of the mission stations was two-fold. 1. To convert the savages to the Roman Catholic religion. 2. To hold the territory for the sovereigns. How largely this latter element entered into the glowing zeal of the Catholics may be inferred from two facts. 1. The Spanish Catholics allowed



THE ALAMO.

the two hundred thousand Indians in Texas to grope in utter darkness from the discovery of Don Espejo, in 1620, to the landing of La Salle, the Frenchman, without sending a single priest, monk or nun. But as soon as the French colony under La Salle, located in Matagorda bay, and erected Fort St. Louis, the whole Catholic Spanish world was on fire. The gallant Count Monclova sent Captain Alonzo DeLeon to drive out the French and established missionary forts from the Rio Grande to the Sabine. He at once founded the mission of San Juan Baptista (St. John the Baptist), on the Rio Grande and projected another armed mission at the deserted fort of La Salle

at St. Louis. 2. A second fact illustrates the strong material element in these Catholic missions. Marquis Casa Fuesta visited Texas and seeing its vast fertility, induced the King of Spain to spend $72,000 to introduce sixteen Catholic families to strengthen the mission on the San Antonio, among whom were the Navarros, Veremandis, Delgados, and others whose names have become a glory to Texas. The difficulties of converting the Indians was great. One pious priest laments they first had to convert them from beasts to men, and then convert them into Catholics. And as they regarded them as beasts, they did not regard the Indians as possessing the rights of human beings. This doleful fact was painfully exhibited by that zealous Catholic saint, De Soto, and his associate knights, who, in his work of converting the Indians, carried along fourteen priests, a vast number of blood-hounds and handcuffs, and who, having left their wives on San Domingo, captured twenty-five beautiful Alabama Indian girls and carried them in all their wanderings, as cooks and concubines. Such harsh treatment often enraged the sons of the forest, who murdered the missionaries and burned down their mission forts as at San Saba. The result was, Catholic missions for one hundred and thirteen years were an utter failure so far as converting Indians. No vestige of Christianity is found among any tribe in Texas. All that is left of the toils of one hundred and thirteen years are vast stone buildings, fast crumbling into ruin, as San Jose, and others. Fit emblems of the creed of the founders. But in a material point, as military fortifications, they did succeed finally in holding Texas secure against all the invasions of the Louisiana French and the Fredonians under Nolan, Magee, Long and their brave but misguided allies.

The various missions in Texas were established by Franciscan monks, under the auspices of the Spanish government, and were called Presidios. These missions consisted of the chapel for worship, the cells for the monks, the dwellings for the inhabitants, and a fort for defense. The mission was under an officer of the army, who, in most matters, was under the control of the priest. In 1690 the Mission of San Francisco was established on the Lavaca river, at Fort St. Louis, by

the Spanish under Captain Alonzo De Leon. In the same year that of San Juan Baptista was founded on the Rio Grande river. In 1714 Captain Ramon established the Mission of San Bernard, also Mission of Adaes, among the Indians of that name, fifteen miles west of Natchitoches. In 1715 was established the Mission of Dolores, west of Sabine, among the Orquisaco Indians. In the same year a mission was founded among the Nacogdoches Indians, near the site of the present town of that name; also another among the Adaes Indians, near the site of the present town of San Augustine. The mission fortress of San Antonio de Talero was soon after this es-



PRIESTS AND ATTENDANTS LEAVING THE ALAMO.

tablished on the San Pedro river, near the site of the present city of San Antonio. Captain Don Ramon, who was the most efficient and active in building up these missions, was a great favorite among the Indians, who adopted him as a son, and assisted him in his labors. In the year 1721, a post and mission was located at the crossing of the Naches, and another on the Bay of San Bernard, called "Our Lady of Loretto." In the same year, the Mission of La Bahia (the bay), was established at the lower crossing of the San Antonio river. In 1730, the church of San Frando, in the present city of San Antonio, was founded. In 1731 was established not far from the same

place, the Mission of La Purissimaa Conception de Acuna. The Mission of San Jose alluded to above under another name deserves a more extended notice. It was first founded on the Rio Grande in 1703. Five years afterward it was moved to a place called Ildephonso. In 1710 it was taken back to the Rio Grande, where it continued under the charge of good Father Jose de Soto until 1713, when it was removed to the west bank of the San Pedro about a mile from the main plaza of the present city of San Antonio. From this time it was called San Antonio de Velero. Here it continued until 1722, when, for better protection against the Indians, it was removed with the post to San Antonio river. It remained here, and in 1744, the walls of the Church of the Alamo, which was never finished, were erected.

The chapel was used in connection with the Mission of San Antonio de Valero, called by some, San Jose del Alamo, until the latter part of the eighteenth century, when all the missions in Texas were secularized, or subordinated to the Spanish civil authorities.

The missions of Texas yet stand, and will for many centuries continue to speak from their crumbling ruins, in trumpet tongues, of the self-sacrificing labors and devotions of the Franciscan missionaries, whose efforts to convert the native Indians to Christianity challenges the highest admiration.

THE ERA OF FREDONIANS OR FILIBUSTERS.

The third era of Texas History has been called the era of Fredonians or Filibusters. And no part of Texas history is so little understood as to its origin and intention. The great leaders in the expeditions against Spanish rule were Philip Nolan, Magee, the gallant Kemper and Perry, Aaron Burr, Aury and Mina and the heroic Gen. James Long. These men have generally been regarded as armed banditti, seeking by violence and sword to wrest from a peaceable nation their territory and property merely for plunder and power. No doubt a love for excitement and heroic deeds had a powerful

influence on the Fredonian leaders and their dauntless followers. But underlying these there were noble principles that atone in part for their mistake.

These Fredonian expeditions originated in the spirit of the times which grew out of the mighty commotions and that ultimately culminated in the "Monroe Doctrine."

The crowned heads of Europe, alarmed at the powerful spirit of Republicanism, as seen in the Republic of the United States and the Republic of France, formed the Holy (unholy) Alliance to crush the republican spirit in every part of the world. As this was really a declaration of war against our young republic, and as a means of self-preservation, there was a burning desire to wipe from existence the last vestige of royal authority over the American continent.

These sentiments were embodied in a heroic poem written by a Kentuckian, called "The Fredonians." The heroic romance was dedicated to LaFayette, and represented the armies of the Fredonians as pouring down from the United States and sweeping away the last vestige of kingly rule, and establishing republics over this whole continent, north and south.

The first leader that caught the Fredonian spirit was Philip Nolan, an Irishman by birth, but many years a citizen of Kentucky, and then a successful trader at Natchez.

Nolan's plan was, under pretext of buying and catching wild horses, to travel over all Texas, becoming acquainted with the people, and draw up a map of the whole country and learn the best points of attack.

He had secretly arranged, as soon as the horses could be procured, for twelve hundred mounted Fredonians to sweep over the prairies of Texas and wipe out the last vestige of Mexican authority. But Gayoso, the French governor of Louisiana, and one of Nolan's men, betrayed his plans, and the Spanish governor, DeNavra, ordered Musquis, of Nacogdoches, to arrest Nolan and his band.

Musquis with one hundred mounted soldiers was piloted by Indians to Nolan's fort, near Richland creek, five miles from Tehuacana Hills. A desperate battle followed. Nolan was killed by a cannon ball at the first fire. The heroic Ellis P. Bean, a Tennesseean and boyhood friend of Gen. Sam

Houston, succeeded in command and kept up the fight for several hours. Overwhelmed by numbers and death-dealing cannon balls, Bean and his men surrendered as prisoners of war and were marched over the vast prairies to the City of Mexico. The King of Spain ordered every fifth man to be hung and the remainder were sentenced to ten years hard labor, during which time they all perished except the gallant Bean, who was in courage, a Hector, and in shrewdness a Ulysses. He by turns was a hatter, a manufacturer of powder and shot. He charmed a white lizard in his lonely cell, and on the streets won the heart and hand of a beautiful Mexican heiress. He became an adopted citizen of Mexico and a great leader of the sons of freedom against Spanish tyrants. When Mexico became a republic he was sent back to Texas as Mexican minister, especially to control the Indians in East Texas. He established his headquarters at Mound Prairie, forty miles from the spot where he was captured. Bean was afterwards sent as Mexican minister to the United States. He crossed the gulf on one of LaFitte's ships. Landing on the east coast of Louisiana, he and LaFitte hearing a great battle was pending against the British, wended their way through the swamps to General Jackson's army at New Orleans. Bean was well known to General Jackson, who at once put him in charge of a battery. He visited his old home in Tennessee, but returned to his beautiful home and devoted wife in Mexico and became a great leader in the wars of Mexico for her liberty. He spent the last days of his heroic and wonderful life on his splendid hacienda near Jalapa and died in 1845 at the age of 61.

His forty-five years of heroic deeds for liberty would make a volume surpassing all the dreams of fiction.

The celebrated but ill-fated Aaron Burr planned the second Fredonian expedition. As the base of his operations he bought from the pure and knightly Baron de Bastrop, four hundred thousand acres of land near Bastrop, La., and was collecting men and means for invading Mexico. While Burr was contemplating the invasion Gen. Wilkinson and Governor Claiborne and even Gen. Adair, of Kentucky, and Gen. Jackson looked encouragingly on his plans. But he had murdered in a duel the high-souled Alexander Hamilton, and

his mighty intellect was steeped in hate and wild ambition, and it was soon found that he had conceived the treasonable plan of disintegrating all the Mississippi valley from the United States and uniting it to his Mexican territory as far as the Sierra Madre mountains.

When it was hinted to Burr that the United States congress might interfere with his plans, he said with the malignity of a Catiline or Benedict Arnold, "If congress attempts to interfere with my plans I will turn congress neck and heels out of doors, assassinate the president, seize upon the treasury and navy and declare myself the protector of an energetic government." As soon as Burr's dark and treasonable designs were known he was abandoned by all good men, was arrested for treason and tried before Chief Justice Marshall at Richmond, and the gifted but depraved man ended his old age in darkness, poverty and gloom.

The third and most formidable Fredonian expedition was inaugurated by Col. A. W. Magee, a distinguished graduate of West Point, and an officer of the United States army, sent to guard the interests of good citizens against a band of outlaws who infested the neutral territory between Sabiner and Arroyo Hondo. These outlaws were refugees from justice in the United States and exiled republicans and criminals from Mexico. The gallant Magee resolved to form an army of this reckless and daring element and rescue Texas from the imbecile tyrants of Spain. Don Bernardo Gutierez, a Mexican republican leader who had been driven out of Mexico by the Royalist forces, was made the nominal leader of the expedition, called the Republican Army of the North."

A proclamation was issued inviting all lovers of liberty and enemies of tyranny to join them. Many noble, chivalrous young men from Kentucky, Tennessee, Alabama and Louisiana flocked to the republican banner. An army variously estimated from eight hundred and fifty to thirteen hundred and eighty-two crossed the Sabine in June, 1812. The small Royalist army stationed at Nacogdoches fled on their approach.

The Fredonians captured Goliad without resistance November 1, 1812, but on the 7th an army of two thousand Spaniards under Salcedo and Herrera attacked the Fredonians

with infantry, cavalry and artillery, but were driven back with great loss. The Royalists then resolved to cut off all supplies by a regular siege which lasted three months, from November 9, 1812, to February 9, 1813, during which time the gallant Magee died of consumption and the military stores were entirely exhausted. The heroic Kemper was elected to succeed Magee. The Fredonians, though outnumbered five to one, resolved to sally forth and meet the besiegers in the open field. The Royalists after a bloody battle of four hours fled in utter confusion, leaving nearly four hundred dead and as many wounded. The Fredonians lost two killed and thirty wounded. In utter shame to be thus vanquished, the leaders rallied their flying forces and returned to their former position, but after ten days they secretly decamped by night and fled to San Antonio. The Fredonians pressed them and captured immense army stores and guns and wagons and fifteen hundred head of horses and mules.

The retreating foe made another stand at Salado creek, near San Antonio, but were speedily driven from their ambuscade and fled in utter route to San Antonio, leaving vast army stores and three thousand horses and mules. On April 5 the victors entered San Antonio. Generals Herrea and Salcedo and the whole Royalist army now reduced to eight hundred, surrendered as prisoners of war. On April 6, a local government was formed and Gutierez, who had acted as subordinate, now came to the front and was elected governor with a council of eleven Mexicans and two Americans.

Intense dissensions arose as to the disposition to be made of the prisoners, the Americans insisting they should be treated humanely as prisoners of war, while the Mexicans clamored for their immediate execution. It so happened that the Royalist leader, Salcedo, while governor of Texas at San Antonio, had inhumanely cut off the head of the father of Antonio Delgado and fastened it to the end of a pole at the lower crossing of San Antonio river, to be picked and devoured by the vultures.

Young Delgado now clamored for the revenge of his father's murder. Under pretext of carrying Salcedo and the fourteen leading Royalists to Matagorda to be sent to Spain

they were carried down into the San Antonio river bottom and stripped and beheaded, and the head of Governor Salcedo was raised on the top of a pole at the same spot where he had formerly suspended the head of the elder Delgado.

While all the Americans readily admitted a son could desire to revenge the death of a father, yet they were so disgusted with this inhuman murder of prisoners that Kemper, Ross and Hall and many others retired to the United States. Those remaining elected Col. Perry.

While Governor Gutierez and the younger Delgado were reveling in wine and the blood and plunder of their enemies, suddenly Don Y. Elisonda with a large army appeared on the heights of Alazan overlooking San Antonio on the west.

For a short time the Fredonians were in confusion and dismay, but they soon rallied and rushed forth at daybreak and defeated, after a long and fierce battle, and chased the flying Royalists to the Medina river.

The Fredonians did not wait to be attacked in San Antonio, but rushed forth to attack the Royalists on the banks of the Medina.

After a long and bloody battle and a reckless display of courage and the dastardly desertion to the enemy of Captain Musquiz with a large number of Mexicans, the Fredonians were utterly routed. The Royalist cavalry chased them back to the Sabine river. Only ninety-two of the thirteen hundred and eighty-two recrossed the Sabine river. Among the captured was young Antonio Delgado. He was carried to that same bloody spot where he murdered Salcedo for the murder of his father, and butchered. The brutal Arredonda imprisoned seven hundred peaceable citizens. Three hundred were confined in one house on the 12th of August and eighteen of them died from suffocation. He imprisoned five hundred of the wives and daughters of the patriots and made them convert twenty-four bushels of corn into tortillas for his brutal soldiers.

From day to day patriots were shot without trial and their property wholly confiscated. These scenes of savage brutality continued for three weeks till Elisonda returned from pursuing the routed Fredonians out of Texas. He returned driving

before him on foot the wives and daughters of those whom he had murdered.

Thus ended the third Fredonian expedition.

The fourth expedition was organized and led by Commodore DeAury. As the former expeditions by land had been so unfortunate, Aury determined to attack Mexico by water. Galveston was selected as the place of rendezvous and the port from which they would sail. The terrible delusion of the Fredonians was that if they could but get into Mexico thousands of down-trodden patriots would rally around the banner of liberty.

Commodore Aury was joined by Commodore Xavier Mina with two hundred men and several ships and also the gallant Col. Perry who had so marvelously escaped from the fatal rout at Medina, and had rallied one hundred heroic young men, and lastly several of the Old Guard of Napoleon who had settled under Gen. L'Allemand at Liberty (Libertad), with their undying hatred for tyrants, left their vineyards on the Trinity and joined Aury to blot out royalty from this continent.

Thus equipped Commodore Aury set sail from Galveston April 6, 1817, to attack the city of Sota la Maria on Santander river, sixty miles from the coast.

After the easy conquest of the city the three leaders, Aury, Mina and Perry, quarreled about that ancient, foolish, little question that has ruined so many good men and causes: "Who of us shall be the greatest?" Aury took his men and ships and sailed away to Texas, but finding the pirate, LaFitte, had been expelled from his Barataria home by Commodore Patterson of the United States navy he landed at Matagorda, and soon afterward abandoned Texas forever.

Gen. Mina gained some splendid victories, but to his great disappointment the Republican forces in Mexico did not rally to his support. His army wasted away by continual fighting till he was captured and shot November 19, 1817. The gallant Col. Perry, finding the army too small to maintain their position in Santa Marina, and the expected recruits not coming to their aid, fought his way back to Goliad, a distance of five hundred miles. With a reckless desire for blot-

ting out the Royalist forces he resolved to capture the small garrison at Goliad. But after terms of surrender were agreed upon the great Royalist, Gen. Arrodondo, arrived with a large cavalry force. The Fredonians were fiercely assailed in front and rear and when his last man fell the brave but misguided Perry exclaimed: "I will never die by the hands of cowards," and blew out his own brains. Thus ended the fourth Fredonian or Don Quixotic scheme for expelling the Royalists from this continent.

Gen. James Long, a surgeon in Jackson's army at New Orleans, organized the fifth and last Fredonian expedition. He was the son-in-law of Gen. Wilkinson and a wealthy Mississippi planter. He and his heroic bride, *nee* Miss Jane Wilkinson, pined for heroic deeds in banishing kingcraft from this continent. And in despite of all the sad failures of the past he collected an army of three hundred men at Nacogdoches and proclaimed the independence of Texas, and formed a legislature and council, among whom was the unfortunate Gutierez. He scattered his small force along the Brazos and Trinity from Red River to Galveston.

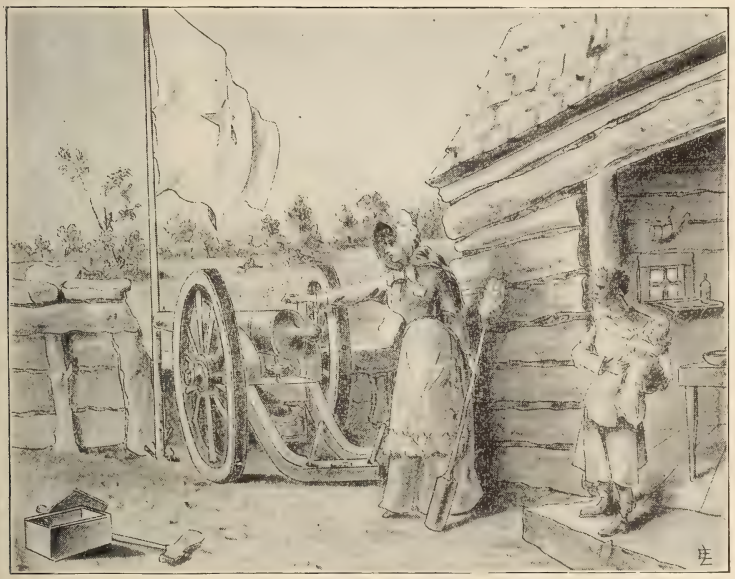
He established his headquarters at Bolivar Point. He sent General Gains to Galveston to enlist, by all means, that brave and wily pirate, LaFitte, in his expedition. But that wily chief knew too much of the Spanish character and their hatred against foreign invaders to engage in such an impracticable scheme.

The Spanish General, Perez, annihilated all Long's scattered forces along the Brazos and Trinity rivers and killed his brother, David Long. Yet, nothing daunted, he gathered up what remained of his scattered forces and pushed onward and captured Goliad. In the meantime Mexico had expelled her royal tyrants and become a republic. The Spanish commander at San Antonio claiming to be a Republican, assured Long and his men they should be protected if they would join him and submit to his authority. They were entrapped by this false representation, disarmed and marched to the city of Mexico where Long was basely assassinated and his one hundred and eighty men were given the alternative of entering the Mexican army or toiling on the public works. But the

noblest heroine of all the misguided Fredonians was Mrs. Jane Wilkinson Long.

Gen. Long had left her and her two children with her sister, Mrs. Carit, in Louisiana, but when she heard of the perils of her husband she mounted a war-horse, traveled five hundred miles with Col. Randle Jones to join her husband at Bolivar Point. When Gen. Long set out for Goliad, he left his heroic wife to hold the fort till he returned.

After long delay and hearing nothing of the fate of Gen. Long, the soldiers began to desert. But she bravely said, "I



MRS. LONG FIRING THE CANNON.

will never go hence till my husband returns. You may all leave me, and I may die, but when he comes back my bones will tell him I was faithful to him." When left alone with her nurse and little babe she fired the morning and evening artillery salute and kindled up a number of fires inside of the fortification to make the Indians and Mexicans believe the fort was strongly fortified. As indeed it was, for when, after two years the New Orleans merchants sent out a boat to bring home the lone heroine, they found the fort *strongly manned* by one brave praying woman.

Thus ended the fifth and last Fredonian expedition, extending over an era of more than twenty years.

These invasions had so embittered the Mexicans against the people of the United States, or "Los Americanos Diabolos," that Salcedo and Martinez said if possible they would kill every bird that flew over the dividing line between the United States and Mexico.

The whole Fredonian blunder was:

1. In not remembering the eternal hatred that has burned in every Spanish bosom against foreign invaders. The fire nursed by the songs of the Cids burns as fiercely to-day as it did in 1609, when they expelled the last of the Moorish invaders from Spain.

2. The only true way to extend our republican institutions is not by the sword, but by showing by our examples that we have the best form of government in the world. And in all commercial, railroad and social relations with all nations powerful or weak, show our profound, honest regard for their rights.

These are the only methods for dethroning kings and girdling this planet with light, liberty and Christian civilization.

The reader will note the true Fredonians must never be confounded with the lawless followers of Hayden Edwards who unjustly and for bad purposes assumed the name Fredonians, in 1826. The true Fredonians were struggling for liberty, Hayden Edwards was for seizing land not his own.

ERA OF COLONIZATION.

We now propose to discuss the fourth and grandest step in Texas' greatness—the Era of Colonization by our heroic pioneers, Moses Austin and Stephen F. Austin, S. C. Robertson, Ben R. Milan, Green DeWitt, and their noble co-laborers, the real founders of Christian civilization in Texas. To understand fully the liberal yet changeable and contradictory colonization laws and policy of Mexico, four great underlying

facts must be remembered. 1st. Mexico wanted a barrier between her northern states and the dreaded Comanches, who often rode into San Antonio and other towns and plundered and murdered the inhabitants. They wanted brave Anglo-American colonists to hold in check and chastise these dreaded Arabs of our prairies. 2nd. They wanted to imitate the example of the United States, not only in her republican constitution and government, but in her encouragement of foreign immigration by which the United States had grown so powerful.

But these two powerful motives in favor of colonization were modified by two other powerfully opposing principles, first, an inherent dread and hatred of foreigners, which all Spaniards have cherished since their conflicts in expelling their terrible enemies, the Moors, from Spain in 1350, and second, their special dread of Americans from their twenty years' conflict with the Fredonians led on by the dauntless Nolan, Magee, Kemper and Long. Influenced by the two first motives, Mexico gave every colonist with a family, one league, or four thousand four hundred and forty-eight acres, and one labor or one hundred and seventy-seven acres of land and freedom from all taxes for six years, and granted them all the rights of freemen, and by the constitution of the republic forbade any change in regard to colonization prior to 1840.

But under the strong influence of the last principles of hate and prejudice the Mexicans violated their plighted faith, violated their constitution and forbade all future immigration and sought to disarm the colonists to be massacred by the bloody savages, and also made the fair land of Texas a penal colony for Mexican convicts and outlaws. We must ever remember these great and contradictory principles influencing the Mexican people if we desire to understand fully the era of colonization and the God-like courage, wisdom and heroism that enabled the Austins and their noble co-laborers to overcome great difficulties and to prepare Texas to become the home of millions, and the grandest state between the oceans. Every thoughtful person must be led to adore that all-wise Providence that prepared men so perfectly qualified to be the pathfinders and the foundation builders of liberty

and civilization in this vast territory—the Paradise of the West—which, in 1820, was filled with savage beasts and still more savage men. Sixty thousand bloody savages roamed over our vast prairies and six thousand bigoted Catholic Mexicans skirted along the coast country from Matamoras and San Antonio to Nacogdoches and San Augustine. Stephen F. Austin, led by his noble father, Moses, was the forerunner or the John the Baptist of the Gospel of American civilization in Texas. The Austins, father and son, were men of great natural refinement, finished education, fine address, dauntless courage, great common sense and integrity unsurpassed by Fabricius himself. Of them Pyrrhus would have said that it is easier to turn the noon day sun from his course than to turn them from honor and justice. When the elder Austin approached the Mexican Alcalde, Martinez in San Antonio, and proposed to introduce three hundred American families, the indignant governor, filled with the dread and hatred of twenty years' war with the Fredonians, ordered him to leave Texas immediately under penalty of being arrested and shot. As Austin was hastening across the public square, or plaza, from the furious governor he providentially met that remarkable man, Baron De Bastrop, the embodiment of all that is noble in manhood, and in devotion to royalty and dread of Republicanism, which he regarded as synonymous with anarchy and social ruin. The courtly and princely Baron De Bastrop had known the immaculately honest Austin at Bastrop, La., and greeted him warmly and offered to return with him to the infuriated Alcalde, and to assure him that Austin was no bloody Fredonian, but a quiet and peaceable man who would bring a great colony of farmers and stockmen who would help to fill up Texas and whip out the dreaded Comanches and be loyal to Mexico.

The noble old Baron De Bastrop hurried away to the timid and furious Alcalde and soon allayed his fears and anger, and overtook Austin and presented him to the Governor as a peaceable man, abhorring war and bloodshed, but ready to plant a colony of farmers and stockmen, who would be a wall of protection against the dreaded Comanches, Lipans and Apaches. Just as the whole arrangement was consummated,

making Moses Austin an Empressario with authority to introduce 300 families, granting each family a league and a labor of land and exemption from taxes for six years, a revolution occurred in Mexico, and the combined forces of Morales and Iturbide swept away the last vestige of Spanish royalty, and established a republic. The wise and prudent Austin deemed it better to make a long and tedious overland journey to the City of Mexico to get a confirmation of his authority as Empressario to introduce 300 families, from the new dynasty. After many and terious delays, which nothing could overcome but his consummate skill and wisdom, the new dynasty confirmed his authority, and he was ready to return to Texas. Iturbide was aspiring to make himself Emperor on the ruins of the infant Republic of Mexico. The republican forces, under the leadership of Santa Anna, hurled him from power and drove him into exile and restored a republic. The indomitable Austin, after long and tedious delays and great expense, got his authority confirmed by the reigning dynasty. But the toilsome and perilous journey of thousands of miles from Missouri to the City of Mexico, on which he was robbed and left to live on acorns, and all this incessant worry of mind and body, brought on disease of the lungs, from which he died at Mr. James Bryan's, in Missouri, June 10, 1821. His dying request was that his heroic son, Stephen F. Austin, should carry out in good faith and without delay his colonization scheme. The son entered upon the great and onerous duties and honors bequeathed him by his father. Stephen F. Austin, like his father, took a solemn oath not to introduce none but honest, peaceable men and reject all outlaws and maintain true allegiance to the constitutional authorities of Mexico. We call special attention to these two points. First, to show that the first and earliest Texans were the purest and most select and honorable men that ever settled a new country. And, secondly, several writers have recently censured Stephen F. Austin for clinging to the Mexican Government and opposing Texas' independence so long. But his high sense of honor and regard to his solemn oath compelled him to exhaust every remedy to secure the rights of Texas before he was released

from that oath. And nothing gives so exalted a conception of Stephen F. Austin as his profound regard for the sanctity of his official oath. And especially when his whole life, public and private demonstrated that his honor was dearer to him than life. Oh that his undying love of truth and justice in public and private, could live and grow in the heart and life of every Texan. Filled with all these noble principles, Stephen F. Austin and fourteen select friends came to Texas to select the most favorable location for his colony. After a thorough survey of the whole territory in regard to soil, climate and accessibility to the Gulf, they selected the surpassingly beautiful land between the Colorado and Brazos Rivers and the old San Antonio road in Burleson and Bastrop Counties and the Gulf of Mexico.

Austin hurried back to meet the coming tide of emigrants and to see that none but good and true men entered his new colony. He met ten companies, in one of which was the well-known Ran Foster, so long a leading citizen of Fort Bend County. Deer, buffalo, wild turkey and wild honey were so abundant that no commissary department was needed. He found the courtly Baron De Bastrop as devoted to the son as he had been to the father, and who consented to become land commissioner for Austin's colony. San Felipe De Austion was selected as the capital of the colony. Austin, as the father of the colony, prepared a plain and simple code of laws. And in no part of Texas, or at any time, was there so little crime and so much good order. In San Felipe the sainted Thomas J. Pilgrim, a Baptist, established the first Sunday-school in 1827, and Gail Borden, of condensed milk fame, established the newspaper called the "Star and Telegraph." Near San Felipe, in the house of Moses Shipman, cousin of Gen. Ed Burleson, the first gospel sermon was preached by Elder Joseph Bayes, a Baptist preacher, in 1827. There, also, Mrs. James Allcorn, still living near Brenham, was the first person converted in Texas. The prosperity of Austin's 300 families was so great that in 1825 he took a second contract for introducing 500 families. In 1827 he took a third contract for 100 families, and in 1828, 300 families more, all of the highest character and noted for being industrious, good, moral and law-abiding citizens.

The prosperity of these twelve hundred families and the glowing accounts of the soil, climate and vast herds of deer and buffalo and wild turkey and honey and free grass so excited the people on both sides of the Atlantic that in ten years sixteen men applied for grants to colonize in different parts of Texas, extending from Red River to the Rio Grande. Among them were:

Hayden Edwards, 800 families.
Frost Thorn, 400 families.
R. Leftwich and S. C. Robertson, 400 families.
Stephen J. Wilson, 200 families.
Vehlin & Co. (French), 400 families.
David G. Burnet, 300 families.
John L. Woodbury, 200 families.
John Cameron (Scotch), 399 families.
John Dorminguez, 200 families.
Lorenzo De Zavelle (Mexican), 500 families.
Martin De Leon, 191 families.
Chambers and Padilla, 800 families.
McMullen and McCloin (Irish), 300 families.

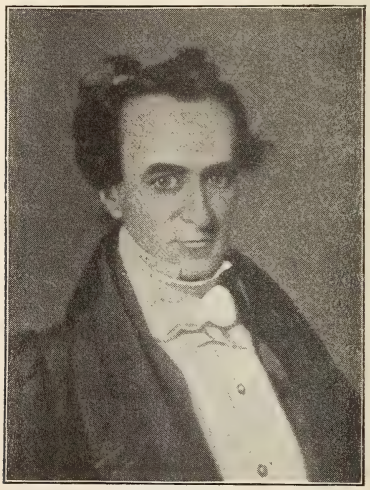
But Stephen F. Austin was the only Empresario that introduced his full number of families contracted for. The eminent success of Austin showed his admirable combination of wisdom, justice, energy and common sense, and justly entitles him to the noble appellation, "The Father of Texas." And he should live in every Texas heart. Parents and teachers should hold him up as a model to all the rising generation.

The progress of Texas colonization is a striking illustration of the vast superiority of an Anglo-Saxon Protestant nation over a Spanish Catholic nation. Spain had spent 133 years and millions of public money trying to colonize Texas, and in 1820 had only 6,000 people there.

While the above is true, the Protestant Anglo-Saxons, in ten years, and without a dollar from the public treasury, filled Texas with 30,000 brave and resolute colonists, and not only checked and chastised the dreaded Indians, but conquered at San Jacinto the picked army of 8,000,000 of Mexico's population, and forced them to acknowledge their independence.

Time and space do not allow us here to note the failure of the celebrated English capitalist, Edward Keene, or the sadder failure of the celebrated French Lallemand, who attempted to plant a French colony, made up chiefly of Napoleon's Old Guard and other veterans of his grand army. They settled at Libertad, now Liberty, and attempted to make wine out of mustang grapes. But they scattered, and left only a few families, whose descendants still reside on the Trinity. Nor, again, the failure of the celebrated infidel, Robert Owen, who endeavored to secure a vast territory between the Brazos and the Colorado, to test the folly of trying to found a colony on Infidelity and Communism. Failing to secure a grant in Texas, he and his followers invested $5,000,000 on the Wabash, in Indiana, and founded there New Harmony colony, that in thirty years proved the most inharmonious colony ever founded in America. But all these failures only demonstrate the greatness of the colonizers of Texas and crown Stephen F. Austin and his co-laborers with undying glory.

STEPHEN F. AUSTIN.



STEPHEN F. AUSTIN.

The goodness and wisdom of God are eminently displayed in the grand pathfinders and foundation builders he gave

Texas. Eminent among these will ever stand Stepen F. Austin. His father, Moses Austin, in dying from long journeys and exposure and desertion of his traveling companions, had a glorious assurance that his son Stephen would carry out fully his cherished plans of colonizing Texas. Stephen F. Austin was born in Austinville, Va., November 3, 1793, the same year Sam Houston was born in the same grand state.

His father moved to Missouri when Stephen was six years old. He spent four years in New London Academy, Missouri, and graduated in Transylvania University, Kentucky, then one of the most eminent in the United States. When Missouri was organized into a territory in 1818, Stephen F. Austin was elected Territorial Legislator, and rendered good service in laying the foundation of Missouri. The next year he removed to the Territory of Arkansas, and was immediately appointed Circuit Judge. Which office he filled with great distinction till the death of his noble father, when he was called to take his place in laying the foundation of the grandest State in the Union.

He assumed the grand work in 1821, when twenty-eight years old.

After surveying the vast territory of Texas, he wisely selected the rich bottom lands of the Brazos and Colorado Rivers, extending from Trinity to Colorado River and from what is now known as Bastrop and Burleson Counties to the Gulf of Mexico. Austin, father and son, agreed to bring to Texas 300 families, all to be farmers and stock raisers of high moral character. Each married man was to receive as a bonus a league of 4,428 acres for pasturage, and a labor, or 177 acres, for cultivation. The whole expense of surveying and perfecting titles was $16.60 in silver. At Natchitoches, Mr. Austin was joined by ten companions, one of whom was the celebrated Ran Foster, the pioneer of Fort Bend County. This company of colonizers crossed the Brazos River where Washington now stands, and camped the first night on the fertile little stream which they called New Year's Creek, as it was the first day of January, 1822. This stream is midway between Independence and Brenham. Austin was pre-eminently fitted for his great and delicate work. He was finely

educated, especially in the history of founding States and empires. He was immaculately honest and just to all and firm as the rock of Gibraltar. He succeeded so well in locating 300 families that he took a contract for bringing 500 more. And later 200 more, and finally 200 more. The brilliant success of Stephen F. Austin induced twelve other men to get grants to bring colonists to Texas, but seven out of the twelve proved failures. But in a few years Texas increased to wonderfully and the Texans were so skillful with guns that the Mexicans became alarmed and jealous, and violated every pledge made to the colonists. Bustamente, the President of Mexico, abolished the Constitution of 1824. His successor, Santa Anna, abolished all courts and put Texas under military rule, and sent five military tyrants to disarm the Texans, so the Indians could come and murder them. Stephen F. Austin advised the Texans to do nothing rash, but to send messengers to plead with Mexico to redeem her solemn pledge to Texas, and that Texas would be true to Mexico. Three commissioners were appointed to bear this earnest plea to Mexico, but Austin alone went on that long and perilous journey. He was rudely thrust into prison and kept there two years. When he returned home, he assured the Texans that war or extermination was their only alternative. He at once became a leader of the revolution, and exerted his vast influence to save Texas and make her a grand State.

The question is often discussed in debating societies, "Which was the greater man, "Austin or Houston, and which should Texas reverence more?" Before discussing this question, we advise them to settle another question, "Which should sons and daughters reverence more, father or mother?" Every true heart instinctively responds, love and honor both alike. So all Texans in all ages should honor and love Austin and Houston alike. Both were God-sent men and essential to the greatness of Texas. The illustrious patriot, Austin, while profoundly engaged in his office as Secretary of State, especially in preparing instructions for Ministers to be sent to England, United States and France, was compelled to toil a greater part of three days and three nights in December in a room without fire, from which he contracted a severe

attack of pneumonia, of which he died at Columbia, December 27, 1836. His remains were accompanied by President Houston and Cabinet and both houses of Congress to the family burial ground at Peach Point, Brazoria County, where his remains still sleep in glory. He was never married, but made his home chiefly with his sister, the mother of our illustrious fellow-citizen, Guy M. Bryan, who inherits many of the excellencies of his illustrious uncle.

ERA OF REVOLUTION.

No era of Texas' history has been so little understood and so often misrepresented, especially the causes of the revolution. Some writers have described the Mexicans as bloodthirsty tyrants, delighting in the blood of patriots and freedmen. While others, particularly those living north of a once celebrated line, have slanderously said the early Texans were reckless, slave-holding adventurers and outlaws, who came to Texas with a secret yet fixed purpose, as soon as they were able, to secede from "the best Government in the world" and wickedly wrest this beautiful Texas province of 274,000 square miles from Mexico.

But the facts will demonstrate that both of these are false.

The real origin and keynote of our Texas Revolution was "The Race Problem," always so little understood by superficial minds.

God has said, "How can two walk together except they be agreed?" And in Daniel's Golden Image—that grand picture of universal history—Divine Wisdom declared that "the ten toes, part of iron and part of clay," represented the weakness and degradation of nations where the races are mixed.

This mixing of races or conglomerating antagonistic elements, so fitly portrayed by Divine Widom as toes of clay, has always been a cause of strife, division and weakness.

I repeat, this race problem was the keynote of the Texas Revolution of 1830-36.

We have shown in a previous number of this series that the imbecile Spaniards were so amazed at the push and courage and love of liberty of the Fredonians that Governors Martinez and Salcedo declared that, if possible, they "would kill every bird that flew across the line between the United States and Mexico."

This terrible race antagonism was allayed by the assurances of courtly Baron De Bastrop that the Austins were the soul of honor and lovers of peace, and wanted to bring none but peaceable farmers and stockmen, and who would form a bulwark of protection between the timid Spaniard and the fierce and bloody Comanches and Lipans.

But when the Mexican rulers beheld the resistless energy and courage and wonderful growth of the fiery Anglo-Americans, they were appalled. They saw that in nineteen years they had colonized Texas with 30,000 brave and resolute pioneers, which was just five times more than Spain had colonized in 147 years, with millions of money from the royal treasury. When they saw these 30,000 Texas colonists, terror struck to the hearts of the fierce savages even, and they exclaimed, what will they do in ten years more? Will they not overrun Mexico?

These facts so alarmed the fears of the Mexican rulers they resolved by all means to cripple or crush this fearful increase of Anglo-Americans. Bustamente's first act was strictly to forbid all further immigration from the United States, though the Constitution of the Mexican Government of 1824 positively declared "no State shall pass any law forbidding immigration till the year 1840."

His second act was to make Texas a penal colony for Mexican convicts and outlaws. The third was a decree to free all slaves. His fourth act to establish custom houses at San Antonio, Nacogdoches, Copano, Velasco and Anahuac to rob the colonists of their hard-earned money. His fifth act was to disarm the Texans and leave them to the mercy of the enraged Comanches, which meant extermination. To enforce these outrages and unconstitutional acts of oppression, Bustamente stationed five Mexican officers—Piedras, with 320 soldiers, at Nacogdoches; Bradburn, with 150, at Anahuac;

Ugartechea, with 150 men, at Velaso, and Bean, with 112 men, at Teran. These Mexican soldiers were the most brutal of the whole Mexican army, and were sent to vex and outrage the Texans in every possible way and drive them from their homes or exterminate them.

How dare Northern historians, professing any regard for truth, justice or human liberty, say the Texans had not a hundred times greater reasons to revolutionize and form a new government than the thirteen colonies had to rebel against England in 1776? The thirteen colonies rebelled against England on account of a few pence tax on tea. The Texans fought for life, liberty and the pursuit of happiness; yea, for existence itself.

Thomas Jefferson Chambers, who was sent as the Mexican Supreme Judge of Texas, says:

"Bradburn introduced martial law and took the property of citizens without consent or consideration. He arrested and imprisoned many good citizens, and protected many vile soldiers who were guilty of robbing and stealing. The peaceable, law-abiding Texans assembled in 1830 and sent a petition to the military rulers to desist from such terrible acts. But Branch T. Archer and George McKinstry, who bore the petition, were spurned with contempt. In June of the same year the infamous tyrant, Bradburn, and apostate Virginian in the Mexican service, arrested and imprisoned William B. Travis, Patrick H. Jack and Monroe Edwards for no other cause than their opposition to his lawless acts against the liberties and lives of the Texans. The Texans rose up as one man, elected the immortal Frank W. Johnson as their leader, and marched to the rescue of the imprisoned patriots."

They captured nineteen of Bradburn's soldiers, sent to disperse them, and were marching on to tear down the fort at Anahuac and drive the infamous Bradburn out of Texas. But before actual assaults on the fort began, Gen. Piedras, of Nacogdoches, a high-toned gentleman, arrived, and acceded to the wishes of the Texans, ordered the release of all the prisoners, and sent the infamous Bradburn to New Orleans. The affairs at Velasco, the great seaport of Texas, were still worse. Capt. John Austin, W. J. Russell, Henry S. Brown and 112

patriots, disgusted with the oppression and falsehoods of the Mexican commander, Ugartechea, resolved to capture the fort and 125 soldiers. After a heroic assault on the strongly fortified fort, mounted with cannon, 125 Mexicans surrendered to 112 Texans.

In this first battle thirty-five Mexicans were killed and fifteen wounded. Eight Texans were killed and twenty-seven wounded. A. C. Buckner, of Buckner's Creek, a great Indian fighter, was among the killed. Among the wounded were Henry Smith, afterwards Governor; J. P. Caldwell, Edwin Waller and R. H. Williamson.



SANTA ANNA.

But the victory was complete. Ugartechea and his men were banished from Texas, and all Texas was free.

At this critical juncture, General Santa Anna, a great Republican leader in Mexico, overthrew the tyrant President, Bustamente, and declared the Constitution of 1824 should be restored, and military law should be banished and the rights of all citizens should be protected. The gallant Colonel Jose Antonio Mexia, General Santa Anna's messenger, arrived in Texas to assure the Texans that Santa Anna intended to restore the Constitution of 1824, modeled after the Constitution of the United States, and protect all citizens in life, liberty and the pursuit of happiness. A full meeting of Texas delegates, assembled at San Felipe, assured Colonel Mexia, for whom our beautiful Mexia is named, that Texas was loyal to

the Mexican flag, and would co-operate with Santa Anna in his noble purpose to restore the Constitution of 1824, to expel tyrants and royalists and maintain republicanism. And as an earnest of their good intentions they aided Colonel Mexia in capturing General Piedras, commander at Nacogdoches, who, though a gallant and noble man, like the courtly Baron De Bastrop, was an ardent friend of monarchy and an uncompromising foe to republicanism.

He sternly refused to join Santa Anna's Republican party, and bravely resisted every attempt to capture the fort, led on by Captain Bradley Looney. But, seeing it impossible to hold the fort, he threw his ammunition in the wells and attempted a retreat to San Antonio. But he met an overwhelming force of Texans on the banks of the Angelina. After seeing his brave Captain Marcos and forty others killed and a large number wounded, and realizing that all resistance was hopeless, and knowing also that the majority of his men were Republicans, he turned over the command to Major Medina, and retired without a stain on his official honor and with the admiration of all true Texans.

General Santa Anna expressed himself well pleased with the spirit of the Texans, and especially their heroism in wiping out the last vestige of Bustamente's power in Texas. He assured Stephen F. Austin and other eminent Texans that Texas should be the special object and regard of his administration. No name was dearer to Texas at that time than San Antonio Lopez De Santa Anna.

But alas! how soon men change and honors flee away. In less than three years Santa Anna was loaded with infamy, and he was crouching a bare-headed, bare-footed suppliant at the feet of General Houston, while a hundred outraged Texans were shouting around Houston's tent, "Shoot him!" "Hang him!" "Burn him!" "He murdered my brother, my father, my son at the Alamo or Goliad."

As it is the sacred office of history to tell the truth concerning all men, and as the law of the ancient Colchuans, or Aztecs, made it death for a historian not to tell the whole truth alike regarding enemies and friends, it may be well to state a few facts in favor of Santa Anna:

1. Just as soon as he attempted to organize the Government of Mexico on a republican basis, he found the Mexicans were incapable of self-government and not prepared for the Republican Constitution of 1824. And the sixty-nine revolutions in the Republic of Mexico in sixty-seven years show he was correct.

2. He found the priesthood of Mexico well-nigh omnipotent and that it must be conciliated. These priests, with Padre Muldoon at their head, had traveled all over Texas and remarried all the Texans at $25 and $50 a couple, and baptized all the babies at $2.50 a head. Padre Muldoon declared Texans had no more reverence for the Holy Catholic Church than wild beasts; that a stalwart Texan had slapped his jaws in San Felipe because he refused to drink with him, stating, "I never drink with anybody but gentlemen."

3. After two years of arduous labor to reconstruct the Republic of Mexico under the Constitution of 1824, and witnessing a failure everywhere, he declared in favor of a military government, and that the civil must be subordinate to the military, and that the interest of the Catholic Church and priesthood must be supreme in all things.

Whether Santa Anna did this from necessity or from love of power will probably never be fully known till the secrets of all hearts are fully revealed at the judgment day. But the practical result was, every vestige and guaranty of liberty was swept away, and military despotism, headed by the once beloved Santa Anna and the Jesuitical priests, ruled over every State in Mexico. At Zacatecas, Santa Anna left 2,000 dead and dying patriots on the battlefield. While Santa Anna assured Stephen F. Austin that Texas should be an exception, he sent secretly the infamous Ugartechea with 50 soldiers to San Antonio and Captain Tenorio to Anahuac. Wm. B. Travis, whose soul hated tyranny, raised a company of Texans and captured Tenorio and his soldiers and held them as prisoners. Captain Hurd also seized the Mexican warship, Carrio, and all her crew, in Galveston Bay, and sent them to New Orleans as pirates. Santa Anna now ordered Ugartechea to arrest W. B. Travis, Mosely Baker, A. M. Williamson, J. W. Johnson, John H. Moore and that noble patriot, Zavalla, and

other leading Texans, and send them to Mexico and establish firmly military law in all Texas.

The course now left to the heroic Texans was to live as down-trodden slaves of a military tyrant and an ignorant, debauched priesthood, or to gird on their swords and bravely meet their opponents on the field of battle. How gallantly and heroically they did this at the Alamo, Goliad and San Jacinto all the world knows.

The era of Revolution from 1830 to 1836 is the most tragic and momentous of all Texas history. It would require the pen of a Homer, a Virgil, a Milton or a Macaulay to do full justice to the thrilling events and heroic deeds of Texans from 1830 to 1836. I ask the reader to recall the lawless outrages committed on the Texans and also their long, patient endurance. And especially that when our Travis, Jack and McKinstry, and, above all, when our spotless Stephen F. Austin, bore earnest petitions to the highest Mexican authorities to respect our constitutional rights, they were insulted and imprisoned with common felons. Stephen F. Austin lay two years in a Mexican jail for no other cause than advocating the rights of Texans.

And when it became self-evident that the military despots who had enslaved Mexico had resolved to exterminate the Texans, I ask, even our Northern historians, what should Anglo-Saxons do? Should they bend to the lash, or wait like fat oxen for the butcher's knife? What would the heroes of Lexington and Bunker Hill, in 1776, have done? Would they not have done just what the Texan heroes did? Gird on their swords, and, in the name of God and liberty, march to battle, crying "Give us liberty or give us death." The battle of Gonzales has been justly called "The Lexington of our Texas Revolution." The battles of Velasco, Anahuac, Nacogdoches and Angelina, were local efforts to repel the personal outrages of the Mexican, tyrants, Ugartechea, Bradburn, Teran and Tenorio. All the true Texans hoped the General Government at Mexico would endure their acts of self-preservation and remove the petty tyrants. But all these hopes soon vanished. For on the 1st of September, 1835, General Cos, Santa Anna's brother-in-

law, arrived with 500 additional troops, and with positive orders to abolish all civil offices and establish military despotism, and imprison or execute every patriot who refused to bow the knee and wear the chain of slavery. General Cos established his headquarters at San Antonio, and on the 16th of September sent General Castenado, with 200 men, to capture some cannon and other munitions of war at Gonzales. They attempted to cross the Guadeloupe River at Gonzales on the 20th of September, 1835, but were repelled by Captain Albert Martin and his little heroic band of eighteen men. Castenado withdrew his force of 200 men to a mound, seven miles above Gonzales, to await re-enforcements from San Antonio. In the meantime Texas patriots had arrived from Guadeloupe, La Vaca and Colorado, increasing the Texan army to 168 men. Stephen F. Austin, appointed commander-in-chief by the general consultation, not having arrived, the volunteers elected that grand old pioneer, John H. Moore, Colonel, and J. W. Wallace (a brother of our Dr. D. R. Wallace) as Lieutenant Colonel.

The Texas attacked the Mexicans October 2nd, 1835, at 4 o'clock in the morning, with infantry, cavalry and cannon. The skill in arranging the forces, as well as the time and mode of attack, and the courage of executing would have done great credit to veterans.

They drove the enemy from the field. The Mexicans fled ingloriously back to San Antonio, leaving many dead and wounded on the field. The Texans returned in great triumph to Gonzales, without having a single man killed or wounded. The victory so inspired the Texans that they resolved to capture Goliad and San Antonio, strongly fortified with men and arms, and to drive all military despots from Texas soil.

Captain George Collingsworth, of Matagorda, raised a company of fifty men for the capture of Goliad. Fortunately, the very night Captain Collingsworth reached Goliad they fell in with Ben R. Milam, who had escaped from the guard at Monterey, and was making his way back to Texas. He was lying on the grass, almost fainting from journeying over 600 miles on foot, and from hunger. He supposed Collingsworth and his men were Mexicans sent to arrest him, and

resolved to fight and sell his life as dearly as possible. What was hs joy to find they were Texans, pressing forward to capture a Mexican garrison. The Texans were equally rejoiced to meet so heroic and experienced a commander, and Collingsworth at once tendered him the command; but, like all really great leaders, he comprehended the difficulties so clearly, he did not covet leadership, and declined, but took his place in the ranks. An assault was at once agreed upon. After several hours of hard fighting, Lieutenant Colonel Sandoval and his command of twenty-five soldiers surrendered October 8, 1835, with 300 stands of arms, two brass cannon and $10,000 in silver. Three weeks later Captain Westover captured Lipantitlan, on the Nueces River. But the fathers of Texas, like all great pathfinders and foundation builders of civilization, knew that complete organization and preparation were essential to great success. Hence on the 3d of October, 1835, representatives elected from all Texas assembled at San Felipe to take counsel and provide for the perils of the hour. On the 12th a provisional government was formed, with Henry Smith as Governor, James W. Robinson, Lieutenant-Governor, and Sam Houston, Commander of the army, with an Advisory Council of nine men, and John R. Jones, Postmaster General. But while the civilians at San Felipe were organizing a civil government, Austin and his little army at Gonzales, after being thoroughly reorganized, moved forward to capture San Antonio, the strongest military fortification in Texas. On the 20th of October they reached Mission Espado, nine miles below the city. On the 27th General Austin dispatched Fannin and Bowie to select a more suitable camping place nearer the city. This advance guard camped the first night in a bend of the San Antonio River, near the grand old Mission Conception, one and a half miles from the city. The place was admirably located for defense by day or night. The river bank was covered by dense timber, a second bank, considerably lower than the level prairie, in front, forming a kind of natural breastwork, and the curve of the river presented a half-moon shape that prevented all flank movements. General Cos learned from spies—disguised peddlers of tortillas, that there were ony ninety-two men, and expected to capture them early

next morning. At 8 o'clock, October 28, the Mexicans, under cover of a dense fog, surrounded the Texans on three sides, with a large cavalry force, infantry, and one cannon, and opened on them a fearful discharge of musketry and cannon shot.

The whole Mexican line was a continued blaze of fire. But the deadly aim of the Texas riflemen, secure behind their natural breastworks, as by magic cleared the cannon and laid the cannoneers weltering in their blood. This was repeated three times, and leaden hail of death extended all along the line, till the Mexicans, terror-stricken, fled precipitately, leaving sixty killed and forty wounded on the ground. The only Texan killed was a gallant soldier, Richard Andrews, an uncle of Rev. Dr. Andrews. The bullet that pierced his brave heart was picked up and long preserved as a relic by that noble old veteran, Col. J. A. Haynie, of Waco. On the 1st of November, 1835, General Austin moved his army of about 1,000 brave volunteers near the powder house, at the mill, one mile east of the city. But the soldiers were poorly provided with tents and arms, and without cannon; and San Antonio was built on the model of all European cities 200 years ago, with exceedingly narrow streets, so as to be easily barricaded against an invading army; and the city on all sides was like a solid wall.

It, therefore, seemed madness for 1,000 half-armed men, without cannon, to assault a city so strongly fortified and defended by at least 2,000 effective soldiers. The Texan army, therefore, concluded to besiege the city, cut off all supplies, and starve the enemy into an open fight or a surrender. Thus nearly one month was consumed in restless inaction. Great diversity of opinion and dissatisfaction arose. Many clamoring for an immediate assault, and others declaring such an assault almost certain ruin. The malcontents criticised bitterly the caution of General Austin. The brave and impetuous Bowie resigned his commission in disgust. The army dwindled down to about 600.

All the others returned home to their families. The only two incidents to break the dull monotony of the siege of twenty-eight days was the capture of 300 horses Cos had endeav-

ored to slip out by night, and send to the Rio Grande, to save consuming all the provender in the city.

The other incident was the celebrated "Grass Fight," on the 26th of November. Gen. Cos had sent out a party to cut hay, and a company with two pieces of artillery as a guard. The Texans, seeing these hay cutters and escorts returning, supposing them to be new recruits, about 100 men rushed forth, under the impetuous Bowie, and routed the Mexicans, captured their hay and left fifty dead Mexicans along the road.

On November 28, two days after the "Grass Fight," General Austin resigned a position utterly unsuited to his taste or talents, and accepted another, for which he was pre-eminently fitted—Minister to the United States. The little wasted army of 600 elected Gen. Ed Burleson, "the great Indian fighter," to fill his place. Preparations were immediately made for attacking the city, though very many declared it utterly suicidal. But the little army was paraded, December 2, by order of General Burleson, and a stirring address was delivered by Colonel W. H. Jack, and a call made for volunteers to storm the city at once. Four hundred and fifty men immediately stepped to the front and enrolled their names. Some trivial mistakes and grave suspicions delayed the attack for two days, and even threatened to break up the siege. But on the second day, Sam Maverick, J. W. Smith and Mr. Holmes, who had been detained by General Cos as prisoners, reached the Texas camp, and gave a minute account of the situation of the Mexican army, and inspired fresh hope and confidence of success. General Burleson, as commander-in-chief, authorized Milam to organize a new storming party. The heroic Milam stepped out in front of General Burleson's tent, and with his trumpet-like voice shouted, "Who will follow old Ben Milam into San Antonio?" The brave Breeding was the first to shout: "I will. Hurrah for old Ben Milam and San Antonio!" Immediately 400 men fell into line. The plan agreed upon was admirable in every respect. Gen. Burleson was to make a feint of an attack on the north at the old mill, and Colonel Neil was to do the same on the Alamo at 2 o'clock on the morning of December 5, so as to draw the whole attention of the startled enemy to the north and east, while Milam and

Johnson, with only 300 men, rushed into the city on the south, and before they were discovered by the astonished enemy they gained a secure lodgment in the stronghold of the house of Verimandi. The fearless Texans were now in the heart of the city, and with two small cannon and death-dealing muskets, they spread terror and dismay throughout the city.

On December 6, at 3 o'clock, the fearless Milam, entering the Verimandi House, was shot through the brain by a musket ball, and fell dead, and was buried in the park, or court, attached to the celebrated house. The Verimandi House was celebrated for another very dissimilar event. In that house the heroic Bowie wooed and married the surpassingly beautiful, queenly daughter of Governor Verimandi. It was there she died, and unconsolable grief would have shortened Bowie's life, even if he had not been killed in the Alamo, prostrated with grief and consumption, on his couch.

The siege, with its reign of terror, especially to women and children, raged four days, when, on the morning of the 9th, General Cos suspended his firing of cannon and muskets, lowered his black flag and hung out the white flag of surrender of the city and fourteen hundred soldiers to General Burleson, with less than 600.

Article 9 of surrender said: "All public property, arms and munitions of war shall be inventoried and delivered to General Burleson."

Article 10. General Cos, with his force, shall, for the present, occupy the Alamo. General Burleson and his force shall occupy the city Bexar, and neither General molest the other.

Article 11. General Cos, with his force, shall retire within six days, with their side arms, into the interior of Mexico, under parole of honor that they will not in any way oppose the re-establishment of the Constitution of 1824."

In violating this last pledge they perjured themselves, and, according to the laws of war, should have been shot when captured at San Jacinto; but which just sentence the Texans magnanimously declined to execute, and covered themselves with glory before the civilized world.

General Burleson furloughed his gallant little army to return home in glory. He left the gallant W. B. Travis and the volunteers of other States to garrison the Alamo till peace was fully ratified and Texas independence recognized by Mexico.

This splendid victory filled all Texas with joy, and was celebrated with bonfires throughout Texas, and also filled all Mexico with astonishment and Santa Anna with rage and frenzy.

He raved, says one of his Generals, "like a madman, and swore he would invade Texas in person and wipe out this disgrace on Mexican arms in blood, confiscation and exile."

But while our little half-armed, half-fed, half-clothed and self-supporting army under General Burleson at San Antonio was covering the name of Texas with undying fame, the pigmy politicians at San Felipe were disgracing not only Texas, but human nature.

Governor Henry Smith and his Lieutenant Governor, and council of nine were engaged in a petty scramble who should be greatest. The committee of nine, like many other men clothed with a little brief authority, foolishly insisted they should direct the Generals how and where to fight, and that the Governor was a mere figurehead, to sign their decrees. General Houston, who learned war under General Jackson, knew the Governor was the proper person to issue orders, and refused to obey their orders, and they virtually suspended him and deposed the Governor. It is a remarkable fact that these Solomons have sunk into such utter oblivion that not one Texan in 50,000 ever heard of their names. Oh, that such men, and there are many such now in Texas, could learn a small modicum of common sense.

But soon these Lilliputians were swept into oblivion by the stern necessities of the hour.

Santa Anna had subjected several States in Mexico to his military despotism by thirty-two battles, in the last of which he left 2,000 dead patriots on the battlefield of Zacatecas.

Flushed with victory and maddened with his success, he resolved to select 8,000 veteran soldiers and sweep down on Texas like an enraged lion and retrieve all that Cos and Ugar-

techea had lost. He selected his bravest Generals, Filisola, Urrea, Sestrillon, who had stood by him in thirty-two victories, and, in his folly, he thought Texas would flee before this august majesty—"the Napoleon of the West"—like deer before a Mexican lion. But the heroic Texans assembled at Washington, on the banks of the Brazos, in a newly erected storehouse of Rev. N. T. Byars, and not only hurled defiance at the "Napoleon of the West," but declared her eternal separation from Mexico, and boldly took her stand among the nations of the earth as The Lone Star Republic of Texas.

Hon. David Burnet was elected President, and Lorenzo De Zavalla, Vice-President, and Gen. Sam Houston, Commander-in-Chief, untrameled by the silly dictation of a few clerks and farmers, who never smelled gunpowder nor knew what war did mean, but was left to exercise his own professional skill in hurling back the mighty hosts of Santa Anna.

Santa Anna devised an admirable plan for the ruin of Texas. He intended to sweep over Texas in three columns. Gen. Urrea, an apostate Tennesseean, with a powerful army, was to sweep over Middle Texas and conquer Bexar, Gonzales, Bastrop and Nashville. A third division, under Santa Anna, was to aid Filisola in capturing San Antonio and Gonzales, and then penetrate the heart of the colonies to San Felipe, and, if need be, as far as Nacogdoches and San Augustine. The vain-glorious, self-styled "Napoleon of the West" firmly believed that he would, as he wrote to Senor Tornel, the Minister of War, be able in eight weeks "to drive from Texas all who had taken part in the war, and divide out their lands and property among his officers and soldiers and forever blot out the American colonies in Texas."

But alas, alas, for human pride. He did not realize the truth of what Burns said:

"The best laid schemes o' mice and men aft gang agley."

And, above all, that God said "a haughty spirit goeth before a fall." How little did he dream that in sixty days his grand army would be scattered as sheep having no shepherd, and he would be fleeing and hiding in the grass like a scared rabbit, and then caught bare-headed, bare-footed, and,

mounted on a mule behind the boy, Sylvester, would ride into Houston's camp amid the hisses and curses of an outraged people. And there to crouch like a whipped spaniel at the feet of Houston, and implore forgiveness and protection against those who were shouting "Hang him," "Shoot him," "Burn him," "Remember the Alamo," "Remember Goliad."

THE SIEGE AND FALL OF THE ALAMO.

When Santa Anna heard that his brother-in-law, General Cos, had surrendered the strongly fortified city of San Antonio with 2000 soldiers to Gen. Burleson's army of 600 half-armed Texans he was furious. He swore that he would sweep down on Texas and humble the Texans in the dust or drive them from the state. And having conquered the last republican general in Mexico and leaving 2000 dead patriots on the battlefield at Zacatecas, he hastened on to Texas. He brought with him his greatest generals and 8,000 select troops who had followed him in thirty-two battles.

When General Cos surrendered, as there was no necessity for retaining a strong military force at San Antonio, General Burleson disbanded his Spartan heroes, and turned over the command to Col. William B. Travis, and his 144 gallant soldiers to guard the city.

On February 22, 1836, when Santa Anna reached the suburbs of San Antonio, Col. Travis with his heroic band, composed of such men as Crockett, Bowie, Bonham and Dickinson, retired to the Alamo. This was the most strongly fortified of all the nineteen mission forts of Texas. The main chapel, still standing, is 75x62 feet; walls of solid masonry four feet thick and twenty-two feet high. From the northwest corner a wall of fifty-two feet extended to the convent, which was a two-story building 186x18. The prison was one-story 115x17. These, with several low buildings, included about three acres, sufficient to accommodate a thousand men; all being surrounded by a stone wall two and a half feet thick and eight feet high. Fourteen cannons were mounted on vari-

ous parts of the Alamo fortifications. Fortunately, on the first day of the siege, Travis secured eighty bushels of corn and thirty-two beeves. About noon on the 23d Santa Anna arrived in person, and ordered the Texans to surrender or be put to death. They answered him with a cannon shot. The siege continued eleven days, during which cannon balls poured incessantly on the heroic army of Texans. Travis sent out touching appeals for help, but none came, except thirty-two from Gonzales, who forced their way through the Mexican ranks into the Alamo. On the tenth day, when Travis saw



BOWIE BEING CARRIED OVER THE LINE.

there was no hope for recruits, he assembled his men and explained the situation. He then drew a line with his sword, and said, "Now all who are resolved to die, with me, fighting for liberty, will cross over this line." With a loud heroic shout they all rushed over the line. The gallant Bowie was lying helpless on his couch, and he cried, "Oh, boys, I am resolved to die fighting, please carry me over the line." And with a still louder shout they lifted up his couch and carried him over the line. On Sunday morning, March 6, while the church bells were calling the worshippers to morning prayers,

Santa Anna with six thousand select troops supplied with scaling ladders and crowbars, made the last deadly assault. The little heroic band met them with a deadly fire, and the assailants reeled and fell back. But Santa Anna with his cavalry goaded them to renew the assault. Soon a breach was made in the walls and the hosts of murderers rushed in. Travis was shot in the head and fell dying, but had strength to kill a Mexican that was trying to spear him. Bowie, true to his vow, died fighting, and killed two or three Mexicans as they murdered him lying on his couch.

Crockett retreated into the little Confessional room of the priest, where Mrs. Dickinson says she found him with many Mexicans lying dead around him.

Every man died a hero, fighting. And after the deadly roar of the guns and clash of steel, Mrs. Dickinson, whose husband had been killed, taking her little babe in her arms and a pitcher of water, went to each hero to see if any were still living, but all were dead. That evening the brutal Santa Anna had the one hundred and eighty-two noble Texans placed in a pile and burned. Alcalde Ruiz, who was appointed to bury the dead Mexicans, says he buried sixteen hundred, while Santa Anna with his usual mendacity, reports sixty killed and two hundred and fifty-one wounded.

Thus ended the battle that will forever place the Alamo beside the grandest battles of the world, and will cause her heroic defenders to shine on with ever increasing splendor, till sun, moon and stars grow dim.

In 1837 John N. Seguine had the bones of the illustrious heroes of the Alamo collected and buried with great military honors.

FORT PARKER MASSACRE.

We give a detailed account of this horrible massacre, for two reasons:

First—It demonstrates the unparalleled suffering and undying courage of the early Texas pioneers.

Second—It demonstrates the inhuman demoniac brutality of the Indians. And shows that like the ancient Sodomites

and Canaanites their cup of iniquity was full, and cried to a just and merciful God for their extermination, from the face of the earth, which is now well nigh accomplished.

Parker's Fort was built in 1833 by a colony from Illinois, consisting of the Parker family and their relations. The Parker family was originally from Tennessee, but had been attracted to Illinois by its celebrity as a wheat growing country. But they soon became dissatisfied with the freezing winters—the ice and snow covering the ground for months. And they resolved to seek a home in the genial sunny clime of Texas, the Paradise of America.

The Parker family was remarkable for honesty, courage and strong native talent. They were all Hard Shell or Primitive Baptists. And violently opposed temperance, missions and Sunday Schools. Elder Daniel Parker is widely known as the father of "the two-seed doctrine." Which is that the whole human family, by an eternal decree of God is divided into the elect and the non-elect, or the seed of God and the seed of the devil.

The colony consisted of thirty-three persons. These all combined and built a fort or block house, including over an acre of land. And cottages adjoining the wall. The whole fort was conveniently arranged for the separate families and also arranged with portholes and every convenience for repelling an attack. All the colonists slept inside of the Fort, and kept all the gates and doors securely barred and guarded. The fort stood on a beautiful hill near a clear cool spring of water, overlooking the fertile valley of the Navasota and the boundless prairie covered with vast herds of cattle and buffalo and wild game of every description. Some remains of the old fort are yet to be seen two and a half miles from the beautiful town of Groesbeck. When the men went to their fields to work or on the prairies to hunt their daily supply of meat, they carried with them guns and went in sufficient numbers to repel an attack of the Indians, always leaving two or three men at home to guard the women and children.

On the 18th of May, 1836, just twenty-seven days after the battle of San Jacinto, when Santa Anna and his invading

army had been conquered and driven from Texas, and all things promised peace and prosperity, the newly risen sun was shining brightly, the birds were singing, the flowers were blooming over the vast prairies covered with carpets of unending green. The men, except a few, had gone to work in the field. The women were busy at their dairies, wheels and looms. The merry children were shouting and laughing in their sport. When suddenly as an outbursting volcano, about five hundred Comanche and Kiowa Indians made their appearance on a hill three hundred yards from the fort. The frightened children flew to their mothers. The men on guard seized their guns, but the deceitful demons raised the white flag as a token of peace and friendship. Mr. Ben Parker went forth to see what the Indians wanted. They professed to be very friendly and asked him to show them a good camping place near the springs and asked him for a beef as they were very hungry. Mr. Parker fearing to offend them promised they should have what they wanted. Returning to the fort he told the trembling women what the Indians said, but added, "I fear they intend to fight." "But by kindness I will try to dissuade them from fighting." His brother, Silas, and all the women begged him not to go out to them again. But he went and immediately the bloody monsters surrounded and murdered him. And then with horrid yells and death dealing clubs, axes and tomahawks they rushed upon the fort, and battered down the doors. Then began one of the bloodiest tragedies known even in Texas Indian warfare. Mr. Silas Parker was murdered trying to rescue his sister, Mrs. Plummer. She made a desperate effort, but was knocked down with a hoe and captured. Sam Frost and son were killed while heroically defending the women and children inside the fort. Old grandmother Parker was stabbed and left for dead. Elder John Parker, aged 79, and his wife and Mrs. Kellogg were making their escape, but when about three-quarters of a mile from the fort were overtaken and the venerable preacher was brutally murdered and stripped, scalped and horribly mutilated. His aged wife was knocked down, speared, stripped, but feigning to be dead she was left lying on the ground. Thus in one short hour, the happy, prosperous colony was deluged in blood and filled with

desolation and mourning. Elder John Parker and Silas M. Parker and John Parker, Samuel M. Frost and his son, Robert, were killed. Mrs. John Parker, Grandma Parker and Mrs. Duty were dangerously wounded. Mrs. Rachel Plummer, daughter of Jas. Parker, and her son, James, 2 years old, Mrs. Elizabeth Kellogg, Cynthia Ann Parker, 8 years old, were taken into captivity as prizes to be redeemed by loving and sorrowing friends at home.

The fiends, after murdering Silas Parker overtook his wife fleeing with her four children from the fort, and compelled the terror-stricken mother to lift her daughter, Cynthia Ann, and her son, John, 6 years old, up on horse-back behind two mounted Indians, and the Indians on foot were driving the mother and her two little children back to the fort, but they were rescued by the men who came rushing from the fields as soon as they heard the screams of the women and children. The terror-stricken men, women and children, seeing their once happy home in the possession of five hundred bloody Indian murderers, escaped to the dense timbers of the Navasota bottoms. When night came and spread her dark mantle over the scene of horror, Abraham Anglin and Evan Faulkenberry started back to see if they could give any succor to the wounded, and examine the extent of the ruin. The only living being they could see was old Grandma Parker whom the Indians had speared and stripped, except her undergarments and left her feigning to be dead on the ground. She had crawled to a deserted cabin and concealed herself. They took her some bed clothing and carried her to a place of concealment until they could return from the fort. On reaching the fort no living human sound could be heard. All was silent in death, but the dogs were barking furiously, the cattle were lowing, the horses neighing and the hogs squealing, making a hideous medley of sounds. The next morning Messrs. Bates, Anglin and Faulkenberry went back to the fort to get if possible, some provisions and horses on which to retreat and also to look after the dead. On reaching the fort, they found five or six horses, a few saddles, some venison, bacon and honey, but fearing an attack from the Indians who might still be lurking in the thickets they left without burying the dead.

They all concealed themselves in the thick timbers of Navasota until they could set out for Fort Houston, ninety miles away, near the present town of Palestine and on the present farm of Hon. John H. Reagan. We give the description of that mournful journey in the language of Mr. James W. Parker, who says, "We were truly a forlorn set, many of us barefooted and bareheaded, a relentless foe on the one hand and on the other a trackless and uninhabited wilderness infested with reptiles and wild beasts, entirely destitute of food and no means of procuring it, added to this the agonizing grief for the death and capture of our dear relatives and the expectation of meeting at any moment a like fate, utter dispair almost seized us.

I took one of my children on my shoulders and led the other, the grown persons followed my example. Our mournful party, consisting of eighteen persons left for Fort Houston. Our journey lay through thickly tangled briars and underbrush. My wife was in bad health, Mrs. Frost was in deep distress for the loss of her husband and son, and all were bitterly mourning for the loss of loved ones, and being barefooted except my wife and Mrs. Frost, our progress was very slow. Many of the children had nothing on but their shirts and their sufferings from the briars, tearing their little legs and feet were almost beyond human endurance.

We traveled until about 3 o'clock in the morning, when the women and children being worn out with hunger and fatigue, we lay down on the grass and slept till daylight when we resumed our perilous journey. The briars tore the legs and feet of the children until they could have been tracked by the blood that flowed from their wounds. At dark of the second day after leaving the fort, the children, and especially the women who were nursing infants began to suffer intensely from hunger, but alas, we had not a morsel of food. But providentially at that moment a polecat came near us. I immediately pursued him and caught him just as he jumped into the river. The only way I could kill it was by holding it under the water until it drowned. Fortunately, we had the means of striking a fire and we soon had it cooked and equally divided among the women and children, the share of each being small

indeed. This was all we had to eat until the fourth day, when we were lucky enough to catch another polecat and two small terrapins, which we also cooked and divided, giving the women and children the larger share. On the evening of the fifth day I found that the women and children were so exhausted that it would be impossible for them to travel much farther. After holding a consultation it was agreed that I should hurry on to Fort Houston for aid, leaving Mr. Dwight in charge of the women and children, and early next morning, I started for the fort about thirty-five miles distant which I reached early in the afternoon. I have often looked back and wondered how I was able to accomplish this extraordinary feat. I had not eaten a mouthful for six days, having always given my share of the polecats and terrapins to the women and children, and yet I walked thirty-five miles in about eight hours. But the thought of the suffering women and children I had left behind inspired me with strength and perseverance, and above all, God in his bountiful providence upheld me in that trying hour.

The first person I met on reaching Fort Houston was the generous and brave Captain Carter. He soon had five horses saddled and other means of conveyance, and he and Jeremiah Courtney went with me to meet our little band of starving, bleeding women and children. We met them just at dark, and, placing the women and children on the horses, we reached Captain Carter's hospitable home about midnight. Every preparation had been made to receive the mournful company of sufferers. The hungry, weary women and children with their bleeding feet were tenderly cared for. The following day, on the 25th of May, my son-in-law, Mr. Plummer, reached Fort Houston, he had given up all for lost. After so many long years, I look back over that scene of unparalleled suffering with inexpressible horror, yet with devout thanksgiving and praises to God for his merciful support and protection."

Mrs. Elizabeth Kellogg, Mrs. Rachel Plummer and her son, James, 2 years old; Cynthia Ann Parker, 8 years old and her brother, John, 6 years old, children of Silas Parker, were carried into captivity to be slaves or to be redeemed by sorrowing relatives with large sums of money. The bloody

Kiowas and Comanches having heard no doubt of the utter defeat of their bloody ally, Santa Anna, at San Jacinto, beat a hasty retreat to their hiding places in the Wichita Mountains on North Red River. They traveled till midnight, and camped near where Waxahachie now stands, to hold their bloody war dance to commemorate their horrible victory at Fort Parker. They staked out their horses and picket guards and brought their helpless prisoners together and tied their hands behind their backs, and their feet together so tight that the rawhide ropes cut the flesh. And then threw the helpless captives on their faces. The savage demons with scalps dripping in blood tied to their wampum belts began their usual "war dance." The demons screamed and yelled and danced around their helpless prisoners, beating them on their backs with their bows and stamping upon them with their feet till their own blood came near strangling them. And the helpless women and children remained in this position of torture weeping and bleeding during the night. The mothers endured the unutterable horrors of listening to the screams of their little children with no power to aid them. Oh what prayers ascended to heaven for mercy on their little ones and the avenging judgment of God on their bloody persecutors. Early next morning they hurried on their retreat, fearing lest Gen. Burleson with his brave "minute men" should fall on their rear and inflict bloody vengeance on them for their crimes. They soon found an opportunity to sell Mrs. Kellogg to the Keachies and Delawares, who, after six months sold her to Gen. Sam Houston for $150.00, and he conveyed her immediately to her sorrowing relatives.

Mrs. Plummer remained a captive about eighteen months, and we give the following extract from her diary:

"In July, and a portion of August we were among some very high mountains, on which the snow remained for a greater part of the year, and I suffered more than ever in my life. It was very seldom I had any covering over my feet, and but little clothing for my body. I had a certain number of Buffalo skins to dress every day, and the horses to mind at night. My feet would often be frost bitten. In October I gave birth to my second son. It was a beautiful healthy baby, but it was

impossible for me to secure suitable nourishment for myself, and infant. I had been with them six months and had learned their language and would often beseech my mistress to advise me what to do to save my child, but she turned a deaf ear to my supplications. My child was 6 months old, when my master thinking that it interfered with my work, determined to put it out of my way.

One cold morning five or six Indians came to where I was suckling my babe. As soon as they came I felt sick at heart; my fears were aroused for the safety of my child; my whole frame convulsed with sudden dread. My fears were not ill-grounded. One of the Indians caught my child by the throat, and strangled it until all appearances of it was dead. I exerted my feeble strength to save my child, but the other Indians held me fast. The Indian who had strangled my child, then threw it up into the air repeatedly, and let it fall on the frozen ground until life seemed to be extinct. They then gave it back to me. I had been weeping incessantly while they were murdering my child, but now my grief was so great the fountain of my tears dried up. As I gazed on the blue cheeks of my darling I discovered some symptoms of returning life. I hoped that if it could be resuscitated, they would allow me to keep it. I washed the blood from its face, and after a time, it began to breathe, but a more heart-rending scene ensued. As soon as the Indians ascertained that the child was alive, they tore it from my arms and knocked me down. They tied a plaited rope around its neck, and threw it into a bunch of prickly pears and then pulled it backwards and forwards until its tender flesh was literally torn from its body. One of the Indians who was mounted on a horse, then tied the end of the rope to his saddle, and galloped around in a circle until my little innocent child was not only dead, but torn to pieces. One of them untied the rope, and threw the remains of the child in my lap. I took a butcher knife, and dug a hole in the earth and buried my child. After performing the last sad rights for my dear babe I sat down and gazed with a feeling of relief on the little grave I had made for it in the wilderness and could say with David: "You can not come to me, but I can go to you." And then, and even now,

as I recall the dreadful scene I rejoice that my babe passed from the sorrowing and sufferings of this world. I shall hear its dying cries no more and relying on the righteousness of Christ, I feel that my innocent child is with kinder spirits in the world of joy. After the death of my child I was given to be the servant to a very cruel old squaw who treated me in a most brutal manner. My other son had been carried off by another party to the far West. I supposed my husband and father were killed at the massacre of Fort Parker. Death seemed to me but a sweet relief. Life was a burden and driven to desperation I resolved no longer to endure the cruel treatment of the intolerable old squaw.

One day she and I were some distance from, although still in sight of the camp, she attempted to beat me with a club. I wrenched the club from her hands and knocked her down. The Indians who had witnessed the proceedings from the camp came running up, shouting at the top of their voices, I expected to be killed immediately, but they patted me on the shoulder crying, "Bueno," "Bueno," "good; well done;" I now fared much better and soon became a great favorite and became known as the "Fighting Squaw."

Mrs. Plummer was afterwards ransomed through the assistance of some Mexican Santa Fe traders by a noble-hearted American, Mr. W. M. Donahue. She was then made a member of her benefactor's family. She accompanied Mr. and Mrs. Donahue on their visit to Independence, Missouri, where she met, and embraced her brother-in-law, L. D. Nixon, and by him was brought back to her people in Texas. On the 19th day of February, 1838, she reached her father's house. Twenty-one months from the horrid massacre of Fort Parker and her capture. She died on 19th of February, 1839, just one year after reaching home. Her son, James Pratt Plummer, after six long weary years of captivity, was ransomed and taken to Fort Gibson late in 1842 and reached home in February, 1843, in charge of his grandfather.

He became a respected citizen of Anderson county, but he and his father also are now dead.

Cynthia Ann Parker and her brother, were held by separate bands. The brother and sister thus separated gradually forgot the language, manners and customs of their own

people and became thorough Comanches. John grew up with the semi-nude Comanche boys of his own age and played at hunting and war. When just arrived at manhood, John Parker accompanied a raiding party of Comanches down the Rio Grande into Mexico. Among the captives taken, was a beautiful young maiden, whom the young warrior felt his heart go out in tenderness to—the fair Dona Juanita. And the two were soon engaged to be married as soon as they arrived at the Comanche village. Each day as the cavalcade moved steadily along the young lovers could be seen riding, and discussing the anticipated pleasures of conjugal life, when suddenly John was prostrated with an attack of smallpox.

The cavalcade could not tarry so it was decided the poor fellow should be left alone on the vast plains to die or recover, as fate decreed. But the beautiful Juanita refused to leave her lover and insisted on her captors allowing her to remain and care for him. With Dona Juanita to nurse and cheer him up, John lingered, lived, and ultimately recovered, when the young people with as little ceremony as was performed amid the bowers of Eden became husband and wife. They settled on a stock farm in the far West where John Parker, with his beautiful Dona Juanita became a great stock king. But after the most diligent search of weeping and loving relatives for Cynthia Ann Parker nothing could be learned. Large sums of money were offered for the recovery of the lost children. In 1840, Col. Len Williams and Mr. Stout an Indian trader, and a Delaware Indian guide made a trading tour on the Canadian river when they fell in with P-a-h-a-u-k-a-s band of Comanches and Cynthia Ann Parker was with this tribe. From the day of her captivity five years before, she had never seen a white person. Colonel Williams proposed to redeem her, but the Comanches replied, "All the goods of the white man could not ransom her."

MEXICAN WAR.

I propose to give a brief history of the war between Mexico and the United States. For, as this war grew out of the

annexation of Texas and began on our soil, and thousands of Texans acted a noble part in the war, it becomes a part of Texas history. Texas, after ten years of heroic struggling against 8,000,000 Mexicans and 60,000 Indians, found annexation to the United States a necessity. Great and far-seeing patriots, both in Texas and the United States combined to accomplish this glorious result. Mexico, aided by England and France opposed annexation by all possibles means. When the resolution for annexing Texas was introduced in congress by John C. Calhoun, Gen. Almonte, the greatest, wisest and purest of Mexican statesmen gave the United States formal notice that Mexico would regard the annexation of Texas as an unlawful seizure of her territory and equivalent to a declaration of war. And when annexation was accomplished, on the 4th of July, 1845, by action of Texas, and in March, 1846, by the United States, Almonte, with a sad heart, demanded his passport, and declared all friendly and commercial relations between the United States and Mexico ended, and declared Mexico would immediately occupy Texas with an armed force. And it was soon fully known by reliable private and public information that Mexico was marshalling an army of 8,000 men under Gens. Arista and Ampudia to recapture all Texas. They also sent agents to the savages on the northern border of Texas, as they sent Cordova and Flores to arouse the bloody savages to warfare against Texas. Our gallant Governor, Pinkey Henderson, immediately gave President James K. Polk notice of these dark storm clouds hanging over Texas, and requested an armed force be sent at once to the Rio Grande and to our Indian frontier. The mad action of Mexico in attempting to conquer Texas, when aided by the army and navy and wealth of the United States, when she had signally failed to conquer alone in ten years, can never be fully understood. Many supposed she had secret assurance of aid from England and France. But the more reasonable solution of the mystery is that "God who causes the wrath of man to praise Him and the remainder of wrath He restraineth" in His mysterious providence allowed Mexico to commit the folly which he over-ruled for extending the territory of the United States from the shores of the Atlan-

tic to the waves of the Pacific and adding untold millions of gold and silver to our treasury, and thus preparing the United States to become the grandest, the richest, the wisest, the purest nation on earth. A nation that shall bear the banner of liberty, civilization and Christianity around the globe. Whatever was the cause of Mexico's delusion, as soon as it was fully known that she was gathering a grand army to invade Texas, President Polk ordered Gen. Zachary Taylor to collect an army of at least 3,000 men at Corpus Christi and on the Rio Grande, the acknowledged boundary between Texas and Mexico. As soon as the details of annexation were fully consummated in March, 1846, Gen. Taylor marched towards the Rio Grande. Three miles east of Matamoras a small detachment of Mexicans met him, and their commander formally protested against his further invading Mexican soil. Gen. Taylor replied that the Rio Grande was the boundary line, and he intended to camp on that border, and desired only peace and good will to Mexico. The Mexicans withdrew, and Taylor marched on to the Rio Grande, opposite Matamoras, and began at once to construct a fort, afterwards known as Fort Brown. Gen. Parades, the President of Mexico, ordered Gen. Arista to attack the Americans without delay, and on the first day of May the first act of the bloody drama of the Mexican war began. Several small skirmishes occurred, and the gallant Thornton, with a small squadron of cavalry, on vidette duty, was captured by a large Mexican force, and Lieut. Porter was killed, and the gallant Texas hero, Campt. Sam H. Walker, with his company of rangers, narrowly escaped. On the 4th of May the terrible bombardment of Fort Brown began, and on the 6th the gallant commander, Major Brown, was killed, and Major Hawkins succeeded in command. Gen. Arista crossed the Rio Grande with an army of 6,000 picked troops, intending to capture all the military stores and troops at Point Isabel and Corpus Christi and cut off the hope of recruiting for Fort Brown. The first great battle of the war was fought at Palo Alto. Six thousand Mexicans, with seven cannon and 800 cavalry, were admirably arranged on hilltops and valleys to prevent the advance of Gen. Taylor to protect Point Isabel and to relieve Fort Brown. Gen.

Arista deemed his force and position invincible, and a fierce contest followed.

Gen. Taylor, with less than 3,000 men, routed 6,000 Mexicans from their strong position. The Mexicans left 100 dead on the battlefield and many more severely wounded. Many acts of heroism were performed that added glory to Texas soil and the American heroes. We must record, as a lesson to all soldiers, citizens, and especialy to teachers and preachers, the glorious heroism of Major Ringgold. Gen. Arista had mounted his cannon in admirable position on a high hill in the prairie, so as to pour a deadly fire into the flank of Gen. Taylor's army.

Gen. Taylor called the gallant Major Ringgold, commander of mounted dragoons, and said: "We must silence those death-dealing cannon, or the day is lost. Can you silence them? With the modesty of all true greatness, he said, "I can try." And as he was dashing forward in front of his dragoons, a cannon ball struck him, broke his horse's back and broke both of his legs above the knees. The horse and rider fell bleeding to the ground. His loving companions halted, leaped down, ran and lifted him up. With stentorian voice he cried: "Let me die in the dust; on to the charge; on to the cannon; on for victory." Fired anew by the dying command of their great leader, the men rushed on with renewed courage, cut down the cannoneers and silenced the death-dealing guns. This heroism spread consternation among Arista's men, and they retreated in wild confusion. Oh, that all soldiers, citizens, and especially ministers of the gospel and teachers could ever imitate the heroism of the dying Ringgold, ever willing to die in the dust if only victory can come to God's holy cause. I learned another striking lesson from the battles of Taylor at Palo Alta and Resaca de La Palma. As there were then no railroads and no telegraph lines, communications were very slow. As they had to be carried by daily or weekly mails on horseback or in mail coaches. The first news that came was that Gen. Taylor and his whole army of 3,000 men were butchered by the overwhelming force of 6,000 Mexicans. The wildest grief spread over the nation. Taylor was bitterly denounced as reckless and as wanting in generalship.

I remember especially at that time, I was pastor at Newport Baptist Church in Kentucky, and I dined with Gen. Taylor, an aged gentleman of great worth and wealth. At the dinner table I asked him who Gen. Taylor was that had lost our army on the Rio Grande. He said: "He is a bull-headed, reckless attache of the army." I asked him if he was a relation of his. He said, "No; God forbid that I should be related to such a bull-headed simpleton." One of his beautiful grand-daughters, sitting at the table, turned her nose slightly with a silent sneer at the very thought of relationship with the man that had caused our army to be butchered. But one month from that time I saw the Scripture realized, "When thou doest well for thyself all men will praise thee." I dined with my worthy parishioner. In the meantime the thrilling news came of the dauntless heroism and the glorious victory of Palo Alto and Resaca de La Palma, and that the American flag had been planted on the banks of the Rio Grande. The whole nation was now resounding with the praises of heroic Zachary Taylor. He was now Rough and Ready and the idol of the nation. My worthy parishioner had hunted up the family record more closely, and found he was actually a cousin of his father, and his son-in-law, Col. Tibbatts, was going to the Rio Grande to get a position on "Cousin Zach's staff." After dinner the beautiful belle that had turned up her nose so scornfully a month before at the very thought of being charged with relationship with Gen. Taylor now came in the parlor with a paper, and with tears in her eyes said: "Oh, Grandpa, dreadful news, dreadful news: Cousin Zach has had two congestive chills, and I am afraid he will die before Uncle Tibbatts gets there." Thus it is with the world. Wealth and success make many friends; failure and misfortune separate a man even from his neighbors and his cousins.

The second battle was fought at Resaca de La Palma, on a little stream called Aroyo Colorado, three miles from Matamoras. Here the Mexicans were routed and chased over the Rio Grande by squadrons of dragoons, battalions and artillery. The Mexicans lost eight cannon, vast stores of ammunition, eight standards, over one hundred prisoners, and among them Gen. Romulo La Vega. Recruits from all parts of the United

States were pouring in. Texans showed their gratitude and heroism by rushing to the front, as it was known that in the absence of railroads and steamships, it would require weeks, if not months, to get the recruits needed for the prosecution of the Mexican war. The First Regiment of Mounted Dragoons was commanded by Col. John T. (Jack) Hays, with the heroic Samuel H. Walker, Lieutenant Colonel. The second regiment was raised at and near Galveston, and was commanded by the celebrated Albert Sidney Johnson, who fell gloriously in the Confederate war. The third was commanded by Col. George T. Wood, afterwards Governor. Capt. Ben McCulloch commanded a heroic company of mounted videttes and did heroic service. Gov. Pinkney Henderson held the rank of Major General, and ex-President Lamar and Gen. Edward Burleson and Edward Clark, afterwards Governor, held positions on his staff. Later President Lamar, with Hamilton P. Bee, commanded a company stationed at Laredo. In all 8,018 Texans served in the Mexican war. Many of them performed deeds of valor that add luster to the Lone Star State. Gen. Arista and Ampudia saw that safety required a rapid retreat from the valley of the Rio Grande to Monterey (or Royal Mountain).

Monterey they deemed invincible against any force the United States could marshal. And I confess, when on a recent excursion of the Sabbath School Convention to Mexico, I surveyed carefully the lofty and almost inaccessible hills, especially Independence Hill and the Bishop's palace, nearly 800 feet hight, I could scarcely see how it was possible for our heroic soldiers to scale those lofty summits, all mounted with bristling bayonets and death-dealing cannon. But Napoleon said: "Impossible is bad French," and is worse English. For, after four days of fierce conflict, extending from the 20th to the 24th of September, 1846, Gen. Ampudia sent the white flag and proposed to surrender the invincible city of Monterey to American valor. Among the Texans who displayed such courage as to merit the special commendation of Gen. Taylor in his published reports were Gen. M. B. Lamar, Gen. Ed Burleson, Gen. Albert Sidney Johnson, George T. Wood, Ed Clark, Hamilton P. Bee and others. According to the terms of

the surrender, Gen. Taylor was not to advance beyond Monterey for eight weeks, as he realized it would require eight weeks to recruit his army and prepare for the further invasion of Mexico.

In the meantime, Mexico was appalled to find she had no leaders capable of directing the storm of battle against her mighty foe. They had banished their great leader, Santa Anna, to the Island of St. Thomas. A secret messenger was dispatched to him, urging him to return and save the nation from speedy ruin.

But, apparently, an insperable obstacle was in the way. The American fleets blockaded all the Mexican ports. But the wily and perfidious Santa Anna found means of overcoming that difficulty. He dispatched a special courier to President Polk that if he could be permitted to pass the blockade to Mexico, he could induce the Mexicans to desist from hostilities and form a treaty of friendly and commercial relations with the United States. President Polk, knowing that this would be the true policy for Mexico, and not knowing the unscrupulous trickery of Santa Anna, ordered the blockading fleets to let Santa Anna pass into Mexico. As soon as he entered he was placed at the head of the army, and swore eternal vengeance against the avaricious and unscrupulous Americans. And his first stroke of generalship showed his profound skill as a strategist. For by this time President Polk had placed Gen. Winfield Scott at the head of the army in Mexico. Gen. Scott was to land with a strong blockading fleet at Vera Cruz, and march directly on the City of Mexico, a distance of 230 miles. Gen. Scott, feeling that the Mexican forces in North Mexico were overcome, ordered a large portion of Gen. Taylor's army to join him at Vera Cruz. The wily Santa Anna, instantly grasping the situation, concentrated his whole army in North Mexico to crush Gen. Taylor and the remnant of his army, and concentrate his forces on Gen. Scott. On the 22nd day of April the artful Santa Anna marshalled in person 25,000 Mexicans to annihilate the heroic army of Gen. Taylor, with only about 5,000 troops. It is doubtful whether greater scenes of heroism were ever displayed on this continent than were displayed by Gen. Taylor and his little army

at Buena Vista. The wily Santa Anna had ordered a powerful detachment of picked troops to flank Gen. Taylor's army, and thus, by attacking him on the front and on the right and left flank, to overwhelm his little army with 25,000 Mexican soldiers. The heroic Jeff Davis, commanding 1,200 heroic Mississippi riflemen, saw that unless that flanking party could be driven back all was lost. He, with courage and skill never surpassed, attacked and mowed down scores of the advancing columns. The astonished Mexicans, panic-stricken, fled from the field of battle. The whole army became panic-stricken and joined in the retreat. It is said that Gen. Taylor had been a bitter enemy of Jeff Davis from the time Davis had stolen and married his lovely daughter till that day, but, seeing his undying heroism, he took him in his arms, saying, "This day I adopt you as my beloved son. I find my lovely daughter was a better judge than I was." But it is not my purpose to write a full history of the Mexican war. I will only state that, in rapid succession the victorious armies of Gens. Taylor and Scott won the battles.

The first battle of Vera Cruz, deemed by the Mexicans invincible against any invading army.

Second, Cere Gorda, located on a high mountain, so steep that Santa Anna said: "I did not think a goat could have climbed that mountain." But American valor mounted it, all bristling with cannon, and drove the Mexicans in wild confusion.

Third, Chapultepec, and lastly, the City of Mexico. A South Carolina regiment, leading the band planted the Palmetto flag on an elevated scaffold, and by nightfall of September 13th the City of Mexico was captured, and the Stars and Stripes floated over the halls of the Montezumas, Santa Anna and his army fled in wild confusion from the city. A treaty of peace was signed after some months' delay at Guadalupe-Hidalgo, February 22nd, and our sister republic lay dismembered and bleeding at the feet of American valor, an object of profound pity and commiseration.

The United States had warned Mexico in the begining that if she was forced into war Mexico would be made to pay the war debt. But, as her treasury was empty, a merciful

compromise was adopted, by which Mexico should cede to the United States the territories of California, Nebraska, Nevada, Utah, Arizona and a large part of Colorado and Kansas, which should be considered a payment of what was due the United States on expense of war. The United States agreed, in addition, to pay for this territory $15,000,000; also, $1,500,000, due to American citizens. Thus, by the annexation of Texas, the United States gained an additional territory larger than all the territory she possessed prior to 1847, and a territory unsurpassed in fertility of soil, salubrity of climate, and vast mines of gold, silver, iron and coal, and Texas, by the sale of Santa Fe Territory to the United States for $12,500,000, paid off her debts and added $2,500,000 to her school fund, and thus prepared her to become the brightest star that glitters in the galaxy of States.

"The Lord causes the wrath of man to praise Him and the remainder He restraineth."

THE GREAT COMANCHE RAID OF 1840.

This is the greatest raid ever made by the Indians in Texas. It began from the mountains above San Marcos and extended to the Port Lavaca Bay on the coast, and back to Good's Crossing on Plumb Creek, twenty-seven miles southwest of Austin.

Here this remarkable raid ended in the rout of the Comanches and the re-capture of the prisoners and property they had seized at Victoria and Linville.

This terrible raid was to revenge the killing of thirty-two warriors including twelve chiefs, three squaws and two children in the council house at San Antonio, at the same time thirty-two squaws and children were captured.

This mournful affair has been greatly misunderstood, and much unjust censure has been cast on the Texas officers, but the facts fully justify our brave men.

The facts are as follows: Early in February, 1840, the Comanches sent a messenger to Col. Karnes, commanding

officer at San Antonio, to make a lasting treaty of peace. Col. Karnes replied he would gladly make peace if they would bring to San Antonio the thirteen women and children, they held as prisoners. This the Indians promised to do on the next light of the moon.

On March the 19th, 1840, sixty-five Comanches, including women and children came into San Antonio to get a big price for the women and children held by them as captive, and to have a grand time purchasing whiskey, ribbons and all manner of trinkets. But they brought only one girl, Miss Matilda Lockhart, who had been captured when 13 years old, and held three years in slavery, and at one time they had burned off the bottoms of her feet to prevent her escaping. The commanding officer asked them why they had not brought the thirteen other captives. They falsely and gruffly said, "This is the only one we have, the others are scattered around among other tribes." The commanding officer knew this was false, for Miss Lockhart said she saw them in the camp, just as she was leaving, and they were holding them back to get larger sums of money. The commanding officer told them they had violated their pledge and he would hold them all as prisoners until the thirteen women and children were brought in.

Col. Karnes had provided a strong and sufficient guard against any emergencies; and it was well he had. For immediately the Indians began to fight their way out of the council house. A squaw began by knocking down an officer with a large club.

The Indians, after thirty-two warriors, three women and two children and seven Texans were killed, surrendered. Thirty-two women and children outside of the council house were also captured. A squaw was dispatched to inform the Comanches if they would bring in the women and children they held that they would exchange prisoners.

After several days this was done and thirteen women and children were restored to the loving embrace of fathers, mothers and relatives.

The Comanches were enraged at this defeat, and swore bloody vengeance on the pale-faces.

On the 6th of August, 1840, about a thousand warriors burning with a fiendish rage, commenced their bloody raid. They passed down the country seventeen miles east of Gonzales, murdering the few families on their way. They reached the quiet town of Victoria, August 6th, 2:30 p. m. The citizens were not dreaming of Indians. Children were playing in the yards and on the streets, ladies were shopping and joyfully engaged in their domestic affairs, the men were engaged in their usual avocations, when these bloody demons with horrid yells rushed in the streets and began their slaughter. Dr. Gray and a few others who attempted resistance were cut down. The citizens not killed took refuge in their houses and fortified themselves as best they could. The Comanches then plundered the stores and private residences of everything valuable. They caught in the lots and pastures between two and three thousand horses and mules and loaded eight hundred or a thousand with the plundered goods. They then started to Linville. That night they kindled big fires and with fiendish joy danced and yelled around the scalps of murdered citizens and their plunder.

Next morning they hurried on to Linville. On the way they captured Mrs. Crosby, the grand-daughter of the celebrated Daniel Boone of Kentucky with her child and nurse. About daylight on August the 8th, while many of the citizens were in bed, the Indians entered Linville, but throwing themselves on the sides of their horses and riding in this way, deceived the few early risers who saw them coming, but thought they were some of the vast Calallados of horses and mules brought into Linville for sale and shipment.

No language can tell the horror of the innocent people when they saw a thousand red demons suddenly rising up in their saddles and with fiendish yells, killing the defenseless citizens. Resistance was utterly useless and the terror-stricken men, women and children rushed for the small boats lying in Lavaca Bay. The warwhoop of the wild Comanches, the cries of the women and children and the groans of the dying, presented a scene of horror the rising sun never before dawned upon. The bloody demons pursued the fleeing men, women and children into the

water. Among those killed was Captain H. O. Watts, collector of customs. He and his beautiful bride were captured between the shores and the boats. He was killed and his young bride ruthlessly dragged back to the shore and carried away captive. The majority of the inhabitants escaped to the boats. All others were murdered or carried away captive.

Linville was the shipping point for a large portion of Southwestern Texas and Mexico, and was at that time supplied with all sorts of merchandise.

The exulting Comanches greedily sacked the stores and private residences and packed several hundred more horses and mules with every kind of merchandise, elegant dresses and bed clothes from the private residences. They now bedecked themselves with red ribbons and gay clothing captured, and rode up and down the streets yelling like demons, fired the town and burned every house except one.

What language can express the horrors of the innocent men, women and children as they stood on the boats in the bay and looked upon their once happy homes burned to ashes and remembering many of their loved ones lay bleeding in the streets.

The Comanches with three or four thousand horses and mules, many of them heavily packed with goods, plundered at Victoria and Linville began their retreat. They had glorious visions of the grand feasts and war dance they would have when they reached their mountain homes and displayed the scalps and the untold wealth and the women and children they had captured.

But God gave Texas heroes and path-finders who were ever ready to revenge such bloody raids. Among these were Ben and Thomas McCulloch, "Paint Caldwell," John H. Moore, Ed Burleson, Gotch Hardman and others.

They had a very stirring system of telephoning in those early days. It was this; as soon as an Indian raid was discovered, the exposed pioneer fired his gun and his wife at the same time blew the horn, the next neighbor repeated the same firing and blowing the horn until the signal ran from Austin to LaGrange, a distance of over sixty miles. At the signal every man seized his gun and rushed to his place of rendez-

vous. Those near LaGrange met at Colonel H. Moore's, those near Bastrop met at Gen. Ed. Burleson's, those near Webberville at "Paint Caldwell's," all concentrated at the point suggested by Gen. Burleson. With lightning speed this terrible Comanche raid was telephoned and General Burleson ordered all to meet and attack the Comanches at Good's Crossing on Plumb Creek, twenty-seven miles below Austin. The grand old hero "Paint Caldwell" with eighty-two heroes reached the place of rendezvous first, August 11th, 1840.

Next morning the scouts reported a thousand Indians coming on the prairie with vast herds of horses and mules and several women and children. But Gen. Burleson, nor Moore, nor McCulloch, nor Hardman had arrived, and was it safe for eighty-two men to attack a thousand Comanches? But they looked upon the awful spectacle and saw them moving along with women and children old "Paint Caldwell" could restrain no longer, but yelled out "Boys yonder they go, they have got our women and children—they are a thousand strong—but we can whip hell out of them. Shall we fight?" All shouted, "Yes, fight, fight." But just at that time the courier came galloping up crying, "Gen. Burleson with one hundred Texans and thirteen Tonhamas and old Placido are coming. In the meantime Gen. Felix Huston (not Houston) arrived, and as Major General of militia he took command.

The Indians were exceedingly anxious to defer the battle until they could get their pack-mules with their vast plunder and captured women and children beyond the reach of the infuriated Texans. And Gen. Huston was equally anxious to defer the battle until more recruits come. Several bluff old Indian fighters told him that he knew nothing about fighting Indians, that he ought to resign and let Gen. Burleson command. But this was Gen. Huston's first chance for glory. The Indian chiefs did all in their power to intimidate the Texans until they could get their plunder and capture far removed. Several of the Indian chiefs charged up in front of the Texans and hurled defiant arrows at them. One of these daring chiefs rode a fine horse with a fine American bridle, with a red ribbon eight or ten feet long tied to the tail of his horse. He was dressed in elegant style from the goods plundered at

Victoria and Linville, with a high top silk hat, fine pair of boots, leather gloves and an elegant broadcloth coat hind-part before, with brass buttons shining brightly up and down his back. When he first made his appearance he was carrying a large umbrella stretched. He and others would charge upon the Texans, shoot their arrows, and retreat. This was done several times in reach of our guns. Soon the discovery was made that they wore shields, and though our men took good aim, the bullets glanced. An old Texan getting as near the place as was safe, waited patiently till they came up and as the Indian checked his horse, his shield flew up, the Texan fired and brought him to the ground. Several others fell at the same time. Then the Indians began their retreat and would soon be beyond the reach of the Texans.

Gen. Huston was now told by the gallant McCulloch and Gen. Burleson that the time had come when they must fight and he reluctantly gave the order, charge. Never was a command obeyed with wilder shouts. Every man was a hero; and the conscious-stricken, blood-stained Comanches were swept away like chaff before a tornado. The Indians fled in wild confusion. No one thought of saving anything but his own scalp. They abandoned their three thousand horses and plunder and the captured women and children they had, but they could not forego the fiendish pleasure of murdering Mrs. Crosby and her child and nurse. They shot an arrow also in the bosom of the lovely young bride, Mrs. Watts, and left her as dead, but Rev. Z. N. Morrell and Dr. Brown heard her screams in the thicket and went to her assistance, extracted the arrow and she recovered and lived many years and died at Port Lavaca in 1878, but never forgot the Comanche raid of 1840.

The enraged Texans pursued the fleeing Indians for ten or fifteen miles. The Indians fled to their mountain homes utterly crushed. They confidently intended with the three or four thousand horses and mules and booty captured at Victoria and Linville to make a grander raid down the Colorado River to the Gulf.

In the meantime Canalizo and Woll, Mexican Generals, with three thousand cavalry were to rush forward and capture

San Antonio and Austin and all their booty, and Bowles and his Cherokees were to move down on East Texas and the Waco's and Apaches down the Brazos and Central Texas and thus utterly wipe out the Texans.

But the routed Comanches retreated to their mountain homes overwhelmed with the conviction that the Texans were invincible, and that their safety and existence depended only on letting them alone.

Thus ended the great Comanche raid of 1840 at Good's Crossing on Plum Creek, two miles from where Lockhart now stands and twenty-seven miles from the city of Austin.

GEN. WOLL'S INVASION OF TEXAS AND THE MIER EXPEDITION.

These two terrible events in Texas history are inseperably connected. The Mier expedition or invasion of Mexico by the Texans was a mad, foolish effort at revenge, for Woll's invasion of Texas and his capture of San Antonio.

The Mexicans kept continual paid agents among all the leading Indian tribes urging them to harrass the Texans in every possible way—killing and driving off their stock, burning their houses, murdering their women and children or carrying them into cruel bondage. All of which the Indians did in the massacre at Fort Parker, the Comanche raid, attacking Victoria and burning Linville, and the Cherokee war under Bowles, the murder and scalping of Gilliland and Wilbager, the murder of the Colemans and one thousand other outrages committed on the Texans. The Mexicans assuring the Indians that as soon as they could quell some insurrections and revolutions at home they would sweep down upon the bleeding, exhausted Texans with at least two thousand splendidly mounted cavalrymen and thus completely exterminate or drive from Texas soil the last one of the hated Anglo Americans and make the beautiful land of Texas the perpetual home of Mexicans and Indians.

Six years had passed since the battle of San Jacinto and the Mexican army of eight thousand were chased out of

Texas, and their great leader, the Napoleon of the West, was captured. The Mexicans goaded to madness by the remembrance of these things, and to encourage their bloody Indian allies, sent two thousand Mexican cavalrymen under Gen. Vasque and Adrian Woll to invade Texas. Their first aim was to capture San Antonio, and if successful, to dash into Austin and capture Gen. Houston and his cabinet and seize all the government archives and carry them off.

The Indians were to make a bloody invasion along the whole frontier and by this combined assault the Texans were to be wiped out. According to this plan on the 11th of July, 1842, Gen. Adrain Woll, with one thousand and three hundred picked Mexican cavalry, and three hundred Greasers and Indians, all well mounted, dashed into San Antonio. The attack was wholly unexpected. District court was in session and the court house was crowded to witness the trial of a celebrated case.

The presiding judge, Hutchinson, J. W. Robinson, lieutenant governor under Henry J. Smith, a number of other lawyers and officers of the court were captured.

So complete was the capture that on Woll's retreat, and in camp on the Hondo, a good natured lawyer arose among the prisoners and said: "May it please your honor, we have here in camp to-night the judge, the clerk with all the papers, the criminal, all the witnesses and the twelve jurors and the lawyers on both sides. I therefore move your honor order the sheriff to call the court and proceed to try the case, beginning just where we left off when Gen. Woll laid his quash on our proceedings in San Antonio." The grim old judge replied "He thought there would be very little law and less fun in any such proceeding." And the case never was resumed so far as history reports.

Judge Hutchinson after two years imprisonment in Mexico was released and settled in Mississippi. On a visit to my sister I was anxious to see him and gather up facts in regard to Woll's capture of San Antonio. He said he would be glad to see Mrs. Siveley's brother; but said, "I am soured on Texas and I do not want to see or hear anything that will remind me of the scenes of my capture and confinement in

the horrid dungeons of Mexico. But let it be recorded in justice to Gen. Woll that he and his men behaved well, and inflicted no needless, lawless outrages on private citizens or their property." Having thus captured the great city of San Antonio without firing a gun, Gen. Woll appointed Alcaldes and other Mexican officers instead of Judge Hutchinson and others whom he removed so unceremoniously, but was more eager to rush on to Austin and seize a bigger prize. But old and prominent Mexicans at San Antonio, who had always secretly sympathized with Mexico, said, "If you go to Austin, Gen. Burleson and his Bastrop brigade will fall in your rear at San Marcos, cut off your retreat and kill and capture every man, and make another San Jacinto. By the well known signals of firing guns and blowing horns the whole country for forty miles can be aroused in one hour, and they are more rapid in their movements than the Arabs, and fear no danger." But allured by the fascinating hope of capturing the President and Capital of Texas, he started on his perilous raid. But to his astonishment on the Salado, six miles east of San Antonio, he found that grand old Texan, "Paint Caldwell," and the fiery young Jack Hays, intrenched in the bed of the Salado, and ready to fall on his rear like hungry lions on their prey.

About 2 o'clock, Gen. Woll, with sixteen hundred infantry, cavalry and artillery, surrounded the Spartan band of two hundred Texans. Their grand old leader, Col. Caldwell, in a few words of burning eloquence, said, "Boys we can never surrender; we must all die fighting; and although they outnumber us eight to one we can whip them as we did at San Jacinto." He called on Elder Z. N. Morrell, who was equally gallant in the use of the musket as in wielding the sword of the spirit, to encourage the boys. The old hero cried aloud, "Boys, we are going into battle against fearful odds, eight to one, but their cannon can't hurt us intrenched as we are. Keep cool. Don't fire till you see the whites of their eyes. Shoot every man who wears an officer's cap or sword, and before God we can whip them."

Just at that moment the cannon roared and the shot rattled among the tops of the trees and cut down the limbs.

Immediately the Mexicans came moving up in grand martial array, with a splendid band of music, guns, spears, infantry and cavalry. Not a gun was fired till the Mexicans were within thirty feet of the Texans, when 200 death-dealing rifles fired. The whole front line fell. Some few sprang to their feet screaming in agony. In five minutes not an officer could be seen. Then men stood appalled with horor. Gen. Woll, standing at his cannon on top of the hill, saw his men falling like autumn leaves before the tornado, while the Texans were unhurt. He knew the day was lost. He sounded the horn for retreat, and the Mexicans fled in wild confusion from the scene of slaughter, leaving two hundred dead and wounded on the field.

The Texans could scarcely be restrained from pursuing them. But while the Texans were exulting in their victory gained without the loss of a single man, they heard the firing of rifles in the rear of the Mexicans. It was the brave Capt. Dawson, of LaGrange, who, on receiving Col. Caldwell's call for men, gathered fifty-two men, many of them young men whose fathers had gone to the front. Capt. Dawson came up in the rear just in time to hear the firing of the guns and see on the broad, open prairie the Mexicans fleeing in wild disorder.

As soon as Gen. Woll discovered this little band he ordered his men to surround and kill or capture them. The Mexicans burning with revenge for their recent defeat, speedily surrounded the little band, who took shelter in a little "Island of Timber" standing in the vast prairie.

The two hundred heroes intrenched in the bed of the Salado saw the unequal fight of fourteen hundred Mexicans against fifty-two Texans, and were perfectly conscious they were powerless to give them any aid, and knowing some of them were their own sons and neighbors' sons, no human tongue can express the agony of soul they felt. They saw thirty-five of the brave little band of fifty-two fall in battle, two escaped and fifteen were made prisoners. But the little Spartan band did not fall in vain. Nearly one hundred dead Mexicans lay upon the field. When the battle was over the Mexicans from San Antonio gathered around Gen. Woll

and said, "You have a foretaste of what you will find if you try to capture Austin. Burleson with his terrible Bastrop brigade, with Caldwell and his heroes, will fall on you and not a single soldier will cross the Rio Grande to tell the tale. And they are coming and soon all hope of retreat will be cut off." Gen. Woll aroused to the consciousness of his danger, commenced his retreat to San Antonio and spent the night in carrying their dead into the city and burying them.

It was a night of horrible suspense to the brave two hundred, many of whom knew their sons and neighbors were in Dawson's band.

Next morning, by daylight, fathers and brothers were turning over and examining the dead bodies. Bitter wailings and mourning rent the air as some loved and mangled form was discovered. Elder Z. N. Morrell learned from the muster roll, or some other papers, that his noble son, Allen, was in the company, and no doubt a prisoner in chains. A burning desire filled the father's heart to rescue his boy or die in the struggle.

The little band of two hundred had increased to five hundred and still they were coming, and they hurried on in pursuit of the retreating Mexicans.

They overtook Woll and his men on the Hondo, forty miles west of San Antonio. Gen. Woll planned the battle with consummate skill. His cannon were placed upon a high hill with infantry on each side of the road, up which the Texans had to pass in charging the cannon.

But the cannoneers and the musketeers both overshot the Texans, who, with a yell which struck terror to the Mexican heart, charged up and shot down the cannoneers, and the infantry fled in wild confusion to their main encampment.

Many of the soldiers, especially Bro. Morrell and those who had sons among the prisoners, were eager to press on and rescue their loved ones, but it was dark and it was thought to be safer to wait till daylight next morning.

During the night Gen. Woll retreated and next morning he was several miles away.

A council of war was called to decide whether to pursue the flying enemy.

It was in vain that Father Morrell and Judge Hemphill urged the men with tears to go with them and rescue the brave boys that rushed out from LaGrange to aid them in their unequal contest, now doomed to waste years in Mexican dungeons unless rescued.

Gen. Woll reported to his government that he lost six hundred men in his invasion of Texas, and therefore could not have had more than one thousand men, who were utterly demoralized in three battles. This is one of the disgraceful pages of Texas history that I record with a blush. But for this cowardly act of a few timid men, Woll's invasion of Texas in 1842 would have been as disastrous as Cos' was in 1835 and Santa Anna in 1836.

He escaped to Mexico with the loss of six hundred men and half his cannon, while Texans only lost thirty-six killed and fifteen prisoners.

The Mier expedition originated in a burning desire in the hearts of the Texans to avenge the wrongs Mexico had committed in Texas by the invasion of Vazques and Woll, and also for sending emissaries all along our Indian frontier to incite the bloody savages to burn our houses and murder and scalp our women and children.

All that fearfully large class that reason from their passions and prejudices clamored for invading Mexico. They claimed with equally folly that there was a large element in Mexico opposed to the government, and if an army of well beloved Texans, such as they met at the Alamo and San Jacinto, could only get into Mexico, vast armies of loving Mexicans would rush to their embrace. It was in vain that Gen. Houston and all our real statesmen who always reason from facts, and not from passion and prejudice, showed them that the grand predominant trait of Spanish character for four hundred years had been hatred against foreign domination. But madness ruled the hour, as in the case of secession and a thousand other minor cases where passion, and hot heads, ruled the masses.

Mexico must and should be invaded and punished for her wrongs inflicted on Texas. The hot heads claimed that two

thousand men and $10,000 would be sufficient to invade Mexico. Houston told them it would require fifty thousand men and $10,000,000 to invade Mexico successfully. And the invasion of Mexico by the United States showed how much better it is to reason from facts than passion.

But madness ruled the hour and a little army of about one thousand men flocked to the Rio Grande to invade a nation of eight million. All the men wanted Gen. Burleson to lead the invasion. But Gen. Houston appointed Gen. A. Somervell, the old secretary of war, with instructions to march to the Rio Grande and cross over as soon as he deemed it prudent. When Gen. Somervell reached the army and found the men clamoring for Gen. Burleson he generously proposed to resign. But Gen. Burleson, with equal modesty, declined to accept the command. The army of invasion now marched to the Rio Grande and captured the town of Laredo. The army of invasion wandered along the banks of the Rio Grande amid the dense chaparral, as Gen. Somervell did not deem it prudent to cross over as the sagacious Houston foresaw, he abandoned the invasion. All returned home except about three hundred. These elected Rhodes Fisher as their leader.

These, after fighting heroically at Mier, surrendered as prisoners of war, but were marched off to the City of Mexico in chains as felons. At Hacienda Salado they rose on the guard, overpowered them and made their escape.

After wandering about for days in the mountains and dense forests of Mexico they were recaptured and Santa Anna ordered every tenth man to be shot. One hundred and fifty-nine white beans and seventeen black ones were put in a box, and every man that drew a white bean was doomed to hard, degrading toil under insulting overseers. Those who drew the black beans were immediately shot. Before being shot they called on Mr. Robert Dunham, one of their number, a pious Methodist, to pray for them. Mr. Dunham knelt down and offered a most earnest prayer for them, and himself, when they were blindfolded and shot.

The one hundred and fifty-nine who drew the white beans, after two years of loathsome confinement, were re-

leased by the dying request of Santa Anna's wife. Her womanly heart was touched by the suffering of the poor Texan prisoners and her dying request, was that they be released and sent home. Thus ended the Mier expedition.

PRESIDENTS OF THE REPUBLIC OF TEXAS—1836-46.



David G. Burnet. M. B. Lamar.
Sam Houston. Anson Jones.

PRESIDENTS OF THE REPUBLIC.

The ten years of the Republic of Texas from 1836 to 1846 will ever be memorable in the history of Texas. Memorable for the many acts of unsurpassed heroism on the battlefield, unsurpassed wisdom in counsel and patient suffering of the people.

But, above all, memorable for the wisdom and goodness of God for giving Texas such heroes in battle and such statesmen to guide the helm of state.

David G. Burnet was elected President ad interim on the inauguration of the Republic, March 2, 1836. He was peculiarly fitted for the important and perilous crisis. He had an army to recruit and support, a government to inaugurate and carry forward without buildings or a dollar in the treasury. He was born in New Jersey in 1788—four years older than Gen. Sam Houston. His pious and intelligent parents gave him the education of heart and head that fitted him fully for his great life work.

In 1806, when eighteen years old, his soul was deeply aroused by the suffering patriots of Venezuela, and he spent four years as an officer under Gen. Miranda. But when that patriot was captured and murdered, young Burnet returned to the United States and settled in Cincinnati, and read law with his distinguished brother, Judge Burnet. But, his health failing, he came to Texas, and spent three years roaming over our health-giving prairies with the Comanche Indians. His health being thoroughly restored, he returned to New Jersey, and while there married Miss Estis, of New York, whose pure heart and brilliant intellect prepared her to become a helpmate for him in his life work.

In 1833 he and his young wife entered the schooner "Call" with all their personal and household goods. The vessel was wrecked off Bolivia Point, and the young coup'e had to wade through the breakers to the shore, and, though bereft of all, with undaunted hearts they began their great life work in Texas.

Mr. Burnet was a leading member of the convention of 1834, and wrote the powerful memorial to the Mexican Government, showing the importance of Texas becoming a separate State from Coahuila.

He also presented a set a stirring resolutions against the African slave trade, then carried on with great profit by Munroe Edwards and others. Large ship loads of the sons of Africa were landed at Anahuac and Velasco, not only for Texas, but also for Louisiana. One man made $65,000 by

this infamous traffic. These resolutions were bitterly de- political life and spent his last days in sad disappointment. slave trade was banished from Texas. He was appointed District Judge of the Brazos Department in 1834, and held court regularly at San Felipe.

He, with Stephen F. Austin and others, earnestly opposed the total separation of Texas from Mexico till the last efforts to secure the rights of Texas were exhausted. But when Santa Anna blotted out the last vestige of republicanism in Mexico, and sent four military despots to extend military rule over Texas, he entered with his whole soul into the revolution, and on the 16th of March, 1836, was elected President *ad interim* of the Republic. But on the very day his election the sad news came that the Alamo had fallen and her noble heroes were inhumanely murdered. Very soon the sad news came that Fannin and his 400 men were captured and later murdered at Goliad. Very soon the news came that Grant, Ward and King were captured at Refugio. Very soon the bloody, infamous tyrant, Santa Anna, with 8,000 soldiers, was pursuing Gen. Houston with his little army of 784 men.

President Burnet deemed it safe to remove the capital from Washington to Harrisburg. A fearful panic spread over the whole country. Old men, women and children were seen everywhere fleeing from Santa Anna.

But Houston seized the golden moment, April 21, 1836, and crushed Santa Anna with his picked troops.

But, alas, with this glorious victory and the Mexican army banished from Texas, there arose fearful dissensions that threatened to engulf Texas in ruin.

Sam Houston, so eminently gifted to rule the stormy elements, was dangerously wounded in the battle of San Jacinto, and had gone to New Orleans for treatment.

And, as it always happens, when victory is won and honors are to be divided, a number of ambitious men will rush to the front and desire to be leaders and appropriate the honors to themselves.

These infamous intriguers whispered it around among the half-fed and badly-paid soldiers that Sam Houston,

Stephen F. Austin and David G. Burnet had been bribed by Santa Anna to release him, when he should have been hanged for murdering Crockett, Bowie, Bonham and others, and if they were in power they would see that the half-clothed and unpaid heroes of San Jacinto should be well fed, clothed and paid. These whisperings kindled sparks that soon stirred flames of indignation and anarchy. And as Houston was not present to guide the raging storm, and noble-hearted and honest Burnet had no skill in that direction, soon mutiny and anarchy ruled the hour. It was resolved to arrest President Burnet and his Cabinet and try them for treason, and seize Santa Anna on the ship about to sail for Mexico, and establish a military despotism in Texas.

The very evil against which the war of the Texas revolution was waged. With shame and only as an eternal warning against all such ambitious, "upstarts" in church or State, we record the infamous order adopted by T. C. Millard, Tom Jeff Green and others:

"You are hereby ordered to proceed from Quintana to Velasco and arrest the person of D. G. Burnet; take into your possession the books and records and papers of the Secretary of State, of War, and of the Treasury, and then safely keep, and report forthwith."

This order was signed by Col. H. H. Miller and addressed to Col. A. Turner, who, though violently opposed to releasing Santa Anna, was equally opposed to the outrage of arresting President Burnet, and thus overthrowing the civil government adopted by Texas. In the meantime one of the men who came with Millard got drunk and told the secret object of their visit to arrest President Burnet.

When it became known that the army contemplated subverting the civil authority, a wonderful reaction took place in the public mind. Such citizens as Thomas F. McKinney, W. H. and Patrick Jack, W. H. Wharton and others resolved to stand by the President at all hazards; and Gen. Lamar, who violently opposed the releasing of Santa Anna, said he would die by the President and civil authority. Some of the people threatened the lives of Millard and his companions, and they found it very important for them to leave the seat of government at once. It was providential that at that time

"the Buckeye Rangers," from Cincinnati, Ohio, just arrived, and they had been magnificently entertained at the Burnet House by President D. J. Burnet's brother, and some of them were sons of the noble women of Cincinnati who furnished the Twin Sisters, or two cannons, for the Texas army, that did such glorious work at the battle of San Jacinto. These Twin Sisters were shipped to Texas as hollow ware. This company unanimously and enthusiastically declared for President Burnet. In the meantime some of the desperadoes threatened to assassinate the President; and his heroic wife kept a light burning in the front window all night, and sat in a secure place with a revolver in her hand, resolved to die with her husband. Amid all these terrible convulsions one of President Burnet's children died from exposure in an uncomfortable house. But amid all these surging billows of opposition he stood like an ocean-beaten rock, and soon the foaming billows of anarchy passed away.

But let no one suppose that this shameful outburst of ambition and intrigue was peculiar to Texas, for it is the outgrowth of depraved humanity, and it has developed itself in every part of the world's history. Even our great and good Gen. Washington, after he had fought gloriously the battles of liberty and was elected President, ambitious upstarts secretly whispered and affirmed that he had been bribed by the British Government; and the same class of persons said that the great and good John Adams obtained the office of President by British gold.

President Burnet, to show that he had no ambition, merely to hold power, on the 23d of October, 1836, ordered an election to be held on the first Monday in December, 1836, for the election of President and other permanent officers of Government.

Sam Houston was elected President and M. B. Lamar Vice-President. Gen. Houston had been compelled to go to New Orleans for surgical treatment of a terrible wound he had received at the battle of San Jacinto, and while the wound was being successfully treated by Dr. Christian he received another wound. The heart of the grand old hero was deeply pierced by arrows shot from the lovely blue eyes of Miss Mag-

gie Lee, of Marion, Alabama, who was then on a visit to New Orleans and providentially met the grand old hero. So the hero of San Jacinto returned home healed in soul and body and a hundred-fold better prepared to guide Texas in her onward move to glory.

The history of Sam Houston is so familiar I will only add that it is the solemn conviction of all who know his wonderful history, and the fierce and stormy trials through which he passed, are fully convinced that he was the God-sent man and the only man good enough and bad enough to save Texas and to prepare her to become the grandest State between the oceans.

The foundation stone of Gen. Houston's greatness was laid in his magnificent physical and mental nature. He stood 6 feet 6 inches tall, he weighed 230 pounds and without a pound of surplus flesh. He stood erect, with a broad and elevated forehead, with an eye penetrating as an eagle's. His second great preparation for his life work was the training by his grand old Scotch Presbyterian mother. She trained him form the cradle to reverence God and the Bible, and to love his parents and his native land more than life. Thirdly, he was blessed with a grand teacher, the venerable Dr. Isaac Anderson, the founder of Maryville College, in Tennessee. This grand old teacher taught young Houston these grand lessons: First, how to think, Second, what to think, Third, what are the helps of correct thinking. Under the third class—helps for correct thinking—he gave him the Bible, Bunyan's Pilgrim's Progress, the life of Ben Franklin and of Washington, Watt's Improvement of the Mind, and Homer's Iliad. And young Houston made these authors the companions of his life. When clerk in a store on the frontier of Tennessee he had these books around him, and while other boys were attending horse racing, hunting and shooting matches, he was poring over these grand books. He could repeat by heart whole books of Homer's Iliad. Fifth, the training of his life work was his home among the Cherokee Indians with the family of the old chief, Ouleteka. Here he studied profoundly the nature of the Indians, and no man ever lived, save William Penn, that gained such power and control as Sam Houston over the Indians. By his magic

power he was enabled to hold in check 30,000 Indians on our frontier, and at the same time repel 8,000,000 Mexicans on the west, and with magic power maintained law and order in Texas.

During Houston's first administration of two years, law and order were restored, and such a rigid system of economy was adopted and the young republic was so thoroughly organized it ws recognized as an independent nation by France, England and the United States.

Crops were abundant, homes were happy and everything promised a glorious future. But the Constitution limited the office of the first President to two years, and at its end Houston retired. And his Vice-President, Gen. M. B. Lamar, was elected President, and Judge Burnet Vice-President.

Gen. Lamar was a great scholar, orator, soldier and patriot. He was a native of Georgia, and belonged to an old and distinguished Huguenot family. He had visited Texas and determined to make it his future home, and had returned to Georgia to wind up his business. But when he heard that Santa Anna was invading Texas with 8,000 troops, he hurried back to Texas, and landed at Velasco. But, finding no means of conveyance, he set out on foot, and reached the Texas army at Groce's Retreat, and enlisted as a private soldier.

In a preliminary skirmish on the 20th of April he displayed extraordinary heroism in rescuing Walter P. Lane, when surrounded by a strong force of Mexican cavalry. He heroically dashed over one Mexican, killed another and disarmed a third. On account of this heroism Gen. Houston promoted him to the command of the cavalry. And on the ever memorable 21st of April he showed that he was a hero among heroes. Soon after the battle of San Jacinto he was made Secretary of War in Burnet's Cabinet, and on the 1st of October he was elected Vice-President under Houston. And when Houston's two years expired Lamar was elected President for three years.

No man ever rose more rapidly in honor and universal esteem than this gallant young hero. But alas! as soon as he reached the summit, he showed that, though brave and brilliant and the soul of honor, like most Frenchmen, he lacked

strong common sense, the most valuable sense in the world. He regarded the administration of Houston as too tame and economical. And especially he regarded his policy of gentle forbearance with the Indians and Mexicans as unwise. Lamar recommended the chartering of a national bank, and a more elegant outfit in all Government affairs. He also initiated the grand educational fund of Texas by appropriating fifty leagues of land for a State University; three leagues, and afterwards increased to four, for each county. He proclaimed that "the boundary line of the Republic would be drawn with the sword," and a vigorous resistance of Mexicans and Indians was waged all along the line. The killing of the twelve Comanche chiefs and the thirty-two warriors at the "Council House," in San Antonio, aroused the Comanches to make their grand raid from the mountains to the Gulf, and the sacking of Victoria and Linville and the burning of the latter, followed immediately by the Cherokee war under Bowles in Eastern Texas. In short, the camp fires were blazing from the Rio Grande and from every mountain top for 300 miles of our Indian frontier. The treasury was empty, and everything theatened ruin to Texas. The gallant and noble Lamar struggled as heroically as ever man did, but all in vain. His whole sensitive nature gave way, and he asked Congress to relieve him from his official duties and allow him to retire to his old home in Georgia. This sad request was granted, and the grand old patriot, David G. Burnet, Vice-President, filled out the three years' term of Lamar. No living man ever questioned Lamar's patriotism and devotion to Texas. He was simply impracticable and wanting in common sense. But he was ever true to Texas and performed several important duties. His first wife having died, he married the brilliant daughter of John Neweland Moffett, a sister of Commodore Moffett. He spent his last days on his beautiful farm near Richmond, Texas, and died December 19, 1859, and was buried in the graveyard where sleeps the heroine, Mrs. Dr. Long, of Fredonian fame, and not far from the Episcopal burying ground, where sleeps the celebrated spy and courier, "Deaf Smith."

In the deplorable condition, all hearts turned to the hero of San Jacinto, and he was elected President, and Gen. Bur-

leson Vice-President, but the prospects were so dark with a bankrupt treasury, an unpaid army, 30,000 hostile Indians on the north and 8,000,000 Mexicans on the west, that many patriots despaired of the Republic, and Congress passed a resolution to make Gen. Houston "dictator" for life. But with the grand patriotism of his great soul, he declined, and in an earnest appeal to the people implored them "not to despair of the Republic, but to go to work, plant corn, study economy, and, above all, pray earnestly that the God of Liberty would guide," and that all would be well.

Houston left General Burleson to watch over home affairs, and he mounted his splendid horse and, with a few friends, both white and Indians, he visited the hostile camp fires for 300 miles on the frontier. He said, with tears: "We are all children of the same great Spirit and must live as brethren." They smoked the pipe of peace, and harmony was restored. After three years of strict economy Texas bonds issued by Houston were worth 100 cents on the dollar. The battle of San Jacinto was not a more glorious triumph than this second administration of Houston. Very many bitterly regretted that clause in the Constitution that forbade the re-election of a retiring President. The great question was then, "Who shall succeed Houston?"

Many felt that Gen. Ed Burleson had never been honored as he ought to have been, and insisted that he be elected President. But many said that he was such an Indian fighter and hater that he would renew all the hostilities with the Indians and Mexicans, and, while recognizing his honesty and integrity, they said: "We would rather have Houston's shadow for President than any other man in Texas." And, therefore, Dr. Anson Jones, Houston's great Secretary of State, and who had conducted the internal affairs with such great skill, was elected the fourth and last President of the Republic of Texas. Dr. Jones was born in Barrington, Mass., in 1788. He was finely educated, and took a high stand as a physician, but was greatly inclined to political life. He was no speaker, and his manner not attractive, but the routine of office he did well. But the grand subject of his administration was the annexation of Texas to the United States. When this grand

object was achieved he retired to private life, was ignored in political life and spent his last days in sad disappointment. He was not like Houston, "a born leader." He was so mortified at being called "Houston's shadow" that he became bitter against his old friend. And Gen. Houston's terrible sarcasm increased greatly his gloom and despondency; and on one occasion he sent an apology by Col. Wash Crawford to General Houston for some bitter things he had said against him, and asked that their friendship be renewed. Gen. Houston replied: "Tell Dr. Jones that I accept his apology and forgive him, but I have no time to galvanize dead dogs." Thus the pure and devoted old Texan passed his last days in gloom and sadness and cruel neglect. On one occasion he was visiting the city of Houston on business and stopped at the old "Capitol Hotel." He was very gloomy and despondent, and said to a friend: "Twenty years ago I commenced my political career as a Texas Senator in this house, and here I would be glad to close my useless life." He retired to his room, and soon the loud report of a pistol was heard, and Dr. Jones was found bleeding and dying on the floor. This sad death is a warning against two evils; first, giving way to despondency and gloom, and, secondly, the treating of old public servants with neglect. But though men die, their works live, and Texas flourishes with ever increasing splendor, and will shine on 'till the stars grow dim.

TEXAS ANNEXATION.

I have been asked by several students and teachers of Texas history to answer the following questions:

First. Was Gen. Houston opposed to annexation?

Second. Who were the chief actors in annexation?

Third. When was Texas annexed?

To the first question I answer emphatically NO. I make this statement on the repeated declaration of Gen. Houston to me. I may state, to illustrate some points on Texas history, that my relations with Gen. Houston were exceedingly intimate. He was converted under my preaching, and I buried

him in holy baptism in 1854. I was his spiritual and he was my political adviser in all things. I ever regarded him as the God-sent and God-directed Moses to lead the Texans out of the wilderness into liberty, prosperity and greatness. We were both ardent admirers of Gen. Jackson. I fully sympathized with Gen. Houston in his far-seeing policy, proposed in 1856, for limiting foreign immigration and preventing foreign control in the affairs of this republic. I ardently sympathized with him in his devotion to the American Union, and his dread of secession and all the woes that it would bring upon our beloved Southland, and in our many long and unreserved conversations he always declared that he was in favor of annexation. Yet, from his wonderful penetration, he foresaw, as any great statesman could see, the coming woes of the Civil War, precipitated by the abolition fanatics of the North and the misguided fire-eaters of the South. But yet he was ever ready to unite the fate of Texas with her sister States. Yet he saw plainly that, as Texas was surrounded by eight millions of infuriated Mexicans on the west and thirty thousand bloody savages in Texas and near her borders, and, besides all these, a fearful army of lawless men and a large number of political "Smart Alecks," who always come after the victory is won and claim the lion's share of the spoils. In view of all these perils, Gen. Houston and his compeers sought annexation to the United States in 1836. But this proposed annexation was rejected, and Texas was left to struggle alone against the fearful powers threatening her existence. After this rejection Gen. Houston and other Texas statesmen sought a commercial alliance with England and France on the condition that England and France would guarantee the independence of Texas against Mexico, and Texas on her part would furnish England and France her cotton, wool, rice, wheat and beef, all free of tariff, and at the same time admit all the manufactured goods of England and the silks and wines of France free of tariff. Such an alliance would have been a source of untold wealth to Texas, England and France; but would have almost ruined the manufactories of the North and the cotton and rice fields of the South. Gen. Houston and the great Isaac Van Zandt so skilfully presented

these points as to arouse the cupidity of the North and South. And also their dread of foreign domination on this continent. By this means the whole North and South, with the exception of the abolition fanatics, became clamorous for the annexation of Texas. The skillful management of this question by Gen. Houston led many to suppose that he was seeking an alliance with England and France and opposed to annexation to the United States.

Again, Gen. Houston's faithful and fearful portrayal of the future bloody conflict between the North and the South led many to suppose that he was opposed to annexation.

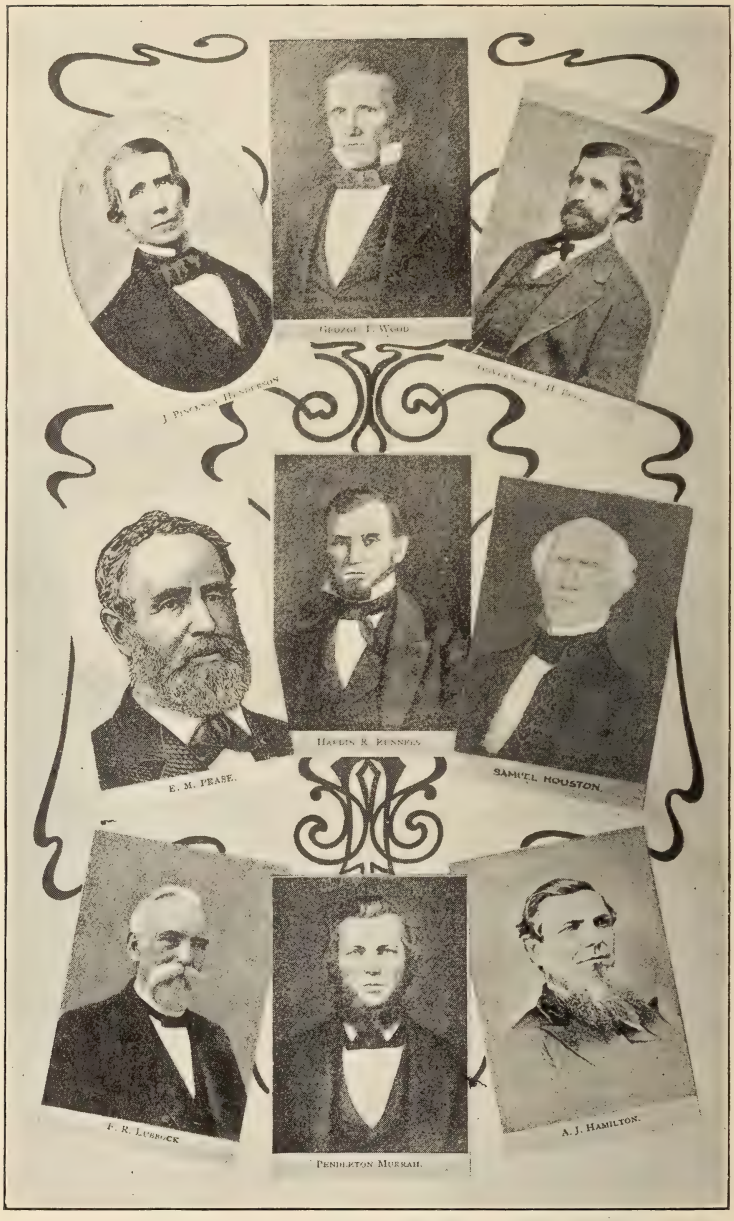
Second. Who were the chief agents of annexation? I unhesitatingly answer the grand leader of annexation was Hon. Isaac Van Zandt. While Texas Minister to England he gained the admiration of Sir Robert Peel and all the great English statesmen by his open-hearted honesty and his great and broad statesmanship. And when he became American Minister he made the same impression upon all the great statesmen at Washington City. An old Texan has truly said: "Isaac Van Zandt was the great Atlas who took the Lone Star Republic on his shoulders and fixed her amid the galaxy of stars, to shine with increasing luster forever." President Anson Jones, by his strong political sense, was also an important factor, and deserves great praise for his efforts to secure annexation. Gen. Houston, though he had retired into private life, used his great personal influence over Gen. Andrew Jackson to secure annexation. And no man on earth had greater influence in arousing the American people to the importance of annexation than Gen. Jackson. As soon as the grand old "lion of Democracy," in his retired home at the "Hermitage," learned from his beloved friend and early protege, Gen. Houston, that either speedy annexation to the United States or an intimate commercial alliance with England and France was indispensable to Texas, the old lion aroused himself, shook the dew drops from his mane, and gave a roar so loud that it shook not only Nashville and Tennessee, but aroused the Democracy from Maine to Louisiana. The result was, as soon as the National Democratic party met at Baltimore to nominate a candidate for the presidency in

1844, ex-President Van Buren, the almost certain nominee, was set aside because of his opposition to the annexation of Texas, and James K. Polk, of Tennessee, an apparently unknown man, was nominated on a platform favoring the immediate annexation of Texas. As soon as that grand orator, patriot and statesman, Henry Clay, who had been nominated by the Whig party on a platform opposing annexation, heard the roar of the old lion and saw the mighty moving of waters, he exclaimed, "Beat again." And James K. Polk was elected by an overwhelming majority in favor of annexation. It is due to the memory of the great orator and statesman, Henry Clay, to say that he was an ardent friend of Texas and Texans.

But as he said in his gerat speech at Raleigh, North Carolina, "Large governments, especially large republics, are not the best; they become too vast and unwieldy and afford too great opportunity for corruption and local jealousy. The present territory of the United States is large enough for all the purposes of a grand, free and prosperous republic. Texas, with her vast and fertile plains, is large enough for one equally happy and prosperous. And let this whole continent be dotted with smaller sister republics, and not one grand, overshadowing, unwieldy government, crushing out individualism and personal freedom."

Another great agent in the annexation of Texas was that great but much misunderstood and much misrepresented statesman, John Tyler, known as "No Man's President," or "a President without a party."

Mr. Tyler, though not a Whig, was put on the Whig ticket with W. H. Harrison to carry votes in Virginia and the South. And when President Harrison died, Vice-President Tyler became President. This grand statesman, from pure patriotism, and against all party alliances, saw the importance of annexing Texas to the United States. And in 1845, by special message, recommended to the Senate of the United States the annexation of Texas to the United States. The measure was introduced by John C. Calhoun, and rejected by a vote of 35 to 16. But after the overwhelming vote electing James K. Polk President on the Texas platform, President



THE GOVERNORS OF TEXAS.

Tyler again introduced the subject, and a bill was passed by an overwhelming majority of both houses. This bill was promptly signed by President Tyler and forwarded to Texas. And it was the joyous privilege of President Tyler, two days before his term of office expired, to sign a bill for the final annexation of Texas to the United States.

SEVENTH ERA OF TEXAS HISTORY.

We are now to trace the seventh and last era of the Lone Star State, from annexation in 1845 to 1901. It is safe to say that the colonial history of Texas, in glorious self-sacrifice and heroism of her men and women, eclipses any other Sate in the Union. Even the colonial history of grand old Virginia grows dim before that of the Lone Star Empire State. Oh, that the sons of Texas may make her a State equal to the grand old Father of States and Presidents. The Lone Star State arose in 1845 amid fearful political agitation, followed by the bloody, exciting scenes of the Mexican war. Annexation and the result of the Mexican war left Texas free from the dark clouds of threatening invasion of 8,000,000 Mexicans and of 30,000 Indians in and near the border lines of Texas. This gave Texas patriots a glorious opportunity to develop her unrivaled resources of soil, climate, location and her social, religious and educational interests. And every Texan can say with conscious pride, the early Texans were as wise in council as they had been heroic on the battlefield. Among the very first acts one occurred that deserves a monument of glory. In counting out votes for Governor and Lieutenant-Governor, by a mistake the Legislature declared that Gen. N. H. Darnell was elected Lieutenant Governor over Albert C. Horton, and he was inaugurated and presided over the Senate for several days. The noble Darnell was among the first to discover the mistake, and with that noble integrity and honesty that should characterize every Texan he came forward, announced the mistake and resigned the office, and welcomed his honored opponent to the seat assigned him by the sovereign will of the people. This act is worthy of a monument,

and encircles the name of Gen. N. H. Darnell with glory. Another remarkable fact that I am surprised to see overlooked in the exciting times of Grangers, Alliance and Third Party men is that the first two Governors were farmers, Gov. A. C. Horton and Gov. Geo. T. Wood.

But at that time Tammany rings, composed of whisky men and other corrupt elements of New York and all the leading cities and county seats, had not been organized to control the legislation of the country. And farmers and other worthy citizens had some chance for promotion.

Hence it is not so surprising that two worthy farmers were elected Governors in succession.

It will be remembered that immediately after the election, Gov. J. Pinckney Henderson resigned the office of Governor to take command of three Texas regiments, with the rank of Major General, in the Mexican war.

Gov. Henderson resigned the Governorship more readily because he knew that Texas would be perfectly safe in the hands of the grand old hero and farmer statesman, A. C. Horton.

Gov. Horton was physically, mentally and morally a remarkable man. He was 6 feet 6 inches tall, stood erect, with an eagle eye and Roman nose. He was a born leader among men. He was a native Georgian, and, like Washington and Marion and so many other great men, was raised by a widowed mother and thoroughly trained to self-reliance and lessons of purity.

He settled in North Alabama, near Courtland, about 1825. Here he married a lovely, pious, and wealthy young lady, and he became a member of the Baptist Church. About 1831 he moved to Texas, and established a large sugar plantation on old Caney. On the invasion of Santa Anna, in 1836, Gov. Horton raised a company of cavalry, and hastened to the aid of Col. Fannin at Goliad. He reached Goliad on the 16th of March, and on the next day he crossed the San Antonio River and attacked Gen. Urrea's cavalry, but, encountering a large body of infantry, fell back in good order. Dr. Shackleford, commander of the Huntsville Grays in Fannin's army says "Horton acted with great gal-

lantry and made a furious charge on the enemy and routed the cavalry, but when assailed by a large infantry force fell back in good order."

On Fannin's retreat from Goliad Horton was sent with this cavalry force to repel a large body of Mexican cavalry near Colita. He routed the Mexicans, and chased them nearly to Victoria, but on returning he found Fannin and his heroic companions surrounded by the overwhelming forces of Urrea with cannon, cavalry and infantry. Finding it utterly impossible to cut his way through, he retreated to Victoria, hoping to get re-enforcements, but Dimmit, with all his troops, had fallen back to Colorado. After the battle of San Jacinto Horton returned to his farm, but devoted his great talent and wealth to building up the social, educational and political interests of Texas. He donated largely to the Methodist College at Rutersville. He was one of the early trustees of Baylor University, and donated at one time $5,000.

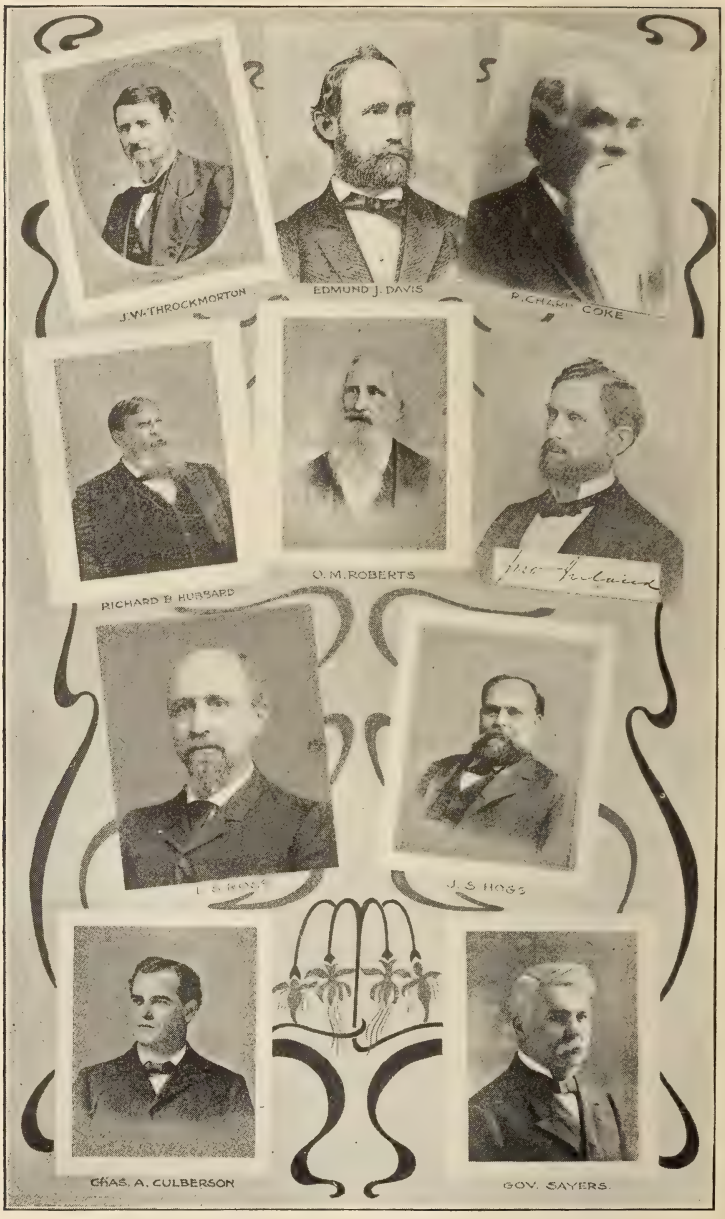
With all these historic and personal qualifications, he was admirably fitted to guide the ship of State as she launched forth on her new era as a State in stead of an independent republic.

The arduous duties of the Governor and Legislature were, first, to divide the State into eight judicial districts and elect eight Judges. Second, to provide for a Supreme Court, with three Judges, all to hold their office six years. Third, divide the State into two congressional districts, with the Trinity River as the dividing line.

Another great and complicated difficulty was to regulate and adjust the land titles that had been issued, 24,331,764 acres of which were fraudulent, many of which had passed into the hands of innocent purchasers.

And no less important than all these was to adjust an equitable system of taxes, so as to defray current expenses, and provide to liquidate the enormous debt of $12,100,000 entailed on the young State by the Republic of Texas.

After grappling wisely and heroically with these questions for two years, his full term of office, Gov. Horton retired to the more congenial duties of his home and farm.



THE GOVERNORS OF TEXAS.

And Gov. George T. Wood was elected and inaugurated on the 21st of December, 1847.

He was also a farmer Governor and a native Georgian, and a man of great wealth, massive brain and vast common sense. In his first message to the Legislature Gov. Wood said:

"The debt of Texas must be paid. The honor of the State must stand without a blemish. We can never expect to attain a high and permanent prosperity until it is done. And the consummation of a purpose so noble calls for united and energetic action."

On the 20th of March, 1848, a law was passed that all claims against the late republic be presented by the 1st of November, 1849. And that the Comptroller of Public Accounts classify all accounts so presented and reduce them to the actual par value which had been realized by the late republic.

On the recommendation of Gov. Wood, a law was passed that all the creditors be paid off in Texas land at fifty cents an acre. But few of the creditors were willing to accept wild lands in payment of their claims, and Texas was left staggering under a revolutionary debt of $12,436,991. Only $4,500,000 had ever been actually loaned to the Republic of Texas, as Mr. Pearce declared in the United States Congress.

At this critical juncture a fierce controversy arose between Texas and the United States about the real boundary of Texas.

Texans always claimed the Rio Grande river, including Santa Fe, was the boundary line of Texas. But Texas had made no effort to extend her claim over that territory, except the disastrous Santa Fe expedition under Gen. Hugh McLeod, during Lamar's administration. And as Gen. Kearney with the United States army captured Santa Fe and New Mexico, in 1846 in the actual possession, and as Mexico by the treaty of Gaudaloupe Hidalgo, had sold that territory to the United States, along with California, for $15,000,000, the United States felt they had an undoubted right to the disputed territory, all east of the Rio Grande, and ordered Col. Monroe to take charge of it as a territory of the United States; while the legislature of Texas sent Judge

Beard into the same territory to organize it into a judicial district of Texas.

Col. Monroe informed Judge Beard that he was an intruder, and Gov. Wood asked the legislature to order out the whole militia force of the United States to enforce the claim of Texas. And Texas declared if a congressman from New Mexico entered the United States congress the Texas senators and representatives would retire.

Gen. Taylor ordered the army of the United States to aid Col. Monroe.

Mr. Phet and other South Carolinians declared the first gun fired to coerce Texas would be a signal for the whole South to rush to her defense.

The North was indignant to think that while Texas was already 260 times larger than Rhode Island, thirty-five times larger than Massachusetts and six times larger than either Pennsylvania or New York, and larger than Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Pennsylvania, New York, Ohio, West Virginia, Delaware and Maryland all combined, should still want 121,000 square miles more, and the nation seemed about to be plunged into that bloody sectional war that began in 1861.

But fortunately at that time our nation was blessed with that greatest of national blessings, great and good political leaders, such as Clay, Benton and Pierce. These united with Houston and Rusk and other great Texans effected a compromise.

Texas agreed to accept $10,000,000, which finally increased to $12,500,000, for the disputed territory.

This not only restored peace and harmony to the nation, but enabled Texas to pay off her entire debt and reserve $2,500,000 for her public school fund. Thus Texas stood at the close of Bell's administration, free from debt and all border troubles, and fully prepared to enter upon her glorious era of railroads, public school, etc., preparatory to becoming the empire state of the world.

HON. J. PINKNEY HENDERSON, FIRST GOVERNOR OF TEXAS.

Gov. Henderson was a man of whom the State of Texas will ever be proud and thankful to God for such a grand foundation builder. He was born in North Carolina, March 31st, 1808, and died at Wilmington, N. C., June 1st, 1858. The wisdom and conservatism of our Texas Fathers were clearly seen in the election of Jas. Pinkney Henderson as Governor, and Albert C. Horton as Lieut. Governor. There was a slight but growing spirit of sectional jealousy between East Texas and West Texas. And Gov. Henderson was from San Augustine, the heart of East Texas, and Lieut. Gov. Horton was from the county of Wharton, the heart of the great and grow ing West, as then populated. Gov. Henderson was a finished scholar and profound lawyer. He had removed from North Carolina to Mississippi and was doing a very lucrative law practice. But when the Texas cry came for help to repel the dark and bloody tyrants of Mexico he raised a company of gallant young Mississippians and rushed to the defense of liberty. They, however, reached Velasco June 13th, 1836, after the grand battle of San Jacinto had won the Independence of Texas. But the arrival of Col. Henderson and his gallant Mississippians and many other recruits pouring in about the same time told Mexico in thunder tones that she could never subjugate Texas. Houston, with his profound judgment of men perceived at once the noble qualities of young Henderson, and first gave him the appointment of Attorney General. And at a subsequent period he nominated him for Secretary of State. He discharged these great duties in the formative state of the young Republic to the eminent satisfaction of all. He was then Minister to England and France to secure the recognition of Texas as a Republic. After this grand work was accomplished he returned to San Augustine and was engaged in a lucrative practice with the great Thomas J. Rusk and K. L. Anderson. But the great crisis of annexation made it necessary for him to become a minister to the United States, and dispel some fearful prejudices against Texas. Co-operating with such grand statesmen as Houston, Rusk

and others, these prejudices were swept away and Texas was annexed and the Lone Star Republic was merged into the Lone Star State of Texas. As a just tribute to his great ability and eminent services in such great and responsible offices as he had filled, he was elected the first Governor of Texas in 1845. All the great men of Texas felt profoundly that it required a great statesman and diplomatist to merge a Republic, with all her interest and officers and treaty alliances with other nations, into a State, to be only one in a grand sisterhood of states. And all believed James Pinkney Henderson was the man, and how fully their expectations were realized all history demonstrates.

The inauguration of Gov. Henderson was a remarkable era in another point. The Lone Star Republic of Texas on that day placed her honors, her wealth and glory at the feet of the Lone Star State, and was to shine no longer as the Lone Star, but henceforth was to blend her resplendent rays with with a glorious galaxy of sister stars to spread their light around the globe and enlighten the benighted nations of the earth.

On the day fixed for blending the light of the Lone Star Republic with the light of her sister stars, President Anson Jones, Gen. Edward Burleson, and the other cabinet officers of the Lone Star Republic, with Gov. Henderson accompanied by Lieut. Gov. Horton and the venerable Chaplain R. E. B. Baylor, entered the congressional halls amid the vast concourse assembled there. The officials were seated on a magnificent rostrum, and after an earnest and touching prayer by the eminent judge and divine, R. E. B. Baylor, President Jones delivered his farewell address, which thrilled the hearts of all that vast assembly.

The final act of the great drama is now performed—the Republic of Texas is no more. Gov. Henderson then arose, amid thundering acclamations and spoke as follows:

"This day and within this very hour has been consummated the great work of annexation. This consummation should be a full compensation to our citizens for all their toil and suffering endured for ten long years. Our hearts should be full of gratitude to the Giver of all good for the many

favors he has bestowed upon us at all times and under all circumstances. In the beginning of the Revolution, when the frowns of the world were upon us, His protecting arm shielded us from danger, and now at its close, when we have happily completed our labors and attracted the attention of the principal nations of the earth, He is still with us. Who can look back upon our history and not be fully and deeply impressed with the consideration that the arm of deity has shielded our nation, and His justice and wisdom guided us in our path. It is with deep sense of the responsibility which I have incurred that I now enter upon the duties of the station which my fellow citizens have called me to fill."

Gov. Henderson and Lieut. Gov. Horton then in the midst of that grand assembly took the oath of office and the remainder of the day was spent in joyful congratulations and expressions of undying love for Texas. The government of the State of Texas was fully inaugurated and Gen Sam Houston and Gen. Thomas J. Rusk were elected United States Senators, John Hemphill, Abner S. Lipscomb and Royal T. Wheeler formed the Supreme Court. The officers of Gov. Henderson were David G. Burnet, Secretary of State; John W. Harris, Attorney General; James B. Shaw, Comptroller; James H. Raymond, Treasurer; Thomas W. Ward, Commissioner of the General Land Office, and W. G. Cooke, Adjutant General. No grander galaxy of statesmen ever gathered around any Governor than now surrounded James Pinkney Henderson. And they all went to work with a burning and wisest State between the oceans.

GOV. GEO. TYLER WOOD.

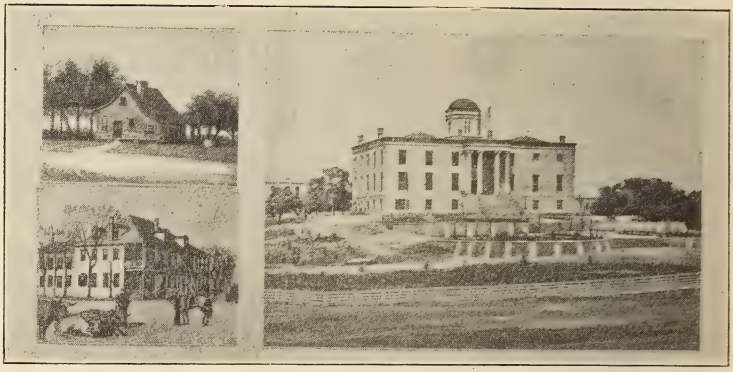
The second Governor of Texas was elected November 21st, and inaugurated December 21st, 1847. He was born in Georgia in 1816, and came to Texas in 1836. He was a tall, commanding and vigorous personage. Before coming to Texas he married an elegant widow, Mrs. M. Gindratt. They bought a farm on the Trinity River near where the village of Point Blank now stands. Very soon he was elected

to the Texas Congress. As soon as it was announced in 1846 that Mexico had resolved, in her supreme folly, to recapture Texas and force the Lone Star Republic to submit to Mexican misrule, Col. Wood was one of the first to raise a regiment and march to the Rio Grande and join the grand old hero, Gen. Zachary Taylor. His regiment was composed of such heroic men as Col. Wm. R. Scurry, O. M. Wheeler and T. Epperson. Col. Wood and his regiment did heroic service in storming Monterey and routing the Mexican forces at Buena Vista and Cerro Gordo, and in waving the stars and stripes over the prostrate capital of the Republic of Mexico. Mexico was forced to pay to the United States her expenses of the war, and as she was bankrupt, she had to sell California and all of her territory to the Pacific ocean to the United States. Col. Wood retired to his lovely home, and hoped to spend the remainder of his life in quietness, but the people of Texas felt his clear mind and broad soul were greatly needed in laying deep and broad foundation stones of our Empire State. Seven days after Gen. Wood's inauguration, he said in a special message to the Legislature, "the Texas debt must be paid, the honor of the state must stand without a blemish: We can never expect to attain a high and permanent prosperity until it is done. And the consummation of a purpose so noble calls for united and energetic action." On the 28th of March, 1848, a law was passed which required all persons having claims against the late Republic of Texas to present them to the Comptroller. Gov. Wood recommended that Texas creditors be paid in land at 50 cents an acre, but very few creditors chose to take the land. And Gov. Wood had to leave the grand work he had begun, to be consummated by his successor as Texas was penniless.

The second great object claiming his attention was the settlement of the boundary between Texas and the United States, including a territory of 98,000 acres lying east of the Rio Grande, and north of the Red River. Every well informed Texan or Mexican knew this territory was a part of Texas, yet it was settled sparsely by Mexicans, and separated by a vast territory inhabited by wild Indians. After the unfortunate failure made by Gen. Lamar, Texas made no farther effort to extend her official authority over this territory. And

certain traders and speculators, and especially the abolition fanatics who were jealous of the area and increasing greatness of Texas, were artfully seeking to wrest this territory from Texas. And an officer of the United States, Gen. Kearney, had taken possession of the territory of Santa Fe, New Mexico, in the name of the United States. In 1848 on the recommendation of Gov. Wood, a bill was passed extending the laws of Texas over that portion of Santa Fe and Mexico, east of the Rio Grande River, and Judge Beard was sent there to hold district court. Col. Monroe, of the United States army, paid no attention to the Texas judge, and proceeded to order an election for a territorial delegate to the United States congress. Gov. Wood requested the Legislature to put the whole military force of the state under his control, that he might enforce the just claim of Texas. In the heat of the controversy some hot bloods contended that if the delegate of New Mexico was admitted to his seat in congress, the Texas delegates should withdraw and Texas resume her separate nationality. Many felt that civil war was certain, but by the wisdom of such God-sent statesmen as Sam Houston, Thos. J. Rusk, Henry Clay, Thos. H. Benton and Frank Pierce, the whole question was amicably settled to the great joy of every true patriot. The United States agreed to pay Texas $10,000,000 for 98,000 square miles of territory disputed lying north of the Red river, and east of the Rio Grande. This paid the last cent that Texas owed and left in her treasury over $2,000,000 for free schools, and over two million for improvements. Thus Gov. Wood rejoiced to see his plan inaugurated for settling the debts of Texas, and also for settling the boundary question joyfully consummated by his worthy successor, Gov. P. H. Bell.

The next great object near Gov. Wood's heart was to see inaugurated a grand system of railroads. He and every intelligent Texan knew that without railroads Texas could never become anything but a great cow pen and sheep ranch. But if giardled with railroads, would become the grandest state between the oceans. But it was found that it was impracticable to commence a grand system of railroads until the state was more fully developed.



TEXAS CAPITOL BUILDING IN 1836. TEXAS CAPITOL AT AUSTIN.
TEXAS CAPITOL AT HOUSTON.



THE PRESENT STATE CAPITOL.

Gov. Wood having nobly and honorably served Texas as a soldier and governor for twenty-two years, retired to his beautiful farm at Point Blank in San Jacinto county, where he lived happy and honored until 1858, when he quietly passed over the river to his eternal home.

GOVERNOR E. M. PEASE.

Elisha Marshall Pease forms an important link in Texas History. Indeed for real services rendered he stands next to Stephen F. Austin, Sam Houston and Thos. J. Rusk.

He is a living monument of what a man without brilliancy or fascinating manner, but with profound common sense, honesty and New England pluck and push can do.

He was born in 1812 and reared by honest, industrious old Puritan parents near Hartford, Conn. When twenty-three years old he came to Texas and settled at Mina, now Bastrop.

In September of that same year when Gen. Cos, carrying out Santa Anna's law for disarming Texas, sent Castanado to Gonzales to seize the cannon given the citizens for their protection against the Indians, the citizens called on all patriots for aid in repelling the tyrant.

Young Pease shouldered his musket and under Gen. Ed. Burleson marched to Gonzales, joined Col. John H. Moore and drove back the Mexicans into San Antonio.

He remained with the Texas army till Gen. Cos and his army of 1400 soldiers in the barricaded city of San Antonio, surrendered after a five weeks' siege to Gen. Burleson with 600 half-fed and poorly armed Texans.

Young Pease then repaired to San Felipe and became assistant secretary to the Consultation Convention.

He was also secretary to the convention that declared the independence of Texas, at Washington, March 2, 1832.

In 1837 he was Comptroller under Gen. Houston. In this position Gen. Houston saw his eminent talent as a lawyer and as an executive officer.

In 1833 he located at Brazoria, then the wealthiest and most refined part of Texas. For years he did a large and lucrative law practice.

In 1845 he was elected to the legislature in connection with annexation.

In 1847 he was re-elected to the legislature and then to the state senate for four years. In his legislative career of eight years he gained great reputation as a wise and efficient lawmaker.

He was the author of many of the elementary laws enacted after annexation.

In 1853, when Houston and Rusk and their noble compeers saw the time had come for Texas to establish a grand system of railroads they felt they needed a leader in this grand struggle, for the greatness and glory of Texas.

For as Texas had no navigable rivers, without great improvement nor inland bays or seas a grand system of railroads was essential to develop her grand resources. And yet Texans had violent prejudices against railroads and banks. For in 1837 a company of swindlers came to Texas and got a grand charter called the "Railroad, Banking & Navigation Company." This grand company (on paper) after swindling the Texans out of about $50,000 skipped or evaporated. This great fraud fired the Texans with a burning prejudice against banks and railroads. So much so that a clause was inserted in the constitution forbidding the legislature from chartering a bank.

The prejudice against railroads was equally fierce. The city of Houston was the great anti-railroad center. And the old Houston Telegraph, edited by Thos. S. Moore, was then to Texas what the Galveston-Dallas News is today. Dr. Moore was a man of great learning and great skill in collecting and publishing news. But he was essentially a crank. He induced the people to believe that whenever a railroad went out of Houston the terminus would become the great city and Houston would dry up. Hence her noble merchants, lawyers, doctors and others fought railroads with the energy of blind giants. They, under the leadership of Dr. Moore spent $67,000 in building an "Adobe Road," by throwing up or grading the prairie to McCurley's Point. This honest

and learned crank told them that this road when packed down by the farmers would become like the "Adobe Brick" of Mexico and become equal to a macadamized road. But in spite of all the wealth, learning and prejudice against railroads, Houston, Rusk and their compeers saw that Texas must be linked together by a grand system of railroads. And they decided that E. M. Pease was the man that could lead and guide in this grand enterprise.

Houston had seen the profound sagacity and statesmanship of Pease displayed when he was comptroller years before. Gen. Rusk and others had also tested him on other important occasions. He was therefore selected to lead Texas in her grand future development and glory.

Pease was elected and fulfilled the expectations of the patriots of Texas. Under his governorship a grand system of railroads was planned. And also a broad foundation of $200,000 was laid for free schools. As Texas was sparsely settled, freight and travel would not pay capitalists to build railroads, hence a large state bonus was necessary.

And as Texas had no money sufficient for this grand purpose she agreed to borrow and loan her chartered railroads and give them sixteen sections of land for every mile of road built. Provided the railroad would reserve and survey every alternate section for a great permanent public free school fund.

The profound wisdom of this plan, not only made Texas the greatest railroad state in the Union but the possessor of the greatest free school system in the world.

The merchant princes and citizens of Houston seeing their mistake abandoned their Adobe Road or rather used it as a foundation for the Houston & Texas Central railroad and soon became the grand railroad center and the pride of every Texan.

But the grand statesmanship of Gov. Pease was not confined to a grand system of railroads and education but to everything pertaining to the prosperity and glory of Texas.

In his first message he urged the great importance not only of free schools and a great State University but the importance of providing immediately asylums for the support

and education of the blind, deaf and dumb, and also an asylum for lunatics. All of which noble, christian asylums—except orphans—went into operation during his governorship.

Every Texan should be proud of Gov. Pease's four years administration. But one of the noblest acts of Gov. Pease's life occurred when Texas was prostrated under military rule and Gov. Throckmorton had been removed by the military authorities because he would not persecute Texas secessionists. Gov. Pease was made military governor as it was known in the early days of secession that some of the hot heads had proposed to hang him and other leaders if they did not support secession and the confederacy.

It was hoped that Gov. Pease would be a suitable man to retaliate. I was in Austin at that critical moment and some of my dear friends who were among the violent secessionists came to me and said: "In the early days of secession we wanted to hang E. M. Pease and some other men, but you and others with tears begged us not to commit such a bloody deed on Texas soil; now you see he is made military governor of Texas and it is understood that he is going to wreak vengance on us, and you ought to intercede." I assured them that Gov. Pease was too grand a patriot to seek to get revenge in his official capacity for private injuries done him. And when I approached him with God-like nobility he said, "Tell your friends all is well. I would blush to use my office to punish wrongs done me individually. Tell them that I want every Texan to forget the bloody past and unite all our energies to make Texas the grandest state in the Union."

Gov. Pease married in 1850 Miss L. C. Niles, Windsor, Conn., who has been a heroic partner with him in all the duties of life. They have two daughters and a lovely home at Woodlawn, adjoining the city of Austin.

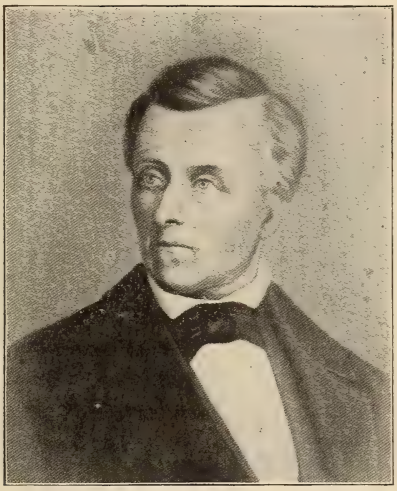
GEN. EDWARD BURLESON.

Gen. Burleson was born in North Carolina in 1798. Very early in life he was fully trained in his great life-work of protecting the women and children of Texas against 8,-

000,000 Mexicans and 30,000 blood-thirsty Indians. When a little boy he started with his father and grand-father to join their old friend, Daniel Boone, in Kentucky, then known as the dark and bloody hunting ground.

His grand-father was murdered by the Indians in crossing Clinch River, in Tennessee. And his Uncle Aaron was killed at Campbell Station, and his beloved Aunt Abbey Burleson McFadden was shot, tomahawked and scalped at Stone River Fort, near where Nashville now stands.

All these things burned into the soul of little Ed., and



GEN. ED. BURLESON.

especially into his father's heart an undying hatred for the Indians.

His father often said, "There are no good Indians, but dead ones, and I have a burning missionary zeal to make as many good ones as possible. The first Indian little Ed ever killed was just before the beginning of the terrible Creek war. When the whole Indian race in the Mississippi valley had been aroused by Tecumseh for the utter destruction of the whites. Some Indians had raided on the white settlements on the Tennessee river in North Alabama, and murdered and scalped three whole families. Gen. Coffee ordered Jonathan

Burleson (father of Dr. Rufus C. Burleson) the commander of the "Minute Men" to take one hundred picked soldiers and chastise fully the inhuman murderers of women and children. Capt. Burleson rallied his men, and went in hot pursuit. Little Ed rode on his "war pony" and carried a holster of horsemen pistols tied on the horn of his saddle. The bloody fiends finding that they would be overtaken, devised a plan to entrap and murder their pursuers. They concealed all the captured goods and scalps of the murdered men and women in the thicket and hid their guns and tomahawks behind logs and in the grass. And placed a full supply of brandy on the logs and stumps in front. But they were all busy cooking dinner and playing ball. Their trick was, that when the captain of the "Minute Men" came up for the chief to go out and ask the captain of the "Minute Men" to get down and eat and drink with them. And while so doing he was to plunge his butcher knife in the heart of the captain, which would be the signal for all to seize their guns and murder the whole company. When the whites road up the old chief came out, with his butcher knife concealed under his hunting shirt, holding out a bottle of whisky called out: "Bobysheely, Bobysheely," (good friends, good friends) and asked them to get down and eat and drink with them. But the captain to the surprise of the Indians formed his men in line of battle, and when he alighted from his horse, and reached out his hand to greet the Indian, the old chief jerked out his butcher knife and plunged it at the heart of the captain. But the captain with wonderful activity sprang to one side, which placed the Indian between him and his men, and they could not shoot the Indian without endangering the life of their captain. But quick as lightning, Little Ed seizing his pistol, spurred his pony and rushing up shot the Indian chief dead.

The captain then cried out, "Charge, fire, kill the last one of them." And the order was quickly obeyed. After the battle the father of little Ed, standing by the dead chief and laying his hand on his son's head said, "My noble boy, I am proud of you, and now let it be the business of your life to kill these red devils, who have not only killed your grandfather and uncle, but shot, tomahawked and scalped your Aunt Abbey, and have stained this continent with blood." Very

soon after this Gen. Jackson called for volunteers to aid in driving the bloody Creeks from their strong and almost impregnable fortifications, the "Horse Shoe Bend," on the Tallapoosa River in Alabama.

Here all historians make a mistake, they say that little Ed's father was a captain, and as he could neither read or write, he took his bright little son along to keep his muster rolls. His father never was a captain, but was one of Gen. Jackson's commissaries and took little Ed along as his clerk. Gen. Jackson had had a fearful conflict with his commissary officers for their speculating in army supplies and thereby reduced the soldiers to great want and forced him after the glorious victory at Emucfaw to fall back to Huntsville and allow the Indians to make their terrible fortification at the "Horse Shoe Bend," the Thermopylæ of America, Gen. Jackson dismissed his commissary and calling Major William Russell, said: "I want to make you a commissary, for I believe that you are the only man living honest enough to be a commissary, and if you go to speculating on army stores I will hang you to the first scaly bark hickory that I find." Mr. Russell replied: "I am ready to do anything that you request, but I have two cousins here, James and Joseph Burleson, and they are more honest than I am, since I have been drinking champagne at your headquarters, and they know all about rushing up beeves and army supplies, and if you catch them in speculation on provisions for the soldiers you may hang us all three to the first hickory you find."

The cousins were appointed as commissaries, but little Ed's father said: "General, I will gladly rush up the beef that you need, but I want to get me at least six Indians at the battle of Horse Shoe and I do not want to hide behind commissary stores." Gen. Jackson replied, "It would never do for a commissary to go into battle, if he should get killed the soldiers would starve." But he replied, "Oh, General, God never made me to be killed by Indians." Jackson greatly admiring his pluck, told him he must keep out of the battle; but when Gen. Jackson attacked the strong fortifications on the east side of the river, Capt. Jim Burleson, Little Ed and the whole commissary force on canoes and logs lashed to-

gether crossed over the river into the Horse Shoe Bend. And as soon as Gen. Jackson, Sam Houston and Levi Taylor (who recently died at Smithville) charged the Indians in front, the commissary force commenced shooting the Indians in the back and made fearful slaughter and panic among the Indians. After the battle was over the commissary said: "Oh, General, I got me a dozen Indians, but the only thing I feel mean about was that I had to shoot them in the back, and the fools were so scared that they could not tell where we were." Gen. Jackson said: "You old sinner, did you go into the battle?" He replied: "Why, General, I could not stay out, I would have died if I had not seized that chance to kill these red devils." Jackson replied: "But a good soldier should always obey orders, but as the war is over I will not court-martial you." And laying his hands on the head of little Ed he said: "Oh, that you may be worthy of your father, and aid in sweeping these murderers of women and children from American soil." And let it never be forgotten that Little Ed was the commissary clerk of his father when he studied profoundly the arts of war under Gen. Jackson. Soon after the war Little Ed returned with his father to North Alabama where the Burlesons got into a bloody conflict with the Indians on their territory and were ordered to leave. Little Ed went with his father to Missouri, and not to Virginia, as so many historians say. In 1826 he and his father came to Texas and settled on the Colorado river below Bastrop. Seven years later seventeen other Burleson families removed from Alabama. They brought with them, their pastor, deacons and whole church including thirty-two members. And the Burlesons have been coming to Texas ever since. Gen. Burleson now entered upon his grand life work of protecting Texas from Mexicans and Indians. For twenty-five years the women and children could never sleep soundly, unless Gen. Burleson was between them and the Indians. Our space does not allow us to given even the names of all of his battles and the many great duties he performed for Texas, as a citizen, a soldier and as a statesman. He bore a conspicuous part in capturing Cos and his whole army in San Antonio; and at the battle of San Jacinto. In 1839 when Gen. Flores and Cordova were forming an alliance with the Indian chief, Bowles, and 30,000 In-

dians to deluge Texas in blood and ruin, Gen. Burleson detected their conspiracy and killed Bowles on the Neches, and Flores and Cordova in Western Texas. He was a leader in thirty-two battles, two horses were killed under him, his saddle was riddled with bullets many times, and yet as by a miracle of mercy he was unhurt. His last interview with Dr. Burleson when on his death bed, will forcibly illustrate his grand character. After referring briefly and tenderly to his life he said: "Cousin Rufus, my life has been a rude and rough one, I have been a man of blood from my youth. The first Indian I ever killed was to save your father's life when I was 14 years old, but my Heavenly Father in whose presence I shall soon appear will bear me witness, I never shed human blood for fame, for money or for revenge, but to protect women and children and my country against Indians and Mexicans. For twenty-five years, I have been fighting Mexicans and Indians for the glory of Texas, and now I want you to give me your hand as a pledge that you will fight sin and ignorance for twenty-five years and we will thus make a family fight of half a hundred years, for the glory of Texas."

RAILROADS.

THEIR ORIGIN AND EXTENT.

In this article we propose to give a brief account of the origin and early struggles for railroads. Two things made it a self-evident fact that Texas must have railroads.

First.—She in all her vast territory had no navigable rivers, inland bays or seas that could transport her commerce over her vast territory. Probably, Texas in proportion to her size has fewer navigable streams or inland bays than any settled portion of the world.

Second.—No part of the globe is better adapted for the cheap construction of railroads than Texas. Over vast portions of her territory, the country is so level that the grading amounts to nothing compared with the Allegheny and Rocky

and Cumberland mountains where great mountains have to be leveled down or tunneled through. These two great points suggested to the grand men, God-sent foundation builders and path-finders of Texas, the importance of railroads. A company of men seeing this universal desire, came in 1837 and obtained a charter for the "Railroad, Banking and Navigation Co." This company proved to be a grand failure and fraud and cheated many Texans out of their hard earned and limited means. This created such a prejudice that the early constitution of Texas forbade the legislature chartering banks or private corporations for issuing paper money, and a celebrated commercial house in Galveston was fined $83,000 for violating this law. Every profound thinker knew that Texas could never be anything but a great sheep pen and cow ranch without railroads. Hence in 1851-1852 the question of railroads became the great issue in the election for governor. Elisha M. Pease was the railroad candidate, and J. W. Henderson of Houston became the anti-railroad candidate. Preceding the nomination for governor, there had been a grand railroad meeting held in Austin attended by Sam Houston, T. J. Rusk, E. M. Pease and many of the greatest statesmen of Texas. They formulated an outline for the campaign and issued a circular arousing the people of Texas to their real interests. But while it is true that many great statesmen and profound thinkers were in favor of railroads, there were many great and good men in Texas who believed that railroads would be another grand swindle, and, it is remarkable that the greatest city in the State and the most widely circulated journal in the State, to-wit, the city of Houston and the Houston Telegraph, were bitterly opposed to railroads. The Houston Telegraph was really the first paper ever permanently established in Texas, by Gail Borden and Mosely Baker and then under the editorship of Dr. Francis L. Moore, had a circulation equal if not superior to any other five papers in the State. In the great railroad convention at Austin or in the committee for conducting the campaign, it was decided as of the greatest importance to have some man who could spike that great anti-railroad gun and who if possible could gain a hearing from the noble merchants of Houston and convince them of their mistake in opposing railroads. After canvassing for

some time Gen. Houston suggested that I was the man; that Houston had been my first home in Texas, and that I was ardently attached to the city and her people and that I was an enthusiastic advocate of railroads, and that while I was a preacher and president of Baylor University, I believed that every Christian owed a high and great duty to his country. On his return from Austin, he visited me and bore the request of the committee. I said: "General Houston this will be an arduous duty. Dr. Moore is one of the readiest writers in Texas and but for one defect, he would be a great and profound thinker. But, as you have said to the committee I believe every Christion should be a devoted patriot and that next to God should love his country, and be ready ever to say as David did "If I forget thee, Oh Jerusalem, let my right hand forget her cunning, and if I prefer not thee to my chief joy, let my tongue cleave to the roof of my mouth." Dr. Moore's remarkable defect was what the mental philosophers term a want of application or combination. He professed rare powers of analysis and generalization but was utterly void of all true power of combination or application. Indeed, until I met him, I doubted what Dugald Stewart, Dr. Wayland and other great philosophers said, that it was possible for a man to be a great analyzer and a great generalizer and yet have no power of appropriate combination or application. And with rare powers of analysis and generalization, he had made the people of Houston believe that whenever a railroad went out of Houston, the terminus of that road would absorb all the trade and kill Houston. He said the wagon trade was the salvation of Houston. And to overcome the almost unsurmountable obstacle of reaching Houston through the flat black prairies where it has been said "a saddle blanket will almost bog," he proposed to build an adobe road from Houston to McCurley's Point the first high sand ridge above Houston. He demonstrated by very learned philosophic reasoning that the peculiar nature of the soil of the black "hog wallow" prairie with its amount of lime was such that if thrown up and packed down in summer, it would become like the adobe bricks of the Montezumas and would be equal to a Macadamized road. And, he assured the people of Houston if they would grade or level up the black hog wallow prairie the farmers would

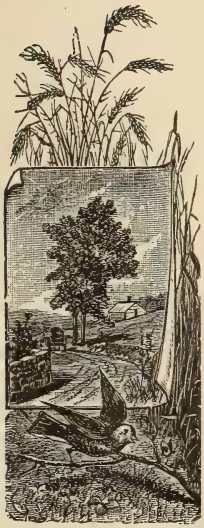
pack them down in summer so as to have a firm level Macadamized road for winter. In my reply, I assured him that this was utterly preposterous. That he was mistaken as to the inherent properties of the soil, and that the farmers could not and would not drive their heavily loaded wagons over the rough clods of dirt thrown up in his "adobe road." But the noble citizens of Houston were so eager to maintain the commercial supremacy of their noble city, they were all carried away by his delusions and spent $67,000 in building his adobe road. His editorials abounded with other marvelous mistakes in regard to railroads. He said that it would cost between one and two hundred thousand dollars a mile to build railroads in Texas, and as proof of this, he got a statement from Pittsburg that it had cost more than that to build the Pittsburg and Ohio Railroad across the Alleghany mountains. I wrote to an old schoolmate, pastor of the Baptist church at Pittsburg, and got him to give me a statement of how many miles of that road they had to tunnel through mountains and level down hills and mountains and what was the average cost of a road after it reached the Ohio River valley. My friend's reply authenticated from railroad men was a crusher. It was demonstrated that railroads could be built in Texas at from $15,000 to $20,000 a mile, and that railroads never did kill a town, but always multiplied the commerce and trade. But, the war was fierce. My part of it was a very small affair compared with the clashing swords of the great politicians. But my friends came to me and told me I was ruining myself advocating railroads, and my dear brother, Rev. J. W. D. Creath, came to me yith tears, put his arms around me and told me: "You have no right as the president of our University and as one of the leading Baptist preachers of Texas to destroy your influence by advocating railroads. It is currently reported that they have given you a bribe of $5,000 to plead the cause of railroads. I assured him he was mistaken; that I would not ruin myself. That I was only toiling for my beloved Texas. That the burning desire of my soul was not only to see Texas a great Baptist state but to see it one of the grandest states in wealth, in morality and intelligence on the face of the earth. And without railroads, Texas never could be

anything but a "sheep pen and a cow ranch." Many of my dear old friends and brethren of Houston approached me in great sadness and said, "Why do you want to ruin Houston? I thought as Houston was your first home in Texas and its people always treated you so kindly, that you would not willingly join any parties to destroy our prosperity." I assured them that no spot on Texas soil was dearer to me than Houston, and that I hoped to see Houston the grand commercial city and railroad center of Texas. But time proves all things. The adobe road was built up to McCurley's Point at an expense of $67,000. But alas, alas "the best laid schemes o' mice and men gang aft agley." The farmers would not pack the roads or rather could not and the few places they were persuaded to pack wouldn't stay packed, but bogged worse than any part of Houston prairie. I never shall forget my last meeting with my early friend and late bitter antognist Dr. Moore. I met him about ten miles on the Houston road below Hempstead. I saw he was all excitement by the time I got in fifty yards of him. When I drew near with clinched fist he said: "Mr. Burleson, why don't you Methodist and Baptist preachers quit preaching the doctrine of hell fire and damnation and preach the gospel of common sense a little?" I said: "Doctor, we preachers like to preach about something we understand better than the people, and the people have got more common sense than we have." He said: "They haven't got a bit, they haven't got a bit, they are a perfect set of fools." I said: "Nay Doctor, they have more common sense than all the editors and preachers put together." I said: "What is the matter?" He vehemently replied: "Houston has spent $67,000 to grade up this road and now they won't pack it, and its worse than before it was thrown up." I said: "But Doctor they *will* pack it, if you will go with me into your office, I can show you a dozen places where you said they would pack it." I told you, "They couldn't nor wouldn't pack it." "Oh," he said, "I did not know they were a set of fools, but I am going up here to sell out some property I have, and I am going to leave Texas and hope never to see it again."

But the grand men and merchant princes of Houston in their profound practical wisdom saw how they could correct their mistake. They rushed up to Austin where the legisla-

ture was in session, and got the charter for the Houston & Texas Central railroad, remodeled their adobe road and put the ties on it and the railroad iron, and Houston has become the grand central railroad city of Texas and a city of which all Texas may justly be proud. But what I did for railroads was a mere wayside skirmish. The grand statesmen of Texas brought their wisdom and statesmenship to develop a grand system of railroads and while Houston and Rusk and many others deserve great credit, Texas should never forget what she owes to that clear-minded, level-headed statesman, E. M. Pease. He stood grandly at the helm, and guided the ship of state through that stormy ocean of conflict, and I deeply regret to find that he is not receiving the honor that his distinguished services demand. But like all patriots his grand reward was to have served his beloved country. One of the grandest features of our railroad system as devised by Pease, Houston, Rusk and their grand co-laborers is, to make railroads and free schools mutually build up each other. For to aid the railroads in their struggles while as yet the freight and travel was utterly insufficient to defray expenses of building railroads and running them, the state gave them sixteen sections for every mile of railroad built and also loaned them $6,000.00 of the school fund derived from the sale of the Sante Fe territory. And the grand plan was that the railroad should survey their sixteen sections, leaving every alternate section for the free schools, so that the section reserved to free schools was worth sometimes five times more than it was before the adjoining section was given to the railroads. In conclusion I wish to say that I am very sad at heart to find the bitter prejudices in the hearts of many Texans against railroads or what they call railroad monopoly. Every true Texan should love and cherish railroads as a great factor in making Texas one of the grandest states in the Union. In the meantime, I always profoundly regret to see railroad officials dealing rudely with private citizens. We should remember that we belong to the same great family, and while sometimes the railroads have done me great injustice, yet I shall ever cherish in my heart a profound love for railroads and attribute any unkindness to me as a part of the weakness of our human nature.

Texas is therefore the second railroad state in the Union. Illinois has 10,240 miles of railroad and Texas has 9,075. No doubt in five years Texas will be the grandest railroad state in America or the world. Texas has also the grandest provision for public institutions from primary free schools to the great university, of any state or kingdom on the earth. What monuments shall we erect on the broad foundation laid by those grand pioneers for the glory of Texas?



Feb. 4, 1902.

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